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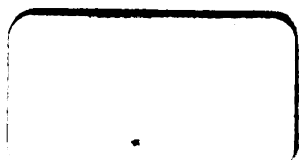
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# NOTES AND QUERIES:

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Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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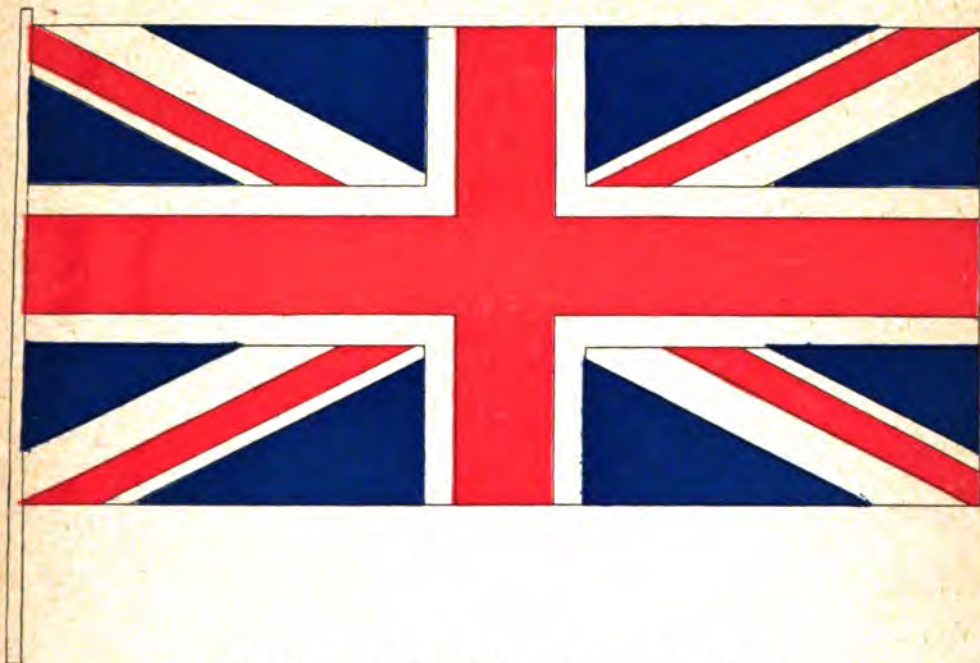
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## THE NATIONAL FLAG.

(9<sup>th</sup> S. v. 414, 440, 457, 478.)

WHAT is probably the most complete account of the flag commonly known as the Union Jack is to be found in the *Archæological Journal* for December, 1891 (xlviii. 295-314), in a paper on the subject by Mr. Emanuel Green, F.S.A. The history of the flag is there fully set forth, with a series of coloured plates showing (1) the formation of the first Union Jack, (2) various alternative ways of combining the three banners of St. Andrew, St. Patrick, and St. George, and (3) the formation of the second or present Union Jack. The several alternatives are interesting, as showing the superiority of the design eventually adopted.

I notice that PROF. SKEAT says of the official description of the flag that "no description can be more exact"; but Mr. Green points out that it contains no intimation how the fimbriation of the St. Patrick's cross is to be obtained, or that the same cross is narrower than that of St. Andrew; there is also nothing to show that the fimbriation is confined to one side of the St. Patrick's cross.

It is obvious, on drawing the flag, that, whether intentionally or otherwise, the saltire is actually composed of a fimbriated St. Patrick's cross *dimidiated* with the cross of



## SUPPLEMENT TO NOTES AND QUERIES.

St. Andrew per saltire and counterchanged; and I would venture to suggest as a more exact heraldic description of the flag the following:—

*Azure, the crosses saltire of St. Andrew and St. Patrick, the latter fimbriated argent, dimidiated per saltire and counterchanged, and surmounted by the cross of St. George fimbriated of the second.*

With regard to the name Jack in connexion with the flag Mr. Green points out that as early as 1375 the same term was applied to the wadded or quilted surcoats or jackets worn by our soldiery, and covered with white charged with the red cross of St. George. Two hundred years later such "Jacks" were ordered to be made for the furniture of the Queen's Majesty's ships, perhaps for use in the same way as in the well-known painting of the embarkation of Henry VIII. from Dover in 1520, where rows of what may be such Jacks are arranged along the quarterdecks of the vessels. It is not improbable that the early flags were also called Jacks, from being of a similar shape, an upright oblong.

I would add that Mr. Green maintains that owing to the restriction of the Union Jack to the Royal Navy and to forts and military garrisons, and of the White or St. George's Ensign as the flag of the Royal Navy, "there remains for general purposes the Red Ensign as the national flag, and this only," he says, "should be generally and publicly used."

Personally, I fail to see what bearing the very necessary and obvious restrictions on the use of particular flags by the naval and military and merchant services have upon the use of such flags at large, or why we may not use the Union Jack, and the White and Blue Ensigns or the Pilot Jack, and yet may use the Red Ensign. The Red Ensign was originally a naval flag like the Blue Ensign and the White Ensign, and, by Admiralty orders, has been assigned a certain part at sea, namely, as the flag of the merchant navy. I suppose it will not be disputed that from at least 1300, when it was so borne as one of the English ensigns at the siege of Carlaverock, the banner of St. George has been a national flag, and as it did not cease to be so when combined with the banner of St. Andrew, and, again, with that of St. Patrick, so in the form of the Union Jack have we our national banner to-day.

The national flag is now happily flown on the Victoria Tower over the Houses of Parliament, and was flown on the Queen's last birthday on all the Government offices, thus giving an official confirmation that the flag of which an illustration is given is the national flag.

W. H. ST. JOHN HOPE.

\*.\* By an Order in Council of 7 August, 1899, the flag to be used by Her Majesty's Diplomatic Servants, Ministers Plenipotentiary, Chargés d'Affaires, &c., *whether on shore or embarked in boats or other vessels*, is the Union Flag, with the Royal Arms in the centre thereof on a white shield, surrounded by a green garland.

The flag to be used by Her Majesty's Consular Officers *ashore*, to distinguish their residences, is the Union Flag.

The flag to be used by Her Majesty's Consular Officers, *when embarked in boats or other vessels*, is the Blue Ensign, with the Royal Arms in the centre of the fly of the flag—that is, in the centre of that part between the Union and the end of the flag.



# NOTES AND QUERIES:

A Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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## CONTENTS.—No. 106.

NOTES:—Editorial Good Wishes—Origin of Yeomanry Cavalry, 1—A Lifetime's Work—Special Literature for Soldiers, 2—"Boer"—Bogers's 'Ginevra'—"Quagga" and "Zebra," 3—A Pastille-Burner—Henry Cavendish—"Wroth Silver"—Poe's "Hop-Frog"—"Wound" for "Winded"—Prince of Wales as Duke of Cornwall, 4—A Pasquil—Kinnul: Jewish Rke-names—"Waits" and "Gaitaa," 5—Partridge, the Almanac-maker—Omar Khayyam—"Byre"—St. Michael's Church, Bassishaw, 6.

QUERIES:—Portrait of Madame LaMotte—Correspondence of English Ambassadors to France—"On a Pincushion"—Lambert in Guernsey—"The Dukes"—"Methodist Plea"—Marriage Gift—Author Wanted—Moseley Hall, 7—"Remote"—Thomas Tomkinson, Gent.—Lieut. James—Brothers Mayor and Town Clerk—St. Kanawth—Wagner's 'Meistersinger'—Dr. Syntax—Stop-press Editions—Marylebone Churchyard Public Vault—"Toad Mugs"—Skney, Young, and Brownlow—Hogarth's "Sigismunda"—Viscount Cholmondeley's Scotch MSS., 8—"Bully"—Dandy's Gate—"Thé Beurre"—"Witchell"—Ill-shod, 9.

REPLIES:—Cromwell and Music, 9—"An Apology for Cathedral Service"—"To Priest"—"Pickwickian Studies"—Boxing Day, 10—"The Appearance"—Polkinghorn—Swansea—Shepherds Walk—Hawwood, 11—Bryan, Lord Fairfax—The Mint—"Bridge"—Stafford Family—"Lowestoft China," 12—The Great Oath—"Tiffin"—Edgett, 13—"Cordwainer"—Boudloca—May Road Well, Accrington—"A pickled rope"—Authorship of 'The Red, White, and Blue'—Prefaces, 15—Morcom—Margaret Blount—Hannah Lee—"Hoastlic carles," 16—"Dozzil"—"Middlin"—Cox's Museum, 17—"King of Bantam"—Groller Bindings, 18.

NOTES ON BOOKS:—Sidney Lee's 'Life of Shakespeare'—Fernald's 'Students' Standard Dictionary'—"The Library"—Reviews and Magazines.

Notices to Correspondents.

## Notes.

## EDITORIAL GOOD WISHES.

THE recent issue of the Jubilee Number of *Notes and Queries* having brought the editor into communication, more or less close and personal, with some to whom individually he was the mere shadow of a name, and having elicited manifestations of toleration and even of sympathy, by which he has been flattered and touched, he feels justified in taking the opportunity of the first number of the New Year to wish his contributors a full share of the privileges and blessings with which, in spite of a not too propitious outset, he is fain to hope it is charged. His indebtedness to those who make his post enviable and his labours light is not to be expressed. Should even his aspirations be of no effect, the attitude of benevolence—to use the word in its classical sense—is like that of devotion or prayer, good in itself, and is a step (the longest that can be taken) towards its own fulfilment. For congratulations on the arrival of a new century he has still twelve months to wait. That fact, simple as it is, is not obvious to all. To him and to most of his readers it is patent as the sun at mid-day.

That an imperial rescript should put one great and energetic country a year in advance of its neighbours, though a little surprising in modern days, is not unprecedented. On the other side of the land over which this imperial doctor or scientist holds sway is a country in which a calendar other than ours prevails. The same holds true of Turkey, and once held true of Republican France. To add to the complexity of calendars seems a subject for regret. At any rate, in presence of conflicting authorities—imperial, ecclesiastical, or popular—the attitude coincides with that of Galileo when, striking the earth with his foot, he said, or is reputed to have said, "E pur si muove." It is still the nineteenth century, and the Editor at least will wait for a time he may never see before congratulating his readers on the advent of the twentieth.

## THE ORIGIN OF YEOMANRY CAVALRY.

IN connexion with the decision of the Government, announced on 20 December last, to recruit a new mounted infantry force for service in South Africa from the ranks of the Yeomanry, it may be interesting to place on record the fact that it is to the great Suffolk agriculturist Arthur Young that we owe the inception of Yeomanry Cavalry.

The germ of Young's idea of forming a "militia of property" for this country is contained in some reflections on the French Revolution at the end of his 'Travels in France,' published in May, 1792. In August, 1792, he repeated the suggestion in vol. xviii. of his 'Annals of Agriculture' (p. 491), and expanded it in his well-known pamphlet entitled 'The Example of France a Warning to England,' which went through four English editions in 1793-4 (besides two editions in French—one published at Brussels and the other at Quebec), and made a great sensation in its day.

Young says in this pamphlet:—

"A regiment of a thousand cavalry in every county of moderate extent, just disciplined enough to obey orders and keep their ranks, might be enrolled and assembled in companies three days in every year, and in regiments once in seven, at a very moderate expense to the public.....It has been said that such a militia is impracticable; I will not reason on a case absolutely new, but we may venture to assert that a law which legalises and regulates the mode in which all the land proprietors in the kingdom.....may instantly assemble, armed, in troops and regiments.....a law which prepares the means of security and defence, while the rage of attack unites and electrifies the enemies of peace and order, must be good, and may be essential to the salvation of the community."—Fourth edition, 1794, pp. 141-2.

Young says in his 'Autobiography,' first published at the beginning of 1898, that his "great plea of a horse militia produced immediately three volunteer corps of cavalry, which multiplied rapidly through the kingdom." His health "was the first toast given for being the origin of those corps which, when assembled, had this opportunity of publicly declaring their opinion" ('Autobiography,' p. 204). At a dinner given by the Duke of Bedford at Woburn, Young was told "by a gentleman of great property, captain of a troop of Yeomanry, that whenever his troop met he always drank my [Young's] health after the King's, for being the undisputed origin of all the Yeomanry corps in the kingdom" (p. 206). It is significant that in Young's own personal copy of his 'Annals' the passages relating to his suggestions as to the Yeomanry are marked, apparently in his own hand.

In his own county of Suffolk Young enrolled himself as a private in the ranks of a corps raised at his recommendation in the vicinity of Bury St. Edmunds, and commanded by Lord Broome, afterwards Marquis of Cornwallis (p. 205). In vol. xxvii. of the 'Annals of Agriculture' (1796), p. 537, Young prints a statement of the expense of equipping (with jacket, waistcoat, surtout, breeches, boots, gloves, cravat, &c.) a trooper in the Suffolk corps of Yeomanry Cavalry—which, under the title of the Loyal Suffolk Hussars, now (1900) has as its Honorary Colonel H.R.H. the Duke of York—and he even prints a song, obviously written by himself, commencing "Hear ye not the din from afar?" and winding up with these unexceptionable if rather tritely expressed sentiments:—

Then, gallant Yeomen, sing with me.  
May we fall or conquer free:  
Firm our union, just our cause,  
'Tis our country, King, and laws.

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All the length of life and leisure  
For researches carried forward  
To completion ere we die.

But the march of time, incessant,  
Proves our hopes but evanescent,  
And the plans of finished labours  
Dwindle down to two or one;

Strange delays, still unexpected,  
One by one appear, detected,  
And the more we do, the greater  
Seems the task that lies undone.

Still, as year to year succeedeth,  
Each in turn more swiftly speedeth;  
Fifty years soon fly behind us,  
And are dwindled to a span;  
Still the final day draws nearer,  
And the truth grows ever clearer  
That a life is all too little  
To complete the cherished plan.

What remains? Shall we, defeated,  
From the project incomplete  
Draw aloof, and seek for solace  
In an indolent repose?  
Rather be the toil redoubled,  
Though the light grow dim and troubled,  
As the swiftly-falling twilight  
Hastens onward to its close.

No! let never the suggestion  
Of thy weakness raise a question  
Of the duty that impels thee  
Still to follow on the trace;  
Every stroke of true endeavour  
Often wins, and wins for ever  
Just a golden grain of knowledge  
Such as lifts the human race.

Truth is one! To grasp it wholly  
Lies in One, its Author, solely;  
And the mind of man can master  
But a fragment of the plan;  
Every scheme, howe'er extensive,  
Though it seem all-comprehensive,  
Is a portion of a portion  
Fitting life's allotted span.

Death is near; and then—what matter  
Though a coming hand shall shatter  
All the fair but fragile fabric  
Thou laboriously didst raise?  
If a single brick abideth  
That thine honest toil provideth,  
Thy success hath proved sufficient,  
Thou shalt win the Master's praise.

WALTER W. SKEAT.

[The poem has already appeared in print.]

#### SPECIAL LITERATURE WRITTEN FOR SOLDIERS.

—Since our soldiers form a great topic of conversation just now, brief allusion to some books written for them when on active service may not be out of place. From the nature of the case, they are few in number. A soldier's first duty is to fight, and he is not supposed to have any leisure to read, except the scanty correspondence he may be fortunate to receive from friends at home. However, in our great Civil War there were some curious little manuals and treatises written for him, now very scarce and interesting historically. Their dates lie between 1640 and 1649—that is, between the election of the Long Parliament and the king's execution. The Parliament had not long been in power when it began to

be clearly seen by those who looked into the near future that on the army would eventually hang the destinies of both opposing parties, that the common soldiers had to be reckoned with as important elements in the contest, and that their politics and religion should therefore be carefully coached and tutored, and, above all, any religious scruples especially cleared and directed. This will appear from the following curious literature, of which but few copies have escaped to our days:—

1. A Spirituall Snapsacke for the Parliament Souldiers, containing Cordiall Encouragements unto the Successfull Prosecution of this Present Cause. Lond., 1643, 4to.

2. The Christian Souldier; or, Preparation for Battaile. Lond., 1642, 4to.

3. The Christian Souldiers Magazine of Spirituall Weapons. Lond., 1644, 8vo.

4. The Rebells Catechism. Composed in an easy and familiar way. 1643, 4to.

5. The Souldiers Language; or, a Discourse between Two Souldiers, shewing how the Warres go on. 1644, 4to.

6. The Zealous Souldier.

7. The Mercenary Souldier. Both broadsheets, c. 1646.

8. The Souldier's Pocket Bible. Lond., 1643, 12mo. And a second edition, Lond., 1644.

9. The Souldier's Catechism, composed for the Parliaments Army, in two parts, wherein are chiefly taught: (1) The Justification, (2) The Qualification, of our Soldiers, written for the encouragement and instruction of all that have taken up arms in the cause of God and His People, especially the Common Soldier. Lond., 1644, 12mo.

The last two are associated with the name of Cromwell, as having been issued according to the wish and instruction of his rising and influential party. Both are extremely scarce, only two copies each being known of the originals. The 'Pocket Bible' is well known, having been frequently reprinted, and is mainly a collection of Scripture texts suitable for soldiers with appropriate headings. But the 'Soldier's Catechism' is by far the most remarkable and interesting book ever issued for a soldier's breast-pocket, and, as is acknowledged, was a powerful instrument in determining the king's execution. It would be interesting to know who drew it up, and how it is we know so little about it. No bibliographers, no historians, even mention it.

NE QUID NIMIS.

"BOER."—It may be of interest to note that the word *boer*, pronounced as a disyllable *boer*, is in common use in this part of Scotland (Galloway), although it is not to be found in Jamieson's 'Dictionary.' It is used to denote the person, usually a peasant, to whom a farmer lets his dairy cows for the season. Perhaps I should have said that this

seems to be the same word as the Dutch *boer* and English *boor*; but it is to be noted that a dairy of cows is spoken of here as a *boeing*, apparently onomatopœic, and our word *boorer* may signify one who takes over the *boeing*.

HERBERT MAXWELL.

ROGERS'S 'GINEVRA.'—

Within that chest she had concealed herself,  
Fluttering with joy, the happiest of the happy;  
When a spring-lock that lay in ambush there  
Fastened her down for ever!

If the following, taken from the *Daily Telegraph* for 26 June, 1897, is the *bond fide* account of an actual occurrence, and not an exaggeration or invention suggested by the story, we have what seems to be a striking parallel or illustration:—

"Henderson, Kentucky, Friday.—Two sisters, named Laura and Jennie Melton, aged seven and five years respectively, while playing hide-and-seek with three other children at their father's house, hid inside a big trunk in the cellar. Two others hid in a bed upstairs. The fifth child found the latter two, but could not find the others. The parents were away visiting a neighbour, and did not come back for three hours, but, on learning the two children were missing, at once began to search for them. After an investigation lasting an hour, the father remembered the trunk, and on opening it discovered the two girls lying dead in each other's arms. The lid of the trunk fastened with a spring-lock, and when the children were once in the box, they were unable to open it, and were slowly suffocated.—Dalziel."

The incident, if truly such, lends itself to poetry on the lines of 'Lucy Gray'; but any writer so utilizing it would, of course, be thought to be simply imitating Rogers.

C. LAWRENCE FORD, B.A.

Bath.

"QUAGGA" AND "ZEBRA."—The names of these two nearly allied animals have never been satisfactorily traced to their sources. Taking Prof. Skeat's 'Dictionary' and the 'Century' as the two best authorities, I find in the former, "*Quagga*, said to be Hottentot"; in the latter, "*Quagga*, apparently South African." The word is South African. It is not Hottentot, but Xosa-Kaffir. As early as 1812, Lichtenstein, in his 'Travels,' gives it as such in a vocabulary of Xosa words; and in the 'Dictionary of the Kaffir Language,' by the Rev. W. J. Davis (London, 1872), I find it again. Davis spells it *iqwara*, but his *r* represents a "deep guttural sound," hence the European forms *quagga* and *quacha* (pronounced *kwokka*). As to *zebra*, the nearest approach to an etymology of it is due to Littré, who calls it "*mot éthiopien*." Prof. Skeat quotes this only to express doubt of its accuracy, though he has nothing with which to replace

it. The 'Century' vaguely guesses the word to be "African." Yet there are plenty of dictionaries which would have decided its origin. I turn to the 'Dictionary of the Amharic Language,' by the Rev. C. W. Isenberg (London, 1841, p. 157), and I find that *zēbra* is Ethiopian, Amharic being, I need hardly say, the court and official language of Abyssinia. Isenberg prints it in Ethiopic characters, which cannot be reproduced here. The transliteration is *zēbēra*. The short *e*'s, corresponding to the Hebrew *sheva*, are practically silent in pronunciation, and the stress should be upon the last syllable.

JAMES PLATT, Jun.

**A PASTILLE-BURNER.**—We have a china ornament, that has been in existence upwards of sixty years, in the form of a cottage, four by five by three inches, and that, in spite of its preposterous floral embellishment, indicates a purpose in its construction. The base is recessed, and pierced, as it were through the floor, in four places. At the sides and back of this base there are three inlets, measuring three-quarters of an inch each, apparently for air. The doorway at the back is ample and unobstructed by a door. There are six window-spaces at the front, also open; and the flues of the two chimneys connect with the interior. This is doubtless one of the old pastille-burners, the pastilles being placed in the chimneys, and obtaining by means of these various contrivances sufficient air for their free combustion.

ARTHUR MAYALL.

**HENRY CAVENDISH.**—The notice in the 'Encycl. Brit.' of this celebrated chemist states that he was educated at Newcombe's school at Hackney. This seems to have been a notable seminary in the middle of last century. It would be interesting to glean some facts about its exact site, &c., and respecting any scholars who were contemporaries of Cavendish, and made their mark in science, letters, or arms.

M. L. BRESLAR.

**"WROTH SILVER."**—The following, from the *Liverpool Echo* for 13 November, 1899, may be of interest:—

"At sunrise on Saturday morning the ancient custom of collecting 'wroth silver' on the Duke of Buccleuch's Warwickshire estate was observed at Knightlow Hill, a short distance from Rugby. The duke has rights over the common lands in a number of parishes, and he therefore claims to take dues from those parishes. One group is called upon to pay 1d. each, another lot 1½d., and so on to 2s. 3d. A large number of people go out at sunrise and follow the Buccleuch agent into a field where stands the cross at which tribute is paid. As a rule the money is forthcoming, not from the official coffer

of the parishes 'liable,' but from the pockets of stray onlookers. The ceremony lasts about a quarter of an hour, and then, by invitation of his grace, everybody goes to breakfast at the nearest inn, where the duke's health is drunk in hot rum and milk."

GEORGE MARSHALL.

Sefton Park, Liverpool.

[See 1<sup>st</sup> S. x. 448; 6<sup>th</sup> S. ii. 336; 7<sup>th</sup> S. xii. 442, 493; 8<sup>th</sup> S. i. 197, 238. See also under 'Wroth Money.']

**EDGAR A. POE'S 'HOP-FROG.'**—The original of this gruesome story may be found in Barckley's 'Felicities of Man,' 1631, pp. 63-4, and may, no doubt, be traced further back:

"The French King Charles the Sixth, his mind being distempered, committed the government of his Realm to others, and gave himselfe to pastimes: there chanced a marriage to bee solemnized in his Court, where the King was disposed to make himselfe and others merrie, he put off all his apparell, and disguised his face like a Lion, anointing his body with pitch, and fastned flaxe so artificially to it, that he represented a monster, rough, and covered with haire. When he was thus attired, and five others as wise as himselfe, they came into the chamber among the Lords and Ladies, dauncing and singing in a strange tune, all the Court beholding them. The Duke of Orleans, whether that hee might better see, or for some other toy, snatched a torch out of a mans hand, and held it so neare the King, that a spark falling upon him set them all on a flaming fire; two of the five companions were miserably burnt in the place, crying and howling most pitifully without any remedie; other two dyed in great torment two daies after; the fifth running speedily into a place where was water and wine, to wash himselfe, was saved; the King having more helpe than the rest, before the flame had compassed his body round about, was saved by a Lady that cast her traine and gowne about him, and quenched the fire."

RICHARD H. THORNTON.

Portland, Oregon.

**"WOUND" FOR "WINDED."**—It is rather to be regretted that in the 'H.E.D.' under 'Horn,' Scott's line ('Lady of the Lake,' I. xvii.)

But scarce again his horn he wound  
should be quoted without comment. It would have been more in place under "wind," as an instance of a false past tense. C. C. B.

**THE PRINCE OF WALES AS DUKE OF CORNWALL.** (See 7<sup>th</sup> S. xii. 362.)—I would supplement this note—which illustrated the fact that for nearly the first month of his life the present heir-apparent bore only the title of Duke of Cornwall, to which he had the right by birth, and that it was not until 4 December, 1841, he was created Prince of Wales and Earl of Chester—by a reference to the phrase used by Henry VI. in 1455 in reference to his unfortunate son Edward,

and to be found in the Rolls of Parliament (vol. v. p. 293), "His best beloved first begotten sonne, tyme of his birth is Duke of Cornewayle." It is separately entered that the King, "by his Letters Patentes under his grete Seall, hath creat Edward his moost entierly beloved firstbegottyn sonne and heir appaunt, Prince of Wales, and Erle of the Counte Palatyne of Chestre" (*ibid.*, p. 290). The birth had taken place on 13 October, 1453; the creation here noted on 15 March, 1454. ALFRED F. ROBBINS.

A PASQUIL. — From a rare and curious pamphlet in Latin and Italian of the fifteenth century which I have before me, it appears that pasquils or pasquinades were not always synonymous with lampoons or libels, but might be applied to any written or printed news and report of exciting interest. They were probably at first stuck upon pillars (cp. the *columnæ* of Horace's 'Ars Poetica') at Rome, and afterwards in other large cities of Italy, where the public could read them. Now the pasquinade, which is not mentioned in Brunet's 'Manuel' (where nine earlier pieces of a similar character, printed 1512-1526 in Rome, are described), and may deserve a brief record, bears the title 'Carmina apposita ad Pasquillum in personam Victorie [*sic*] MDXXXIII.' It is a pamphlet of 12mo. size, without place and date, but most probably printed at Rome in 1533, the year after the eventful victory to which its title refers, comprising twenty-four pages. The title-page is adorned with the large woodcut figure of a woman, and the text with four woodcut medals representing the goddess Victoria. The Latin text is followed by four pages of Italian 'Pasquini,' and the whole work concludes with a curious Latin song of six lines in hexameters, each word of which begins with the letter *p*. Considering its subject, this pasquil is evidently not satirical, but really an historical poem or hymn, which purposed to glorify the famous victory gained by the Emperor Charles V.'s captain Sebastian Schertlin over the Turks near Vienna on 19 September, A.D. 1532, when the Papal see was held by the Roman Pontiff Clemens VII., who reigned 1523-34. H. KREBS.  
Oxford.

KINNUI: JEWISH EKE-NAMES. — In Mr. Joseph Jacobs's 'Jews of Angevin England' (1893, p. 370), in a dissertation on old Anglo-Jewish names, it is stated that

"English is indeed conspicuous by its absence in the list, except for Alfid, among the ladies, and Jurnet (Jornet), among the men, if the latter be, as has been suggested, derived from *jornet*, a jerkin or

jacket, and so an appropriate *Kinnui* (vernacular form) of Jacob."

Readers of Jewish history are familiar with such curious forms as Rambam, Rashbam, and Rashi, which respectively stand for Rabbi Maimon ben Maimon (Maimonides), Rabbi Samuel ben Meir, and Rabbi Solomon ben Isaac. Borrow, in his celebrated eulogy on prizefighting ('Lavengro,' ch. xxvi.), says, "The Jews may have Rambams in plenty, but never a Fielding nor a Shakespeare." The ordinary Hebrew names Berachyah, Isaiah, Eleazar, are converted into Benedict, Deulesalt, and Deusalie (or Deus adjuvet), and so forth; and the common form Hyams is vulgarized Hebrew for Chaim (life), also found in the forms Vives, Vivard, Vivelot, &c. The same may be said of other common Jewish names, as Myers, Bear, Ursel, and so forth. Some Jews cast off their Hebrew patronymics altogether, and, if I remember rightly, the well-known clothier Moses, who had extensive premises in Aldgate, when he retired from business and occupied a West-End mansion, called himself Beddington, and under that name left a large fortune. I suppose "Barney Barnato" was pure Kinnui. But it seems that the Jews not only confuse their names while alert in business, but as a last resource, to cheat Azrael, change them when dying, for Mr. Jacobs tells us that "it is a Jewish custom to change a man's name when *in articulo mortis*, in the hope that the Angel of Death will not recognize him under the altered name." Surely a very strange superstition.

JAMES HOOPER.

Norwich.

"WAITS" AND "GAITAS." — Talking a few days ago in Berlin to Don Pedro de Muxica, Professor of Castilian in the Oriental Seminary there, about the false etymologies and absence of etymologies which he criticizes so justly in the 'Dictionary' of the Royal Academy at Madrid, I suggested that *gaita*, the name of a kind of bagpipes used in some parts of Spain, might be of Keltic origin, from a word meaning wind, as it is eminently a wind instrument. Gustav Korting, in his 'Lateinisch-Romanisches Wörterbuch' (Paderborn, 1891), explains the word as little as the Castilian Academy. The choice of an etymon seems to confine itself to the tribe to which English *gay*, Basque *jai*, Manx *gaih* ('A Dictionary of the Manks Language,' by A. Cregeen, Douglas, 1835), belong, or to the wind-words represented by Manx *geay*, *gheay*. Prof. Muxica, however, is inclined to connect it with English *waits*. In discussing this



word Prof. W. W. Skeat makes no allusion to the Iberian instrument. But Spanish *gaiteros* wear gaiters, and are waiters upon those who like gay music upon festive occasions, no less than those ale-knights who wind up their notes before English homes at Yuletide.

PALAMEDES.

**PARTRIDGE, THE ALMANAC-MAKER.**—In the accounts of John Partridge, the almanac-maker, and George Parker, the astrologer, given in the 'Dictionary of National Biography' (vol. xliii. pp. 428 and 234), their pamphlet warfare of 1697-9 is noted; but there is no reference to a legal action of 1700 which ensued upon it. Record of the commencement of this is to be found in the *Post Boy* of 7 May, 1700, in the following paragraph:

"This Week commences a Tryal at Guild-Hall, between Partridge, the Almanack-maker, and Parker, the Astrologer; the first is Plaintiff: He brings an Action of a 1000*l*. against the other, for Printing in his Ephemeris this Year, That He's a Rebel in his Principles; An Enemy to Monarchy; Ungrateful to his Friend; A Scoundrel in his Conversation; A Malignant in his Writings; A Lye in his Almanack; And a Fool of an Astrologer. Tho' they are great Men in the way of Predictions, they can't tell how the Cause will go. We hear the polite Gipsies, *alias* Judicial Fortune-tellers, lay great Wagers on both sides."

But there is no mention of the result of the trial in such immediately succeeding issues as I have been able to search.

ALFRED F. ROBBINS.

**OMAR KHAYYAM.**—A place must be found for Sir William Ouseley in the list of the students of Omar Khayyam who preceded Edward FitzGerald. In some 'Observations on some Extraordinary Anecdotes concerning Alexander; and on the Eastern Origin of Several Fictions popular in Different Languages of Europe,' which was read before the Royal Society of Literature, 15 Nov., 1826, and is printed in the *Transactions* (vol. i. part ii. pp. 5-23), Ouseley very judiciously says:—

"It is not, however, my opinion that every coincidence of this kind must be pronounced an imitation of some Eastern prototype; the resemblance between parallel passages (of which different languages furnish a multiplicity) must be, in several instances, regarded as merely accidental, notwithstanding a conformity both in sentiments and expressions."

He enforces this caution by the following example:—

"I cannot for a moment suspect that the well-known epitaph on a celebrated vendor of earthenware at Chester was borrowed from a Persian tetrastich, composed in the twelfth century by Omar Khayām, who calls for wine that he may banish care, expecting to be once more in his

favourite haunt—a potter's workshop, under the form of some earthen vessel. Thus the epitaph above mentioned advises the weeping friends of Catharine Gray to abate their grief, since after a 'run of years,'

In some tall pitcher, or broad pan,  
She in her shop may be again."

In a note Sir William refers to the "158 Rebāayāt," mentioning particularly No. 111, but also referring to 9, 66, 68, 79, 89, 103, 138, and 146. These precise references will serve to show that Sir William Ouseley had an intimate acquaintance with the verses of Omar.

WILLIAM E. A. AXON.

Moss Side, Manchester.

"BYRE."—To enable them to appreciate the humour of the subjoined cutting from the Aberdeen *Evening Express* some readers may need to be informed, as the Poet Laureate evidently does, that in Scotland the "byre" is the cow-house:—

"Alfred Austin, the Poet Laureate, has made several contributions to the literature of the war, 'To Arms!' being his latest effort to represent the position of the nation. In Scotland, however, Mr. Austin's verses will provoke smiles rather than admiration, for he has credited Scotland with a small share of Britain's glory. He tells us that

From English hamlet, Irish hill,  
Welsh hearths, and Scottish byres,  
They throng to show that they are still  
Sons worthy of their sires.

The poetic licence is great, but it does not cover slander. Sons of sires that pass from Scottish byres are, Mr. Austin may be informed, found oftener in English cattle showyards than on foreign battlefields, although in both cases the sons usually return covered with honours."

R. M. SPENCE.

**ST. MICHAEL'S CHURCH, BASSISHAW.**—As some one is certain sooner or later to inquire for the date of the demolition of this ancient church, the following cutting from a local paper of Saturday, 9 Dec., 1899, might usefully be transferred to the pages of 'N. & Q.':—

"St. Michael's Church, Bassishaw, near the Guildhall, was put up for auction on Tuesday, the sale being conducted in the building itself. It is about to be demolished under the Union of Benefices Act, after a history that dates back to 1140. Four churches have stood upon the site, the present one, designed by Sir Christopher Wren, being the successor of the one destroyed by the Great Fire. The building has no claim to architectural beauty. There were few persons present at the unique auction on Tuesday, and the highest price gained was 180*l*. for 'all the lead covering to the steeple, flats, and gutters.' The weather vane was bought for 2*l*. 15*s*., and eight ornamental coloured glass lead lights brought 2*l*. 5*s*. Other articles were sold at a ridiculously low figure. Two lots, comprising the whole of the brick and stone work of the church and tower, failed to find a purchaser. The whole amount of bids accepted just exceeded 200*l*."

Of this church there are some interesting particulars in Stow's 'Survey.' Geo. H. Birch's 'London Churches of the Seventeenth and Eighteenth Centuries' contains a ground plan, with some architectural details, and an illustration of part of the tower. Also W. Niven's 'London City Churches' contains an excellent etching of the exterior.

RICHARD LAWSON.

Urmston.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**PORTRAIT OF MADAME LAFFITTE AND HER DAUGHTER.**—I have two life-sized pastels of Madame Laffitte, wife of M. Laffitte, a celebrated banker in Paris during the reign of Louis Philippe, and her daughter, who became the wife of an English gentleman, Mr. Lockwood; and afterwards the wife of a gentleman in the English army named Jenkins or Jenkyns. Can any one give me the artist's name or any other information? The first named is a three-quarter figure, and the last a little girl, whole figure, with large hat.

A. W. HANCOCK.

The Limes, Magdala Road, Nottingham.

**CORRESPONDENCE OF ENGLISH AMBASSADORS TO FRANCE.**—What correspondence has been published by English Ambassadors to the Court of France from 1620 to 1648, and what were the names of such?

G. J. LE TEXIER.

1886is, Boulevard Pereire, Paris.

**'ON A PINCUSHION.'**—I wish to know the publisher of a child's book called 'On a Pincushion,' consisting of five or six separate stories, one entitled 'Jacky through the Fire.' I bought it twenty years ago; it was supposed to have been written by Miss De Morgan, but published anonymously.

DORA LLOYD.

The Coppice, Hindhead, Haslemere.

**GENERAL LAMBERT IN GUERNSEY.**—I have often endeavoured to learn something of the later life of this great Parliamentary leader in the Civil War, who was exiled to Guernsey, and it is said died there, broken in mind and spirit, in 1683. But I have seen it stated that he died at Plymouth. Is the place of his interment known; or is it known where in Guernsey he lived?

H. S.

[Mr. C. H. Firth, an admirably competent authority, in his life of Lambert in the 'Dict. Nat. Biog.,' says that General Lambert died a

prisoner in the winter of 1683. The context seems to imply that it was in the Island of St. Nicholas, in Plymouth Sound. From 'N. & Q.,' 1<sup>st</sup> s. iv. 339-40, it is evident that he died there after being imprisoned there from fifteen to sixteen years. What is said at this reference merits your close attention. Other interesting references to Lambert are traceable in the Indexes to 'N. & Q.']

**"THE DUKES."**—Stablemen, &c., refer to the itch in horses as "the dukes." "A dukey horse" means a horse suffering from itch. What is the origin of this word? The itch affects the hands, or "the dukes," hence the name. This is the only explanation I can invent, but it is far-fetched and probably erroneous. Perhaps some of your readers can help me. Dictionaries do not give it, and I know of no word in French, German, &c., which would afford a clue.

GEORGE PERNET.

**'METHODIST PLEA TO A CHURCHMAN ;** or, the servant's reply to his master on deriding him for being become a Methodist.'—The above is the title of a poem sixty-five lines long, of which I possess a written version. The opening lines are:—

Master I beg you pardon while I speak  
That I with you such liberty should take  
But thinks the subject your about to hear  
Will please if you will please to lend an ear.

The concluding lines are:—

He strives to sooth himself but strives in vain  
Till God to him the mistry explain  
He sees and feels the deadly strokes of sin  
Nor can ougt ease the grief that he is in  
Until he hears the cheering still small voice  
That quits his fears and bids his soul rejoice.

I have not altered the spelling of the original or placed stops, as in the copy there are none. The time the poem was written is about 1822. I should be glad of any information referring to the above. GEO. D. HARBON.

**MARRIAGE GIFT.**—What does a wooden spoon, given as a wedding present, signify in popular custom? I have been asked whether it does not carry with it some implication of a jocosé or gibing nature.

G. W.

**AUTHOR WANTED.**—Who wrote "The Home Life of English Ladies in the Seventeenth Century." By the author of 'Magdalen Stafford.' London, Bell & Daldy, 1860," 12mo.? The same author wrote also 'The Romance and its Hero.'

C. W. S.

**MOSELEY HALL.**—Will any one kindly tell me who now owns or lives at Moseley Hall, the property of the Whitbreads? I am very anxious to know.

E. A. STRONG.

Windermere Bank, Bowness-on-Windermere.

"REMOTE."—Among the records of Quakerism in Wiltshire which I am contributing to the *Wilt Notes and Queries* appears the birth of *Remote* Edwards, 1678/9, at Brinkworth. Is *Remote* a male or female name? Are other instances of its use known?

NORMAN PENNEY..

Tottenham.

"THOMAS TOMKINSON, GENT."—There was printed in London in the year 1729 a volume entitled "A System of Religion, Treating of the following Heads.....Faithfully collected from a curious Manuscript, found among the Papers of Tho. Tomkinson, Gent." Can any fellow-reader give me information about Thomas Tomkinson? CHARLES HIGHAM.

169, Grove Lane, London, S.E.

[All the information obtainable or desirable concerning this Muggletonian writer is to be found under his name in the 'Dict. Nat. Biog.' It is difficult to understand the ignorance concerning this monumental work, or the reluctance to consult it, which generally prevails.]

LIEUT. JAMES.—Information wanted of the family of this officer, who served on board the *Vanguard* at the battle of the Nile. He was uncle to one Frances Boniface, born 1791, in or near Yapton, Sussex, and member of a very old family of that name in the county.

F.S.A.

BROTHERS MAYOR AND TOWN CLERK AT SAME TIME.—Mr. Edward Windeatt is Town Clerk of Totnes; and now his brother and partner, Mr. Thomas White Windeatt, has been chosen Mayor. They are both members of the Devon Association, which meets at Totnes in 1900. Is there any other instance of this? T. CANN HUGHES, M.A.

Lancaster.

ST. EANSWYTH. (See 9th S. iv. 461).—Will Mr. HEMS be so kind as to give a short account of the discovery by him, in 1885, of the relics of this saint? The bare statement of fact at the above reference whets one's appetite considerably for more particulars.

JOHN T. PAGE.

West Haddon, Northamptonshire.

WAGNER'S 'MEISTERSINGER.'—Can any musician inform me what was the cast of Wagner's 'Meistersinger' as played at Bayreuth in the year 1888? Did Wiegand sing, and in what character? JAS. PLATT, Jun.

'DR. SYNTAX.'—Is there any doubt that Wm. Combe wrote 'Dr. Syntax'? In a magazine article (which I unfortunately cannot find again) I lately saw the author given as "Sheriff" or "Shireff." Can you

assist me to a definite certainty in the matter? Dr. Brewer and Halkett and Laing give Wm. Combe. J. P. MORICE.

STOP-PRESS EDITIONS.—What are the earliest "stop-press" editions of our newspapers? And are there any allusions to them in our literature? ALFRED F. ROBBINS.

MARYLEBONE CHURCHYARD PUBLIC VAULT.—Can anybody tell me whether the record of the interments here has been preserved; and, if so, where? J. M. BULLOCH.

118, Pall Mall, S.W.

TOAD MUGS.—Will any reader kindly tell me the origin and places of manufacture of the curious beer mugs with small figures of a toad or toads affixed within, and appearing as if climbing up the sides of the mug? The toads are usually hollow, and are of the trick order, placed so as to spurt out the liquid in the bottom of the cup on the unwary drinker. Do these mugs mark any particular local events? or were they made for any special occasions, or were merely freaks of cup and pot makers? W. H.

SIDNEY, YOUNG, AND BROWNLOW.—In 1764 there was a sale of some of the pictures from Penshurst. Horace Walpole writes to George Montagu on 10 May, 1764 (Cunningham's ed., vol. iv. p. 233), respecting some purchases made at the sale on Montagu's account, and adds: "The picture of Lord Romney, which you are so fond of, was not in this sale, but I suppose remains with Lady Sidney.....In general the pictures did not go high, which I was glad of; that the vulture who sells them may not be more enriched than could be helped." Who is the Lady Sidney mentioned above? As regards the "vulture," Cunningham, in a note, states that this was Lady Yonge, "who inherited half of Penshurst by the will of Lady Brownlow." How were these ladies connected with the Sidney family? H. T. B.

HOGARTH'S 'SIGISMUNDA.'—I shall be glad to know the whereabouts of this painting.

A. COLLINGWOOD LEE.

VISCOUNT CHOLMONDELEY'S SCOTCH MSS.—'The Chronicles of Scotland,' by Robert Lindesay, of Pitscottie, has been recently edited and published from a newly discovered MS. belonging to Mr. John Scott, C.B., of Halkatall, Largs, by Æ. J. J. Mackay, Sheriff of Fife, 7, Albyn Place, Edinburgh. This MS. contains much new matter, and in particular the history of Scotland from 1565 to 1 January, 1576. It was bought by Mr.

Scott at the Phillips sale, and formerly belonged to Hugh, Viscount Cholmondeley, of Kells, in Ireland, who was born about 1663, succeeded as viscount in 1681, and was created Earl of Cholmondeley on 29 December, 1706. He died 18 January, 1725. The armorial book-plate in the volume describes him as Viscount Cholmondeley, so it may be presumed that he owned it prior to 1706, when he became an earl. Mr. Scott possesses a MS. of David Moyses's 'Memoirs' which has the same book-plate of Viscount Cholmondeley. It would therefore appear that he was a collector of Scottish MSS. Can any of your readers inform me how this English nobleman became a collector of Scottish MSS., and how he acquired these two MSS.?

Æ. J. J. MACKAY.

"BULLY."—This week a hockey match was played in aid of the Reservist Fund at Aberdare, and on the ticket of admission I find the following: "Bully off by David Hughes, High Constable, at 3 P.M. punctually." Is this meaning of the word *bully* to give the first push to the ball a usual one? It is not given in 'H.E.D.' D. M. R.

["Bully" is the opening of play by the crossing of sticks by two players before hitting the ball. The use seems similar to "bully," the scrimmage in Eton football, duly given in 'H.E.D.']

DANDY'S GATE.—What is known of Dandy's Gate, an old toll in Bermondsey? Possibly so named from the family or individual who farmed it. Any details will oblige. A. H.

"THÉ BEURRÉ."—In his entertaining 'Voyage au Pays des Mines d'Or,' by Raymond Auzias-Turenne, recently published, the adventurous author writes as follows (p. 114):—

"Rares sont les Anglais, quoiqu'ils fussent en grand nombre au pied du Chilcote. Les trois quarts sont retournés au confort du sweet home et la Bible avec du thé beurré."

What is the meaning of "thé beurré"?

T. P. ARMSTRONG.

Timperley.

["Thé beurré" = "une tranche de pain sur laquelle on a étendu du beurre." Does this help?]

"WITCHELT=ILL-SHOD.—I am told by an elderly resident in South-East Lancashire that this word was in use there early in the century. It is related that an old man who travelled on a donkey from village to village (selling blacking, I think) was on one occasion taken through a pool of water, wetting the old man's feet, whereupon he exclaimed to his donkey: "What does tha' tak' me

through th' wayter for, when tha' knows I'm witchelt?" Is the word still in use in any part of England, and is there any standard or dialect word of similar meaning to which it is related? CHARLES J. BULLOCK.

### Replies.

#### OLIVER CROMWELL AND MUSIC.

(9th S. iii. 341, 417, 491; iv. 151, 189, 276, 310, 401, 499.)

MR. DAVEY makes fresh assertions which prove his want of knowledge of the subject under discussion. In defence of his unwarranted aspersion of organ accompaniment before the Civil War, he speaks of the Mulliner MS. as one proof. He forgets to tell us where the MS. is; fortunately I can do so with a very certain knowledge, having purchased it at Rimbault's sale for 84*l.*, and having subsequently handed it over to the British Museum, where it can be seen (No. 30,513). That book contains a variety of compositions, including the well-known madrigal "In going to my naked bed," by Edwardes, but has no organ accompaniment of any kind. Next, MR. DAVEY asserts that the organist of the Chapel Royal "possessed an old printed score of the well-known service by Orlando Gibbons, as played by Gibbons himself, full of meaningless embellishments." The identical copy possessed by the organist of the Chapel Royal is lying before me; it is merely an organ part, not a score, and was privately published by Mr. Stainer (now Sir John) in 1864; it was copied from a manuscript in Magdalen College, Oxford. Neither the MS. nor the printed copy has a single word suggesting that it was so performed by Gibbons; but fortunately the MS. explains what the music so arranged was intended for. The headings or indexing in the MS. read as follows: "Tallis in D, organ part varied"; "Te Deum, Mr. Tallis, with variations for the organ"; "Te Deum, Mr. Orlando Gibbons, in F fa ut, varied for the organ." Dr. Hopkins, in Grove's 'Dictionary,' says:

"There is little doubt therefore that the versions under notice were not intended as accompaniments at all, but were variations or adaptations like the popular 'Transcriptions' of the present day, and made for separate use; that use being doubtless as Voluntaries. This explanation of the matter receives confirmation from the fact that a second old and more legitimate organ part of those is also extant, for which no ostensible use would have existed, if not to accompany the voices."

I shall not follow MR. DAVEY's excursion into the field of *Coloratur* or of German

singing-ornamentation that does not affect the question of organ accompaniment. Mr. DAVEY is anxious to learn when psalm-singing became general, and says there is no warrant for it in the liturgy. The Bodleian Library possesses the following book, published in 1566: "The whole Booke of Psalmes collected into English Metre by Sternhold.....Newly set forth and allowed to be soong of the people together, in Churches, before and after Morning and Evening prayer: as also before and after the Sermon, and moreover in private houses." Another edition, dated 1667, contains the words "Newly set forth and allowed to be song in all Churches."

I quoted plenty of evidence of the destruction of cathedral organs, and wait for proof of their smallness and adaptability for taverns. I again ask the name of the French traveller relied on by Mr. DAVEY in support of his opinion. The specimens of old organ cases still existing do not lend colour to the notion. The beautiful case in old Radnor Parish Church I have seen, and can vouch that it is far too big for erection in a tavern. Let me add to the list of organs destroyed that of Wrexham Church, a building at present attracting considerable attention. 'A Gazetteer of England and Wales,' *temp.* Charles II., says: "At Wrexham is y<sup>e</sup> rarest steeple in y<sup>e</sup> 3 nations, and hath had y<sup>e</sup> fayrest organes in Europe, till y<sup>e</sup> late wars in Charles y<sup>e</sup> I<sup>st</sup> his raigne. Whose Parliament forces pulled him and them downe with other ceremonial ornaments." Will Mr. DAVEY tell us where his lists of published music are to be seen?

WILLIAM H. CUMMINGS.

'AN APOLOGY FOR CATHEDRAL SERVICE' (9th S. iv. 419, 523).—This charming book—charming to all who rightly appreciate English cathedral worship—was written by John Peach, librarian of the Bristol City Library. In one of the catalogues of J. Russell Smith it may be found wrongly ascribed to Richard Clark, lay vicar-choral of Westminster Abbey. I had the pleasure in 1846 of meeting Mr. Peach at Bristol, and of being shown over the library by him. He was a man of much reading and great taste, with many old-world ideas, and much dislike of new-world inventions, however useful. In my copy of his delightful book I have inserted a four-page leaflet which he gave me, 'A New Year's Gift to the Choristers of Bristol Cathedral,' signed "A Friend to Young Choristers," which he issued on 1 January, 1840, and which is such in its devout

character as would be looked for from him. I have also, by the gift of a friend, a fine india-proof impression of his book-plate, engraved by H. S. Storer, giving an interior view of the City Library. In 1844 he published an edition of Sir T. Browne's 'Religio Medici' and 'Christian Morals,' and a short biographical notice of him is consequently given by Dr. Greenhill in his most scholarly and complete edition, published in 1881, where it is stated that Peach was born in 1785 and died in 1861. W. D. MACRAY.

"To PRIEST" (9th S. iv. 514).—I have constantly heard the word "priested" used by clergymen in Warwickshire. H. K.

Many generations of clergy have used the word "priested" in the way which seems a novelty to your correspondent. To "bishop" was used in an analogous sense so far back as Latimer. See—what ought to have been seen—the 'H.E.D.' W. C. B.

Is not Mr. MARCHANT too sensitive? If "bishopsed" (Herrick) and "bishopsing" (Ant. Trollope), why not "deaconed" and "priested"? All three verbs are certainly in use and are found in big dictionaries. C. S. WARD.

Wootton St. Lawrence, Basingstoke.

'PICKWICKIAN STUDIES' (9th S. iv. 492, 525).—The corrections on p. 493 still need correction. Mr. Fitzgerald is perfectly right in talking of the *blue* turban of Mrs. Nupkins. Dickens only made it red later, as Mr. MARSHALL will see if he looks at an edition of 1837, or the "Rochester Edition" of 1899 (Methuen & Co.), just published. Is it sufficient to explain that Sam Weller was called one of Frederick William's big grenadiers? Hardly, perhaps; but this is all that the "explanation" offered comes to. HIPPOCLIDES.

BOXING DAY (9th S. iv. 477).—Among seven examples in the O.E. Pottery Department of the British Museum of the mediæval globular earthenware thrift-box only one is unfractured. It is with exceeding rarity that one is encountered on the London mediæval "level" by the spade of the excavator, and when one is found it is almost certain to be found fractured, a condition in which it was necessary to place it to realize its contents. When such a receptacle was put to the use of collecting small presents for Christmas, this money-pot was a "Christmas-box," and the contents were spent, or begun to be spent, on Boxing Day. Aubrey, in his 'Natural History of Wiltshire' (*circa* 1670), speaks of a pot in which Roman *denarii* were found as resembling in appearance an

apprentice's earthen Christmas-box, and of analogous objects being in use among the (pagan) Romans. See Fosbrooke's 'Encyclopædia of Antiquities,' p. 290, and the *Journal of the British Archæological Association*, vol. xxx. pp. 443, 444.

In the Northern dialect a benefit or friendly society is called a "box," because of the box in which the funds are collected, and the annual festival of such a society is called a "box dinner." J. H. MACMICHAEL.

"THE APPEARANCE" = ELECTORAL NOMINATION (9th S. iv. 496).—Surely "appearance" in the sentence is equivalent to "show of hands." J. D.

POLKINGHORN (9th S. iv. 108, 214, 311, 461).—In reply to MR. HARRISON, Kinghorn is a most uncommon name in Cornwall. Dr. Bannister's 'Glossary' of some 20,000 Cornish names—a fairly complete list it must be admitted—does not give it. I have noted since my last communication that, besides the Polkinghorns in Gwinear, there is one in Perranarworthal, and also downs of that name near Gulval. Treganhorne in St. Erth, and Linkinhorne (Lan Tigherne according to the Rev. S. Baring-Gould), a parish in East Cornwall, are similar in their endings.

J. HAMBLEY ROWE.

SWANSEA: ITS DERIVATION (9th S. i. 43, 98, 148, 194, 370, 433, 496; iii. 470; iv. 37, 110, 230, 407).—I venture the opinion that COL. MORGAN, in his last note, has lamentably failed to disprove the arguments or facts in the previous reference. One may be pardoned for being a little surprised at this, because, had he confidence in his theory, or a wish for it to carry any weight, he ought to have proved, step by step, the fallacy, if it existed, of the statements upon which my charge against his hypothesis was based. It is, however, clear it would be a waste of valuable space to continue the subject until at least the COLONEL has properly arranged his forces, if in existence, fairly to meet, if not demolish, in detail and wholly, what has been placed in opposition to him. Until he does so I am entitled to deduce from his last reply that he has a very weak case, the more so when he takes upon himself to assert that I made statements which have no foundation in fact, and generally—unintentionally no doubt—distorts what I did write. A few illustrations will suffice. I did not say anything so stupid as that the "castle of Llangennith" was "omitted from the list because it belonged to the De la Mares," but clearly proved that the fact of

this castle being named as belonging to this family was a sufficient demonstration of its having existed. Again, the COLONEL asserts that I "now admit that Senghenyd in the sixteenth century was mulcted of its penultimate." I never denied or admitted anything of the kind, but, on the contrary, specially named this as his "conclusion." I did not write anything disclosing a "difficulty" with regard to Prince Llewelyn, &c. The difficulty, if it exists, must rest with the COLONEL, if he says Breos gave the castle to Llewelyn. Then he has much to clear up in Caradoc's history of the transaction, not to mention anything else. One example: "Prince Llewelyn was too good-natured to reject his (Bruce's) submission, and so did not only receive him to his favour, but bestowed upon him also the castle of Senghennyth." How this passage becomes "intelligible" to the COLONEL by making De Breos bestow the castle on the prince passes my comprehension, and will doubtless be read with considerable surprise. I cannot help observing it would have been to the purpose had the COLONEL confined his attention more to what was written than to what I did not say or "think." The latter would be difficult for even a professional thought-reader to divine. I need only add I do not intend reverting to the subject till the COLONEL has categorically disposed of what has been written at 9th S. iv. 230 by me. ALFRED CHAS. JONAS.

SHEPHERDESS WALK (9th S. iv. 306, 424).—MR. M. L. BRESLAR is mistaken, and MR. J. W. M. GIBBS perfectly accurate in his recollections. When I was a schoolboy resident in High Street, Islington, in the late forties, Shepherdess Walk and Shepherdess Fields were very much in evidence. We certainly never called them "Shepherd's" (I have known "Shepherd's" since then at Cairo). The correct name seems to stick to the locality. The current number of the 'Post Office Guide,' for instance, defines the place as "Shepherdess Walk, Hoxton, N."

HARRY HEMS.

Fair Park, Exeter.

HAWKWOOD (9th S. iv. 454).—In thanking MR. I. C. GOULD for his kind communication, I may be permitted to mention that I was fully acquainted with the statement that the tradition of Sir John Hawkwood, whom contemporary writers call Aucud or Agutus, having been a tailor probably originated in Italy from a corruption of his name, which Matteo Villani spells Gianni della Guglia ("John of the Needle"). However, I beg to direct attention to what Henry Hallam has



written about Sir John in that storehouse of historical fact and original opinion, 'View of the State of Europe during the Middle Ages,' twelfth edition, 1868 (Murray), pp. 470-2:—

"This very eminent man had served in the war of Edward III., and obtained his knighthood from that sovereign, though originally, if we may trust common fame, bred to the trade of a tailor. His name is worthy to be remembered as that of the first distinguished commander who had appeared in Europe since the destruction of the Roman empire. He appears to me to be the first real general of modern times; the earliest master, however imperfect, in the science of Turenne and Wellington. Every contemporary Italian historian speaks with admiration of his skilful tactics in battle, his stratagems, his well-conducted retreats." Hawkwood, Hallam states, was not only the greatest, but the last of the foreign *condottieri*, or captains of mercenary bands. Byron alludes to Henry Hallam in his 'English Bards' as

Classic Hallam, much renowned for Greek.

HENRY GERALD HOPE.

Clapham, S.W.

COMPENSATION TO BRYAN, LORD FAIRFAX (9th S. iv. 399, 427).—Some particulars concerning the American estates, which lay between the Potomac and the Rappahannock in Virginia, may be seen in 'The Fairfax Correspondence,' London, 1848, pp. cxxvi-cxxxvii.

H. DAVEY.

THE MINT (9th S. iv. 348, 403, 506).—I do not pretend to be infallible, but I fail to see in what respect my information was inaccurate, unless it be that I referred to Mint Street as still existing, whereas, according to your correspondent BRUTUS, it is now called Marshalsea Road. In one of the latest London maps in my possession, that which accompanied the newest reissue of 'Old and New London' in 1897-8, Mint Street is still shown, while Marshalsea Road runs into it at an angle, and only usurps the old title at the easternmost end. The change of name must therefore be of very recent date,\* and I can only regret the disappearance of the last memorial of a district which filled so large a place in the satiric literature of the last century. It is almost impossible for any one to keep abreast of the London County Council in its extraordinary mania for changing the names of old and historic streets. I believe the latest victim of this craze, unless sound and saner counsels prevail, will be James Street, Buckingham Gate, which was called after the last of the Stuarts, in whose time it

was built, and which is full of interesting associations. Perhaps here I may be told that I am inaccurate, for the Westminster Vestry will, I understand, be actually responsible for the alteration, though the County Council is the head that instigates the arm to do the deed.

W. F. PRIDEAUX.

"BRIDGE" (9th S. iv. 497).—The real name is "britch," and the game is supposed to have a Russian origin, which may help philologists to trace the source of the term, if it is unknown. *Skat* and *bridge* have little in common. *Skat* is a three-handed game, a kind of cross between *gleek* and *hombre*, with borrowings from other quarters; *bridge* is an improved dummy-whist for four players, with sundry details likewise borrowed elsewhere. The only semblance between them is that the trump is named by the players, and suits have an order of preference, with the trace of a link, perhaps, in the honours and *mata-dores*. The objects of the games are quite different (as well as the methods). In whist and *bridge*, it is tricks numerically; in *skat*, the values contained in the tricks—which places *skat* on a higher level of skill than either of the other two games. Can any readers of 'N. & Q.' throw light on the evolution of the game itself (*bridge*)?

J. S. M. T.

The Russian term *schlem* (*sch* = *sh* or *s*), when used in the card-play at whist, is evidently borrowed from the German *Schlemm*, denoting the total loss, or defeat, inflicted upon the opposite party of the game. *Schlemm*, again, has been adapted to German after the English whist-term *slam*, which bears the same meaning (s. Grimm's 'Deutsches Wörterbuch,' ed. Heyne, ix. 632).

H. KREBS.

Oxford.

THE STAFFORD FAMILY (9th S. iv. 477).—See the many members of it noticed in 'Dict. Nat. Biog.'

A. F. P.

"LOWESTOFT CHINA" (9th S. iv. 498).—MR. RATCLIFFE will find an able discussion upon the subject of his query in 'Marks and Monograms on European and Oriental Pottery and Porcelain,' by Wm. Chaffers (new edition, revised and edited by Frederick Litchfield, 1897). The author has, seemingly, disposed of the theory that the "Lowestoft ware was simply Oriental porcelain, painted only at Lowestoft":—

"Mr. Llewellynn Jewitt, in an interesting paper on Lowestoft china, in the *Art Journal* of July, 1883, has fallen into the same error. He says: 'The best of the productions of the Lowestoft works are painted on *Oriental body*, but there are many good

\* I think it will be found that Mint Street still holds a place in the 'Post Office London Directory,' and that St. Saviour's Workhouse is situated in it.

examples in existence, where the body is of Lowestoft make, which are of very fine quality. The collector will be able to distinguish immediately between the examples painted at Lowestoft on *Oriental body*, and those which are potted and painted there."

Mr. Chaffers continues:—

"There are three persons now living [1865] who can testify to the fact that nothing passed out of the factory but what was made in it.....Let us also ask those visionary theorists whether they ever saw or heard of such unfinished Oriental white porcelain? When the Lowestoft works ceased in 1802, what became of it all? The country would have been inundated with the supply so suddenly rendered useless, and waiting to be painted.....It is certain that a vast quantity of Lowestoft china still exists, not only in England, but on the Continent; but from its similarity to the Oriental, it has been generally confounded with it.....With Lowestoft, no mark was ever used, rarely even a painter's mark.....Old inhabitants ridicule the idea of Oriental china ever having been brought into it [Lowestoft] to be painted for the purpose of sale. ....Mr. Studley Martin, nephew of Sir James E. Smith, who resided at Lowestoft, writes: 'I believe no Oriental china was ever painted, even by adding initials or crests, at Lowestoft, certainly never with flowers, or anything else.'"

However, the editor (Mr. Litchfield) appends a note:—

"The question of the place of manufacture of a large number of specimens which have been called 'Lowestoft' is a difficult one to settle. Prof. Church has gone so far in the opposite direction to Mr. Chaffers, as to omit from his work on English porcelain any mention of Lowestoft, and in the catalogue of the Schreiber Collection, such specimens as are generally called Lowestoft are classified as 'Oriental porcelain decorated in England.' Sir A. W. Franks has a very limited belief in Lowestoft, and thinks that most of the china so called by Chaffers was of Chinese manufacture.....The Editor is inclined to believe that.....nearly all the services, with coats of arms, monograms, and heraldic devices, were not only made but decorated in China."

See also 'The Ceramic Art of Great Britain,' by Llewellynn Jewitt, F.S.A. (London, 1887).

HERBERT B. CLAYTON.

THE GREAT OATH (9th S. iv. 438).—This term, used in Scotland, appears to apply to the solemnity of the act, and not in contradistinction to a minor or subsidiary form of taking the oath. In ancient writings the "great aith" is frequently referred to. Thus Wyntoun says:—

He swore the great aith bodely,  
That he suld hald alle lelely,  
That he had said in to that quhile,  
But only oast of fraud or gyle. IX. 20, 85.

In Retours, under Brieves of Inquest, issued from Chancery for the service of heirs, recently abolished, the words of form were "Qui jurati dicunt magno sacramento interveniente." In Scotch conveyancing a deed

in regard to heritage or real estate by a married woman requires to be judicially ratified by her before a magistrate, outwith the presence of the husband. In the form of ratification she gives her great oath that she was noways seduced or compelled to grant or concur in the conveyance, but did so of her own free will and motive, and that she will never quarrel or impugn the same, directly or indirectly. A. G. REID.

Auchterarder.

"TIFFIN" (9th S. iv. 345, 425, 460, 506).—I beg leave to point out the fact that, at the first of the above references, I gave in full the title of the work from which I quoted, Grose's 'Classical Dictionary of the Vulgar Tongue.' It is therefore not the fact that I obscured the issue by omitting to do that. If I did not repeat the title *in extenso* in my second note, I only refrained from so doing out of consideration for the space of 'N. & Q.' and because I thought it unnecessary, after having recited it in full in my former note.

JULIAN MARSHALL.

EDGETT (9th S. iii. 407; iv. 177).—This surname is susceptible of several explanations. It may be from *edge* and *gate*, as suggested by Mr. HARRISON, but scarcely from *hedge-gate*, for in local names the rules as to *h* are well observed, and in America this letter is not likely to go etymologically wrong. Mr. HARRISON is in error in saying that "*edge-gate* would make no sense." In Old English *ecg* meant, in local names, "bluff," "ridge of land," or "cliff," as explained by Mr. Bradley in 'N.E.D.' under 'Edge,' vi. This meaning is preserved in Alderley Edge, co. Chester, Weston-under-Edge, Aston-under-Edge, and Wootton-under-Edge, co. Gloucester, in addition to the instances given in the 'N.E.D.' Cf. also Edgehill, co. Warwick. For its existence in O.E. I may cite 'Cartularium Saxonum,' i. 496, 13; iii. 151, 2; 155, 1; 587, 40; 590, 14. A Middle-English instance occurs in the Gloucester 'Chartulary,' iii. 45, 1, land "super *le egge*" at Randwick, co. Glouc. In O.E. *geat* meant, in local names, a gap or opening in high ground, a narrow pass, as in Symond's Yat (\**Sigemundes geat*), co. Glouc., now erroneously transferred to a point of the rock. It is conceivable that such a gap might be called *Ecge-geat*, which would yield a modern Edgett quite regularly.

But the word *ecg* was used in forming compound personal names, and hence appears in local names formed from personal names. In the hypocoristic forms *Ecge* and *Begu* (or the corresponding fem. \**Ecge*) it would in modern names have become undistinguishable

from the common noun. But in Edgware, co. Middlesex, and Edgeworth, co. Gloucester,\* we have records of the masc. ending *-es*, so that these names must be from men's names, the gen. sing. of the common noun being *ecge*. I suspect that a personal name occurs in the Domesday Book name for the hundred of Christ Church, co. Hants. It is written *Ege-iete* (i. 516, col. 1), *Eghe-iete* (i. 386, col. 2, 43b, col. 1, 44, col. 2), and *Eghe-iet* (46, col. 2). The latter part of the name is undoubtedly O.E. *geat*, dat. *geate*, and the first part is *ecg* plus a vowel (*Eghe*, 264, col. 2, 264b, col. 1, now Edge, co. Chester, represents the dat. sing. *Ecge*). By the time of the Survey the weak-ending *-an* had sunk down in compounds to *-e*, so that this may be an O.E. \**Ecgan-geat* (cf. *Wigheiete*, i. 166b, col. 2 = *Wiggangeat*, Wygate, co. Glouc., 'Cart. Sax.,' iii. 585, 23). It might represent an *Ecges-geat*, for the gen. sing. masc. is frequently given as *e* in Domesday and in later records. Later forms do not throw any light upon the origin. It occurs as *Eggieta* (Latinized) in Pipe Roll, 14 Hen. II., 182; *Eggieth(e)* in the rolls 16, 17, 18, 19, 20, 21 Hen. II. But whatever the original form of this local name may have been, we have in it a form that would regularly yield Edgett.† A natural feature that could give its name to a hundred might easily be recorded in a family name.

Edgett is, moreover, derivable from the masc. name *Ead-geat* (written *Eddiet* in Domesday), since hundreds of these O.E. personal names are still preserved as family names. Nor does this exhaust the possibilities, for, by the processes referred to above, \**Eadun-geat*, \**Eades-geat*, compounds of *geat* with hypocoristic forms of names beginning with *Ead-*, might also produce a modern Edgett. Probabilities are in favour of the Hampshire local name or the personal name *Ead-geat*,‡ and the question which it really is

\* The former, an O.E. \**Ecges-wer* (written *Eggeswer* in an eleventh-century Westminster charter dated 978, 'Cart. Sax.,' iii. 605, 12), occurs in the Pipe Roll, 15 Hen. II., p. 173, as *Eggeswera*; in 1168-1173 as *Eggeswere* ('Cat. of Ancient Deeds,' A 2097); *Eggeswere*, A 2146; in 1266, *Eggeswere*, A 1737, &c. The Gloucestershire village, O.E. \**Ecges-weorð*, appears in Domesday, i. 166b, col. 1, 167b, col. 2, as *Egeis-wurde*, *Eges-worde*.

† It is noteworthy that there was an *Eces-geat*, possibly miscopied for *Ecges-geat*, in Bicington, or Bickton, par. of Fordingbridge, co. Hants ('Cart. Sax.,' iii. 252, 3, from the 'Liber de Hyda,' where it is wrongly identified by Dr. Birch with Bighton, which is phonologically improbable), in the vicinity of the hundred in question.

‡ The *geat* of this name has nothing to do with *geat*, but represents either the deity *Geat* or the

can only be settled by documentary evidence, which possibly does not exist.

W. H. STEVENSON.

"CORDWAINER" (9th S. iv. 436).—This word, in the form of *cordiner*, is applied to the craft of shoemakers in Scotch burghs. It is said to be derived from Cordova, in Spain, noted for its leather manufactures. Tanned horse leather is known in Scotland as *cordovan*. Jamieson says that the name of cordwainer was generally given in Europe to one who wrought in foreign leather. French *cordonnier*, *corduannier*; Swedish *corduwnsmakere*, a leather-dresser. A. G. REID.

Auchterarder.

BOUDICCA REPULSED AT VERULAM (9th S. iv. 457).—There is no ground for supposing that Verulam was the scene of the defeat of Boudicca (Boadicea). Tacitus ('Ann.,' xiv. 31-37), in relating the battle, does not mention any place. Merivale ('History of the Romans,' ch. li.) conjectures that it was fought near Camulodunum (Colchester); for this view he refers to Mr. Jenkins in *Archæologia*, 1842, and to the *Quarterly Review*, vol. xcvi. Orelli on Tacitus, 'Ann.,' xii. 32, mentions the opinion that Camulodunum was Maldon, near Colchester; but this view is decidedly disapproved by Hübner in Pauly's 'Real-Encyclopædie,' new ed., art. 'Camulodunum.' Verulam was taken by the Britons and the population slaughtered in the insurrection. B. H.

I cannot agree with MR. HOOPER that it is "a mere duty" to use "Boudicca" instead of "Boadicea" as "the more correct name." He may not know that the MS. evidence is very conflicting. In the 'Annals,' xiv., it is as follows: "Boodicia" (31), "Boudicca" (35), "Boudicca" (37). On the other hand, both the MSS. of the 'Agricola' of Tacitus (16) have the *a*, reading "Voaduca" and "Voadicca." Orelli, the best editor, reads "Boudicea"; but there seems to me quite sufficient evidence to warrant in current speech a retention of the form which has been fixed as English. Such changes in names are often attempted, but hardly ever carried through where a word has become a national English possession apart from its use by the learned. HIPPOCLIDES.

MAY ROAD WELL, ACCRINGTON (9th S. iv. 396, 464).—I do not like to destroy the pious inferences which the theories of your corre-

Germanic tribal name *Gautōz*, the *Gautar* whose name is preserved in the Swedish province of *Götland* (O.N. *Gaut-land*), Germanic *au* having developed into O.E. *ea*.

spondent prompt, but I am afraid they are not correct. I know the neighbourhood and the well intimately. I have known many who have gone on the first Sunday in May to dilute their potatoes with its water. I think the practice has entirely died out. In Lancashire the use of the "apostrophe s" when speaking in the possessive case is largely ignored. Not far from the well is a hill known as "John Hoyle coppice"—the coppice of John Hoyle. The well is known as "Mary Hoyle well"—no doubt, in my mind, meaning the well of Mary Hoyle. Who John Hoyle was I cannot ascertain, but I opine that John and Mary were of one family, and that while to the one is assigned the "coppice," to the other is assigned the well.

B. S.

"A PICKLED ROPE" (9th S. iv. 479).—In the phrase in Fletcher's 'Bonduca,' "A pickled rope will choke ye," Petilius, who has previously told his soldiers, ungraciously enough, to eat turf, timber, old mats, or shoes, exhorts them further to fall in love, a state which in war is assumed to stimulate bravery, and calculated to make them forget all about eating, failing to do which they may expect a rope's-end for cowardice. Hence the phrase appears to mean a castigation (with a pickled rope) will correct the cowardice that is assumed to characterize one who has neither this incentive to courage nor that of having enough to eat. Compare a "rod in pickle," i.e., soaked in brine to keep it supple for chastening purposes, and the phrase "to rope's-end," i.e., to chastise with the "whipped" end of a rope, formerly a punishment much resorted to illegally at sea:—

Buy a rope's end; that will I bestow  
Among my wife and her confederates  
For locking me out of my doors by day.

'Comedy of Errors,' IV. i. 16.

"To choke" here means to correct, reprove. A "choke-pear" is figuratively a reproof, correction, a check by which one is put to silence; and to "choke a person off," i.e., to stop his garrulity, is still a vulgar expression.

J. HOLDEN MACMICHAEL.

THE AUTHORSHIP OF 'THE RED, WHITE, AND BLUE' (9th S. iv. 164, 231, 312, 338, 426, 502).—With regard to the above song, I have always understood it was written in honour of the "Allied Armies" during the Crimean War. At all events, I distinctly remember it then, as a child of some ten years old; and the cover of the song was adorned with the Union Jack and the French tricolour flags. Wherever the word "Columbia" occurs in the song as printed in your issue of December 16, it was "Britannia" in the version I

remember in the year 1854. The first verse ran thus:—

Britannia, the pride of the ocean,  
The home of the brave and the free,  
The shrine of each sailor's devotion,  
No land can compare unto thee.  
Thy mandates make heroes assemble,  
With Vict'ry's bright laurels in view;  
Thy banners make tyranny tremble  
When borne by the Red, White, and Blue.

The second verse was much as stated, but the third concluded quite differently, viz.:—

May the French from the English ne'er sever,  
But each to their colours prove true,  
The Army and Navy for ever,  
(And?) Three cheers for the Red, White, and Blue.

I do not think there can be any doubt that your correspondent S. J. A. F. is right about its having been originally an English song.

F. W. H.

I am emboldened to make a suggestion which may settle this controversy. Your correspondent T. A. O. mentions (iv. 338) the coincidence of the above song, at the time of and following the Crimean War, with the equally well-known 'Cheer, Boys, Cheer!' My own recollection is to the same effect; and if reference could be made by any of your correspondents who may be in a position to do so to the veteran author of the last-named song, Mr. Henry Russell, whose residence is 18, Howley Place, W., I have little doubt his well-stored memory could authoritatively intervene. I well remember hearing Mr. Henry Russell sing 'Cheer, Boys, Cheer!' in his entertainment at some date prior to May, 1856, and my recollection is that I was familiar with that song and 'The Red, White, and Blue' in about an equal degree for a good while before then. Some time since I read Mr. Russell's book of reminiscences, a good part of which deals with America and the friends he made there; and whether the origin of the song is British or American I am pretty certain he would know.

W. B. H.

[Further contributions on this subject not invited.]

PREFACES (9th S. iv. 479).—Isaac D'Israeli, in his 'Curiosities of Literature,' says

"that long before the days of Johnson it had been a custom with many authors to solicit for this department of their work the ornamental contribution of a man of genius. Cicero tells his friend Atticus that he had a volume of prefaces or introductions always ready by him to be used as circumstances required."

A correspondent in 'N. & Q.' (6th S. xii. 427) asked, "When were prefaces first introduced?" and stated that Howell, in his preface to 'An Institution of General History,' asserted that

"the French first introduced this custom into the work of writing prefaces before the works of others." To this query no reply has appeared.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In 'The Antiquary's Portfolio,' vol. i. p. 97, I find that "the haughty Wolsey condescended to write a commendatory preface" to William Lily's "well-known Latin Grammar."

ALFRED J. KING.

101, Sandmere Road, Clapham, S.W.

THE SURNAME MORCOM (9th S. iv. 148, 312, 406, 467).—If SIR HERBERT MAXWELL will refer to iv. 312, he will see that he is not quite justified in saying that I hazarded a remarkable "assertion" regarding the derivation of Malcolm. An assertion I take to be a plain declaration of fact or belief. I made no such declaration. I thank him for his reply, which is highly interesting to me, and probably to others who know no Gaelic; but his letter would have been just as valuable without the first six lines.

FRANK PENNY, LL.M.

Fort St. George.

MARGARET BLOUNT (9th S. iv. 287, 355).—In addition to what MR. J. POTTER BRISCOE has said at the last reference, I can put before BRUTUS the following extract by Marguerite Blount herself. It forms the title and prefatory paragraph of a short story by the American authoress, and was published in *Reynolds's Miscellany* (Lond.) in 1858 or 1859:—

"The Funeral at School. A Reminiscence of my Early Life. By Marguerite Blount.—Though now in England and writing for *Reynolds's Miscellany*, I must remind the reader that (as he may have, however, gathered from some of my previous contributions to this periodical) I am an American by birth. It is, therefore, to the United States that the ensuing scenes and incidents belong. With this brief, yet necessary preface, I enter on my little narrative."

Marguerite Blount published several stories at about the dates 1855-59 in *Reynolds's Miscellany*. They were, however, I think, short stories mostly. No doubt this reply, with that before given by MR. BRISCOE, will convince BRUTUS that he was wrong in assuming that she and Miss Braddon "are the same." Nevertheless, it has often been said that some of Miss Braddon's earliest work appeared in *Reynolds's Miscellany*, as it has likewise been said that before the first of her great successes ('Lady Audley,' 1862) Miss Braddon appeared on the stage. Both statements have been denied, and yet I have read in the *Era*, under a date in 1876, that "Miss Braddon reappeared on the stage at

Jersey." The "reappearance," likely enough, was at some charitable performance or the like, but the *Era's* paragraph seems to imply that our English novelist had previously played as a regular actress.

J. W. M. GIBBS.

HANNAH LEE (9th S. iv. 477).—I believe that this "pretty," or, to speak by the card, most affecting story, is narrated in 'The Snowstorm,' one of the tales in 'Lights and Shadows of Scottish Life,' by Prof. Wilson, and may be found in vol. xi. p. 48 of his collected 'Works,' edited by his son-in-law, Prof. Ferrier, Edinburgh, 1865.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"HOASTIK CARLES" (9th S. iv. 477).—"Hoastik carles" are Austwick men. Austwick is in Craven, and its folk have a reputation akin to that which has made the wisdom of those of Gotham proverbial for all time. They, too, tried to hedge in a cuckoo; and several other absurd stories are told of them. They are said to have had but one knife or whittle, which they kept under a tree. Once, when some labourers wished to save themselves the trouble of carrying it back, they stuck it in the ground, and, seeing a black cloud immediately overhead, thought that the place was sufficiently marked; but the tool was never found again. A farmer, wishing to get a bull out of a field, asked nine neighbours to help him to lift it over the gate, and they being unequal to the task, one of the number went through the gateway to look for further aid. It then struck somebody that the bull might leave the field by the same way. Another carle lifted a wheelbarrow over twenty-two stiles rather than take it by a road which was about a hundred yards further round than the path across the fields. See Clouston's 'Book of Noodles,' pp. 53, 54.

ST. SWITHIN.

It is a pity that Lucas did not know better than to begin guessing that the carles "are no doubt spirits of the woods." They are simply the people of Austwick, a village near Clapham, in Yorkshire, who are credited by their neighbours with having been the originals of the "wise men of Gotham." The walling-in of the cuckoo arose from their attempt to secure perpetual summer by building a wall around the bird. Just as the wall was finished the cuckoo flew away, and "they had never thought o' that." The favourite name for these folk is "moo-in-rakers," because they tried to rake the reflection of the moon out of a pond, thinking it was a big cheese. By the way, has any one collected all the places

supposed to be the original home of the "Gotham" stories? H. SNOWDEN WARD.

Austwick, near Settle, is the "Gotham" of Yorkshire, and Austwick people are usually spoken of as "Austwick carles." The walling-in of the cuckoo is attributed to the folk of many sequestered places, but there is in the first series of William Dobson's 'Rambles by the Ribble' (Preston, 1864) a diverting folk-tale to the disadvantage of the "carles," which may be new to your readers. At p. 40 Mr. Dobson writes:—

"A common joke against Austwick people is to cry 'Whittle to the tree.' When knives and forks were somewhat more of luxuries than at present, and their use had not penetrated into... the northern dales, it is said that a 'whittle'... was the only knife in Austwick. It was common to the township, and when those who used it had done with it they had to put it in a tree in the centre of the village. If it was not there when wanted, the person requiring it went through the village calling out, 'Whittle to th' tree; Whittle to th' tree.' The whittle at last was lost. It was taken once by a numerous party of workmen to the adjoining moor (Swarthmoor) to cut up their pies for dinner. To save them the trouble of taking it back, they discussed where they should put it, so that they could find it when they came next day. Looking round for some object to know the locality by, for then, as now, trees were a rarity on Swarthmoor, it was at last agreed to stick it in the ground under a very black cloud, which was the most remarkable object in sight. This was done. When next they went to Strathmoor it was a fine day, the cloud had moved off, and the whittle could not be found."

Q. V.

"DOZZIL" OR "DOSSIL" (9th S. iv. 479).—My father, a Lincolnshire man, remembers these objects, which he calls "dossels," being in use over forty years ago. They were then, he tells me, very common, being made of wood or tin, in the shape of a "cockerel," and usually served as vanes. It was also customary, I am informed, to fix at each corner of corn-stacks, in an upright position, a bunch of corn "heads." These also were called "dossels."

I remember seeing a "dozzil" at Cleethorpes last summer, not on a stack, but fixed to the top of a long pole standing in the back-yard of a house outside the town. It was in the shape of a cock and made of tin, serving as a vane.

Gainsborough.

Figures such as are mentioned in this query, but very well made of straw, are more numerous this winter than I have seen them before, on stacks around Mill Hill, in the district between Edgware and High Barnet. They are mostly imaginary fowl, particularly strong about the tail, elevated on sticks

about two feet above the ends of the stacks, and free to move in the wind. I have taken them to indicate that a new stack-thatcher of artistic tastes has been at work in the district recently; and it may be said for him that his thatching is very good work.

H. SNOWDEN WARD.

Not many years ago I saw some beautiful stack finials at Bishopthorpe, near York. Cocks I think they were, and I believe they (or their descendants) are still presiding over the ricks in the yard I have in mind. I dare say Miss FLORENCE PEACOCK knows what Mr. Baring-Gould says about these things in 'Strange Survivals.'

ST. SWITHIN.

Is not this word—like "Dosset" for Dorset, or "fossick" for fore-seek, which would appear to have been the original meaning of the latter—a corruption of "dorsal," something placed on the back of an object, such as a corn-stack, to protect it from the ravages of the birds—in short a scarecrow, or rather a bird-scare? I remember being told of an old gentleman who was accustomed to suspend a tin semblance of a cat from his fruit trees, presumably to scare the birds away. By the way, the dialect word "fossick" still means also to "fore-seek" or "prospect" for gold in new ground, as well as in abandoned workings.

J. HOLDEN MACMICHAEL.

"MIDDLIN" (9th S. iv. 416, 495).—C. C. B. is certainly correct in saying that this word is not a peculiarity of the Manx dialect. Nor was its use in England confined to the North. "Pretty middlin'" was formerly in West Surrey and in Hampshire probably the usual answer to an inquiry after the health of a countryman.

R. L.

JAMES COX'S MUSEUM (9th S. ii. 7, 78; iv. 275, 337).—"The great room in Spring Gardens," otherwise Wigley's Auction Room, stood, according to F. G. S., at the south-west corner of Spring Gardens, and on one's right hand on passing from that street (which was never a thoroughfare for vehicles) into the park. The Incorporated Society of Artists of Great Britain exhibited here until 1780. Wigley's Auction Room was burned down 2 April, 1785, during a representation of Mount Vesuvius at Cox's Museum. F. G. S. elsewhere states that Wigley's room occupied the site of the London County Council offices; but in this he is mistaken, the Council's offices occupying the site of Berkeley House, which was purchased from the Government by the Metropolitan Board of Works in 1862, and the present building

erected on the site (see Hon. Grantley T. Berkeley, 'Life,' &c., vol. i. p. 78, &c.). Cox's Museum appears to have stood on the site of No. 13, Spring Gardens, a house built by Mr. Decimus Burton for his residence, adjoining the Council's offices to the northward, and now in the Council's occupation.

JOHN HEBB.

Canonbury Mansions, N.

"KING OF BANTAM" (9th S. iv. 419, 488, 526).—I should like to make an addition to my note. In reference to Congreve's 'Present Majesty of Bantam,' there is a tale by Aphra Behn, called 'The Court of the King of Bantam.' In it a rich noodle, Mr. Would-be, believes himself the King of Bantam, and is duped thereupon in true Restoration fashion. If Mr. PERCY SIMPSON will refer, he will find that Congreve very clearly had Mrs. Behn's tale in his mind.

GEORGE MARSHALL.

It is good, as MR. GEORGE MARSHALL says, to see Jonson and Congreve quoted, but Mrs. Aphra Behn should not be forgotten, for did not that illustrious lady write 'The Court of the King of Bantam,' which can be read with interest even now? ALFRED F. ROBBINS.

The "descent" seems to imply a sort of apotheosis, a widespread superstition realized in the Christian "resurrection" and Plato's immortality. These people were probably Buddhists, so it represents an "avatar-ship," or new birth, a form of metempsychosis.

A. H.

GROLIER BINDINGS (9th S. iv. 518).—The painted bindings are probably of a later date than the others. Mr. Herbert P. Horne, 'The Binding of Books,' p. 89, dates this style of work as belonging to the middle of the sixteenth century. One may possibly put a similar interpretation upon the sentence referring to Grolier, at vol. iv. p. 41, of the 'Encyclopædia Britannica,' which reads, "Some of his later covers were resplendent with gold and coloured ornament, most elaborately tooled." This, however, is so general in its reference that it is scarcely evidence. The sequence of usage of the different mottoes is some help. It is most likely that the "amicorum" motto, previously used by Maioli, came first (*Quarterly Review*, July, 1893, p. 189). The motto "Æque difficulter," with the cloud, nail, and hillock design, came next ('Bookbindings Ancient and Modern,' Joseph Cundall, p. 34); and afterwards the "Portio mea Do | mine sit in | terra vi | venti | um" legend. There were others occasionally used. See 'The Binding of Books,' *supra*, p. 78. An article in the *Saturday Review* for 30 Dec.,

1882, noticing the Beckford sale, second part, indicates that the "painted interstices" and the "scrolled tooling" were used with the "Portio mea" motto. On the whole it would seem that the painted bindings were, at any rate, of the middle, if not of the later, period.

ARTHUR MAYALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Life of William Shakespeare.* By Sidney Lee. (Smith, Elder & Co.)

WITH a celerity all but unparalleled, and with an absence all but complete of serious opposition, Mr. Lee's 'Life of Shakespeare' has established itself in supreme authority. A year or two ago it was but a solitary article—although naturally the longest and most important in that great work, now on the point of completion, the 'Dictionary of National Biography.' A few months later it appeared in the convenient shape in which it will still be most read, and now, with illustrations that throw all the light obtainable upon our early stage and upon Shakespeare's associates and friends, it comes forth in an illustrated library edition, fitted to grace the handsomest and best-furnished shelves. So far as regards the text, Mr. Lee's scholarly and monumental work has undergone little alteration. Such errors and misprints as have been detected have been corrected; the remarks on Shakespeare's autographs and handwriting have been expanded; a description is now given in the bibliography of the Sibthorp first folio, recently brought to light, with its presentation from William Jaggard, the printer, to his friend and ally Augustine Vincent, the herald; and further details have been supplied concerning certain of Shakespeare's printers and publishers. None of these things affects, however, the original scheme of the work, nor has Mr. Lee, though some of his opinions have elicited, as was but natural, expressions of dissent and disagreement, felt called upon to modify any of his more important conclusions, and the book is practically the same that we reviewed little more than a twelvemonth ago (see 9th S. ii. 458).

As a work of reference, and as a handsome and desirable volume, the work in its new shape gains greatly. Its beautiful cover, as a note inserted informs us, is taken from a fine binding of English workmanship of the sixteenth century in the British Museum, originally executed for Robert Dudley, the famous, or infamous, Earl of Leicester, Shakespeare's crest, in its proper heraldic colours, being substituted for that of the earl. The frontispiece consists of the monument affixed to the north wall of the chancel of Stratford-on-Avon Church, which is given in the colours believed to have constituted its original adornment. Four other likenesses are reproduced—the Droeshout (or "Flower") portrait, the engraved portrait on the title of the first folio, the Fly House portrait, and the seventeenth-century bust in the Garrick Club. Then follow portraits—all carefully selected by the author, with a view of facilitating the study of the poet's life—of Shakespeare's closest acquaintances; the quaint and anonymous picture of Queen Elizabeth, from the painting at Ditchley; the Earl of Southampton, from an original painting at Welbeck; Burbage,

Alleyn, Drayton, and Field, from the Dulwich Gallery; Samuel Daniel, from the likeness prefixed to his 'Civile Warres'; Spenser, from a portrait at Dupplin Castle; James I., from Paul van Somer; Fletcher, from the 1647 edition of his and Beaumont's 'Works,' and so forth. Of singular use to the student are the views of Shakespearian London, presenting the Bankside, with views of the Globe and the Swan theatres and the Bear Garden. These are taken from Vischer's 'View of London,' executed in 1616. With these may be classed the recently discovered sketch of the stage of a London theatre made by a Dutch visitor to London in 1596, now in the University Library at Utrecht; the interior of a London playhouse, from the title-page of 'Roxana'; Norden's 'View of London Bridge from East to West in 1597,' and innumerable further illustrations of a similar kind. Most important sections are the reproductions of title-pages to Shakespeare's works, the facsimiles of autographs, signatures, seals to documents, and other like matters. It will convey an idea of the number and variety of the illustrations supplied when we say that the mere list occupies eight pages. Thus equipped, Mr. Lee's book will take up its position as the standard authority upon the greatest of Englishmen. On its literary claims we have previously insisted. If we have dwelt upon the illustrations it is because they do not serve a purely decorative purpose. Whatever information we possess as to the state of London and the stage in Shakespeare's times is incorporated in the volume. That Mr. Lee will, as further editions are called for, strive lovingly to augment the value and attractions of his work we doubt not. As it stands, however, though it will not replace, for the student, all previous or contemporary works, it will at least enable him to dispense with a library of reference, and leave no trustworthy or important information concerning Shakespeare ungarnered.

*The Students' Standard Dictionary.* By James C. Fernald and others. (Funk & Wagnalls Co.)

WE recently reviewed an 'Intermediate-School Dictionary' founded on the well-known Funk & Wagnalls dictionary. This volume is similar in origin and appearance, only larger, running to some nine hundred pages, and, it must be added, uncomfortably heavy to hold. It is meant for "the English-speaking peoples," and therefore it seems a pity that it is distinctly American in tone and phraseology. The vocabulary is, however, more extensive than that of the ordinary English dictionary of the same size. It is strong in words like *breakman*, which are hardly English; on the other hand, a word like *camisole* is omitted—perhaps because not American. It is very unsafe to meddle with English university matters without securing expert knowledge. The term *Senior Wrangler* is current—not obsolete, as these pages represent; and if this special title is included, why is not *tripos* inserted, which has a much wider application? The "Standard Script" handwriting, of which specimens are given on p. 823, is a really sensible thing, and the appendices are useful, though the list of distinguished persons occasionally *donne furiusement à penser*. We notice that the big 'Standard Dictionary' includes English editors, and suggest that in condensations or revisions their services should be not merely to ornament the title-page. Let them make the English usage as prominent as the American, or, at any

rate, give it fair representation. Then the 'Dictionary' will do, and do remarkably well, for "the English-Speaking Peoples," who care, it is probable, a good deal more about empire than English.

*The Library.* Edited by J. Y. W. MacAlister, F.S.A. (Kegan Paul.)

IN its new guise the *Library* is at once more convenient and more attractive than before. It is more remunerative also, and its illustrations constitute a pleasing feature. We are afraid that some difficulty will be experienced in keeping it at its present level of excellence. Mr. A. W. Pollard contributes a capital paper, illustrated, on 'Woodcuts in English Plays.' Mr. Delisle's 'Discovery of Long-Missing Pictures' has a finely executed plate. Mr. J. D. Brown writes on 'Library Progress,' Mr. E. F. Strange deals with 'The Decorative Work of Gleeson White,' and Mr. R. G. Redgrave writes on 'The First Four Editions of "English Bards and Scotch Reviewers."' Among other contents is a portrait of Dr. Richard Garnett, serving as frontispiece.

WAR subjects take up the lion's share in the reviews as in the newspapers and in general conversation. Room is, however, found in the *Fortnightly* for a few articles on literary and social topics. Prof. Lewis Campbell writes 'On the Growth of Tragedy in Shakespeare.' There are many points raised on which we should like to join issue with the Professor, but the article is thoughtful and suggestive, and is sure to be carefully studied in Shakespearian circles. Mrs. Hannah Lynch deals trenchantly with Zola and Tolstoi in "Fécondité" versus "The Kreutzer Sonata." In Zola's book, which we ourselves began and were unable to continue, she finds the unexpected revelation "of a freshness and an animal simplicity, a sunshine and gaiety," which are welcomed as something new in his works. Severe reprobation is bestowed upon both authors, though Tolstoi is credited with supreme genius. Of the wealthy bourgeois of M. Zola it is said that if the obscene apes were endowed with the gift of speech they could scarcely make a more obscene use of it than do these people. There is, alas! much truth in this arraignment. Mr. J. C. Bailey writes very eulogistically concerning 'Stevenson's Letters,' and quotes some delightful passages, including the charming letter in which Stevenson makes over his birthday to Miss Annie H. Ide, who, being born on Christmas Day, was practically without a birthday. Few more entertaining and graceful pieces of humour are in existence. Mr. Frazer's 'Suggestion as to the Origin of Gender in Language' is ingenious, if not wholly convincing, which, indeed, it does not pretend to be. Dr. St. George Mivart's 'Some Recent Catholic Apologists' will scarcely commend itself, we fancy, to the authorities who have placed some of his works in the 'Index.' Prof. Sully contributes an essay on 'Philosophy and Modern Culture,' which was first delivered as a lecture at University College, London. 'Paths of Glory,' by Mr. Joseph Jacobs, deals with the kind of work that gets people into 'Who's Who,' 'Men of the Time,' and the 'Dictionary of National Biography.' It is readable and entertaining.—The first five papers in the *Nineteenth Century* are on the war, and two or even three others are on subjects more or less closely connected with it. In the matter with which we can deal is 'Shakespeare and



the Modern Stage,' by Sidney Lee. The chief aim of the contribution is to protest against the idea that Shakespeare in representation is to be sacrificed to pageantry. Lovers of Shakespeare should urge simplicity in the production of his plays. The instance is advanced of the splendid series of revivals undertaken by Phelps and Greenwood at Sadler's Wells. If modern managers would be content with scenic accessories that are adequate and illuminatory instead of burdensome, they might give three or four plays where now they give one. No one is better entitled to be heard than Mr. Lee, and it is to be hoped that the seed he sows will not fall on desert ground. Under the title, which we scarcely like, of 'The Prince of Journalists,' Mr. Herbert Paul has an excellent article on Swift, with most of the conclusions of which we agree. In common, however, with most modern writers, Mr. Paul overpraises the style of Swift, which, admirable as it is in lucidity—perhaps the best of gifts—and in simplicity, has "the defects of its qualities," and is open to attack. This, we know, is an unpopular view. With the remaining praise and the general estimate of Swift we concur, and we recall no modern apophthegm so exquisite as Swift's "The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages." Supposing the curious ghost-story of Nathaniel Hawthorne to be, as it professes to be, true, that admirable writer was the most unutterable donkey that ever drew breath. Mr. J. Cuthbert Hadden has a valuable paper on 'The Tinkering of Hymns.' We agree with every word that he says in condemnation of such processes, but think that in most cases he is far too indulgent. In this review, also, Dr. St. George Mivart is issuing a challenge to the Roman Catholic Church, the result of which we want to see. 'The Jews in France,' 'The Common Mule,' 'Climate and Atmosphere,' and 'Can Sentences be Standardized?' are all worth reading.—The frontispiece to the *Pall Mall* is a fine reproduction of Holbein's 'Anne of Cleves,' the illustrations generally being of high merit. Mr. William Archer concludes his account of 'The American Stage,' which is regarded in a favourable light. A good description is furnished of the younger American dramatists, with whom we are beginning to form an acquaintance. In the second part of 'Lotteries, Luck, Chance, and Gambling Systems,' Mr. J. Holt Schooling establishes to his own satisfaction that there is such a thing as luck. On the whole, though we pretend to no special knowledge, his statistics impress us less favourably than do his reproductions of the quaint designs of our ancestors intended to beguile people into the purchase of lottery tickets. 'Morocco, the Imperial City,' by Mr. F. G. Afalo, tells us little that is new, but has some capital sketches of spots of interest. 'Military Heroes at Westminster,' by Mr. Murray Smith, of which the first part appears, appeals strongly to us at the present moment.—'Elizabethan London,' by the Bishop of London, with which the new volume of the *Cornhill* begins, is a lecture delivered a couple of months ago at the Queen's Hall before the London Reform Union. It gives many particulars with which the average student of past London is likely to be unfamiliar, and draws together many proofs of the mistrust with which Londoners regarded foreigners. Lady Broome's 'Natal Memories' have painful interest

when read by the light of to-day. Urbanus Sylvanus deals whimsically, but flippantly with Dr. Dowden, Dr. Gosse, and other modern critics or writers. One is surprised to find him speaking of the 1671 edition of 'Paradise Regained' and 'Sanson Agonistes' as a "large and well-printed octavo." Mr. Stephen Gwynn gives a study of Sir Charles Napier. There are some amusing 'Humours of Irish Life,' and an unappetizing account of 'A Boer Interior.'—'The Poetry of Windmills,' which appears in *Temple Bar*, expresses sentiments we have often felt. Next to a ship a windmill is to us one of the most fascinating of human inventions. The author holds that "it is sacrilege to approach them too nearly." She holds that Cervantes saw aright when Don Quixote entered into conflict with them as giants. 'On the Banks of the Dove' is a fantasy concerning Walton and Cotton. 'A Calculating "Philosopher"' deals with Babbage, the sanguine inventor of the calculating machine, and next to John Leech the most distinguished victim of street noises. 'Sir Anthony Van Dyck' may be read with pleasure. Much of the fiction is excellent.—Not much of a dilemma to a collector is that in which in the *Gentleman's* the hero of 'A Bookman's Dilemma' finds himself. It is, however, amusing to hear of a Kilmarnock Burns and a first Walton's 'Angler' being sold all but uncatalogued in a country sale. Mr. Walters describes 'French London in 1793,' the London of priestly and aristocratic refugees. Miss Lily Wolffsohn depicts 'Low Life in Naples as Pictured by Neapolitans,' and Mr. Percy Fitzgerald describes a residence of two days in Walcheren Island.—In *Longman's* Mr. Lang, 'At the Sign of the Ship,' expresses a not too favourable estimate of the "Man in the Street," and gives an amusing account of his sufferings from notoriety-hunters. Mr. H. G. Hutchinson, in 'A First Essay in Dreams,' speaks of flying as a common experience in dreaming. Our own observation is that it is not flying of which we dream, but a sort of levitation, with sometimes a consciousness of danger. 'Kauri Gum' and 'Summer in the Forest' are both readable.

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THOMSON SHARP ("The mill can never grind with the water that is past").—See 8th S. iii. 116.

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\* The death in 1850 of Mrs. Dilke.—CHARLES W. DILKE.

examination of edit. 1812, 14, and other people's speculation on that edition.

The utmost I have ever heard hazarded was in the paper on Mason, and it amounted only to this. Here is a man, never named or hinted at, who might have written the Letters — not a word to show that he did write them. I could, perhaps, throw out other and even better speculative possibilities. I have, indeed, some vague general characteristics which I think might help the inquirer, and a thorough conviction that all speculators, led and misled by edit. 1812, 14, are hunting in a *wrong* direction; but for myself I have never even put on top-boots and leathers, never even entered the field as a sportsman, and doubt if I ever shall.

Yours very truly,  
C. W. DILKE.

Not the least pregnant of Mr. Dilke's remarks is one to the effect that he had a "thorough conviction that all speculators, led and misled by edit. 1812, 14, are hunting in a wrong direction." In that edition, which George Woodfall gave to the world, there are upwards of a hundred letters which are supposed to have proceeded from Junius's pen. No proof of authorship has been adduced. Yet it is the letters thus fathered upon Junius which have been cited as evidence that Francis was the man. An edition of Junius's authentic letters seems to me to be a desideratum. I have tried to convince more than one publisher of this. The prevailing opinion among publishers appears to be that the editions (George Woodfall and Bohn) containing the spurious letters are good enough for the public.

W. FRASER RAE.

#### WAS SHAKESPEARE MUSICAL?

THE editor of the "Pitt Press Shakespeare for Schools" (Mr. A. W. Verity, M.A.) thinks so in his notes to 'King Richard II.' (1899). He says:—

"No one can doubt that Shakespeare himself had a great love of music, and considerable knowledge too; though not, I suppose, the scientific knowledge of it that Milton had."

His "great love of music" I do not impeach; but I very much question his "considerable knowledge" of it. Mere allusions—and they are copious, as every one knows—to it, as appreciation of it, hardly constitute a proof of a practical acquaintance with any musical instrument, nor even of a knowledge of the technique of the art. It is mere supposition (and a somewhat strained one) to argue otherwise. That the poet *used* music in the performance of his plays is a more reasonable conjecture, and quite another question. When, therefore, Mr. Verity states that "Shakespeare's *use* of music is a suggestive subject of study," he is, in my judgment, on

solid ground; but to deduce the inference from the statement that the dramatist was therefore possessed of a "considerable knowledge" of music is clearly to make the conclusion wider than the premises. An author may put such words into his puppets' mouths as ('Richard II.,' V. v.)

Music do I hear?

Ha, ha! keep time: how sour sweet music is,  
When time is broke and no proportion kept!

or as ('Merchant of Venice,' V. i.)

How sweet the moonlight sleeps upon this bank!  
Here we will sit, and let the sounds of music  
Creep in our ears: soft stillness, and the night,  
Become the touches of sweet harmony,

and yet be utterly devoid of music. If a small personality be permissible to emphasize my point, music, vocal or instrumental, is to me "a thing of beauty" and "a joy for ever"; yet I know no more of the scales than a cow does of the zodiac; and I too have sung in humble verse the glories of Calliope, though powerless to twang a string correctly on her divine lyre.

Again, that music is a powerful and necessary adjunct to the complete enjoyment and set-off of a dramatic piece is outside discussion. Shakespeare was practical enough to recognize this, and accordingly made provision for its introduction. When Mr. Verity, then, further says that "on the stage, especially in pathetic scenes, a musical accompaniment almost always adds charm," I am thoroughly at one with him. But a sensible recognition of this factor in dramatic success no more argues a musical education or talent than the possession of a Stradivarius or a Sternberg does. Once more, that "music is a great feature in modern representations of Shakespeare" no one can reasonably question; without it, in fact, even the elaborate staging of the plays by Irving and Benson would lack three-fourths of its attractiveness. But surely this is a poor plea for the poet's "considerable knowledge" of music. Never was a weaker defence of a lost cause. In venturing thus to arraign Mr. Verity at the bar of historical accuracy, I am not conscious of the remotest wish to undervalue his excellent labours as editor of the "Pitt Press Series," still less of a desire to belittle "the poet of all nations and the idol of his own"—to shift an allusion from Moore's shoulders to those of Shakespeare. Good work, like virtue, is its own reward, so is sound scholarship; all the more reason why, whilst those receive their due appreciation, unsupported statements should be sternly pilloried. As for Shakespeare, the denying to him one

accomplishment in no wise dims the transcendent brilliancy of his many others. I am simply and solely holding a brief in the interests of "whatsoever things are true"; and until Mr. Verity can adduce better proof than mere assertion of Shakespeare's musical knowledge, I shall continue to believe that he was, so far as direct evidence is concerned, entirely ignorant in that line. The efforts made of late years to make him a master of everything to which he has referred have something of the *reductio ad absurdum* in them. Because he frequently refers to archery, Mr. Rushton ('Shakespeare an Archer') forthwith turns him into an archer; because he often uses legal terms the same author ('Shakespeare a Lawyer') incontinently makes him a lawyer; because he writes of "sweet music" Mr. Verity would have us believe he was a musician; because his pages bristle with passages about bees and glowworms he is an entomologist, though his numerous and glaring blunders anent those insects give him less claim to that than to the other titles. Clearly Shakespeare, or any man of wide reading and observation, could be generally conversant with all four without actually being any one of them. Macaulay can scarcely be considered a soldier, though he is the author of the 'Battle of Ivry,' nor Kipling a sailor because he wrote 'A Fleet in Being.' But enough. Shakespeare's knowledge, like Gladstone's, was encyclopædic; but it is surely the *Ultima Thule* of bathos to hoist him into the professorial chair of every branch of it, or at least to credit him with a proficiency which he himself would be the first to repudiate.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

### THE MURDER OF THE EMPEROR PAUL OF RUSSIA.

THE accompanying account of the murder of Paul I. of Russia is taken from 'Étude Critique du Matérialisme et du Spiritualisme par la Physique Expérimentale,' by the well-known writer and chemist Prof. Raoul Pictet, of the University of Geneva, published two years ago. The interest of the historical event in question, and the fact of the work in which the narrative appeared being probably unknown to many readers of 'N. & Q.,' may justify its insertion in that valued periodical whose jubilee has just been celebrated so worthily:—

I am about to relate an historical event which was told me by an eye-witness of the assassination of the Emperor Paul I. of Russia on 15 Jan., 1804.

This witness was one of my aunts, who died at the advanced age of ninety-three years in 1869, having preserved the fulness of all her intellectual faculties until that extreme old age. As a young lady of the Livonian nobility, having been born Countess Sievers, she had been admitted into the palace in the capacity of one of the empress's maids of honour.

The last few months of the Emperor Paul's reign were signalized by eccentricities verging on madness. This monarch, whose brain was turned by his absolute power, ordered carriages and sledges to be stopped in the streets, and obliged all his aëtas, lords, nobles, and villains to alight on the carriage-road and kneel before him as he passed! In short, those about him determined to obtain his abdication by fair means or foul. Some days before the execution of the palace plot my aunt noticed some uneasiness at the drawing-rooms and during the receptions. Various sentences exchanged in a low tone, suspicious behaviour and secret conferences in corners of the rooms, did not escape her observation. The emperor, too, guessed that something was brewing against him, and appeared to be more reserved, as if on his guard.

The very evening of the crime there was a grand court at the palace; all the official world and the diplomatic body were invited. The foreboding signs had become so evident that, about midnight, my aunt, who had retired to her rooms, which opened on to the long corridor of the Winter Palace, instead of going to bed, wrote a long letter to her father, who was at that time marshal of the Livonian nobility. She had half-undressed herself and sat writing at her table, with uncovered shoulders and wearing a short petticoat (*les épaules nues et en simple jupon*). About half-past one an unusual noise was heard in the corridor. This corridor, which was very long, traversed the palace from end to end, and terminated at the emperor's private apartments. Seized with emotion and fear, my aunt hurriedly took up the taper which was on her table and opened her chamber door. At the same moment Count Pahlen, the grand chamberlain, went by very agitated, and accompanied by four other nobles of the Court.

What passed through my aunt's mind then no one can say; but this is her true story of what happened. I heard it more than twenty times at least during the two years I lived near to her at Paris in 1868-9, when I was studying at the Ecole Polytechnique and at the Sorbonne. My aunt loved to tell me this tragic adventure, which still moved her so much after sixty-four years that she never dared to write it down.

"So I seized my taper, and, impelled by a force for which I cannot even now account, followed Count Pahlen and his four acolytes. Not one of them was astonished to see me following them thus in so unusual a costume. We walked a distance of about sixty yards to the emperor's chamber. The five men only exchanged gestures, not a word was uttered. Count Pahlen entered first without knocking; he held in his hand a roll of white paper. Behind him walked his colleague carrying a taper in his hand; then all the others and myself entered. The Emperor Paul was seated at his table writing. Evidently he expected something and his suspicions were aroused. Count Pahlen first addressed him: 'We come, your Majesty, to ask of you, for the good of the country and your own, your abdication! Your health condemns you to retirement; all the physicians and we have arrived at the conclusion



that your abdication has become necessary. We bring you the document to sign."

"The emperor drew back a little behind his very large table. It was a heavy piece of furniture; on the emperor's left hand a chandelier of five branches lighted the letter he had begun to write; in front was a malachite paper-press formed of a great ball fixed on a very massive rectangle.

"During Count Pahlen's speech, pronounced in a very firm voice, the five men had progressively advanced towards the edge of the table; the second taper was set down beside the inkstand, while the emperor, who was placed on the other side, recoiled involuntarily to increase the distance which separated him from these men.

"Yes," he said; "you are deficient in respect for me; you think I am too severe with you, and you want to take my place in order to give it to my more yielding successor. I shall resist that..... I shall resist that....." and, as he uttered these words, the emperor pushed back his chair towards the partition against which he had been almost leaning, and which was close to the wide fireplace in which some embers were dying out.

"Sire, we wish for your abdication at any cost; we require it for the public good." At the moment he pronounced these words Count Pahlen, a tall and powerful man, passed his arm over the table with sufficient rapidity to seize the emperor's hand. The latter recoiled hastily, and endeavoured with his other disengaged hand to open a door pierced in the wall behind him, a secret door by which he probably expected to escape.

"These very violent struggles tilted the table; the two tapers placed upon it fell off and were extinguished, and Count Pahlen, seizing the paper-press with his right hand, struck the emperor on the temple with it while he dragged him towards himself with all his strength. The emperor, whose skull was fractured, sank backwards. The table was rearranged, and Count Pahlen, aided by his accomplices, took the hand of the dying emperor, put a pen into his fingers, and thus signed the abdication of the Emperor Paul I.

"During all this horrible scene I stood there with eyes wide open, motionless and stupefied, and I held in my hand the taper which alone had lighted that chamber of crime. It was by the light of that taper that I saw the posthumous signature affixed."

The day following this sinister adventure my aunt left the palace and fell ill of the shock. Afterwards when, restored to health, she recalled those dramatic episodes, it was always impossible for her to analyze the efficient causes of her movements. She has assured me that she felt herself transformed into an automaton all whose movements were *obligatory*. It would have been impossible for her to have acted of herself. No conscious liberty was left her.

I point out this fact because of the rarity of the case, for my aunt was a woman of great powers and of much acuteness of intellect, like most of the women of the eighteenth century, and knew how to observe and to analyze with judgment and sagacity. I have also thought it right to fix this page of tenebrous history, which gives the true version of the so-much-debated end of the Emperor Paul I. Indeed, my aunt was the only witness of the scene, and I have written her narrative as she dictated it.

J. LORRAINE HEELIS.

9, Morrab Terrace, Penzance.

DR. JOHNSON AND VESTRIS.—*Apropos* of the note concerning Dr. Johnson and Vestris, 9th S. iv. 452, the following may be interesting. The late Sir Henry Russell, in some MS. notes of his father's life, says:—

"My father asked Dr. Johnson one day where he had passed the preceding evening. 'Sir,' he said, 'I went to the Opera'; and seeing my father looked surprised, he said, 'Yes, Sir, I went to the Opera to see Vestris dance. I like to see any man do anything that he does better than all the world beside.'"

CONSTANCE RUSSELL.

Swallowfield, Reading.

"INTERNATIONAL LIBRARY OF FAMOUS LITERATURE."—I would warn intending subscribers to this work that it contains American spelling in its most irritating form. I wish some one had warned me. Also it has what I suppose are American emendations, unless they are gross misprints; for instance, "Far from the *madd'ning* crowd" in the place of the well-known line that has been classic for some hundred and fifty years; "*That* Timour" instead of "*Thou* Timour" in Byron's 'Ode to Napoleon.' For a work so much vaunted as this has been, the misprints are singularly numerous. The following are a few instances: Humphry Clinker, when he gets into prison, is made to pay "gareish" instead of *garnish*; Diderot is stated to be the son of a master "cutter" instead of *cutler*; Nelson's famous signal is stated to have been "competed" instead of *completed*. A Latin quotation from 'Cranford' figures as follows: "Dum spiritus regit *aruts*." It took me some little time to find out what "aruts" meant; it is a misprint for *artus*. This is really a very careless misprint. Surely Cowper never put into Johnny Gilpin's mouth the following line (when he got to Ware): "I came because your horse *could* come." It must have been *would*, but I have not a copy of the poem handy to refer to. An extract from Saintine's 'Picciola' is introduced in this language: "Charney, a political prisoner, has fixed his affections on a flower that grew between the *stone* of his prison" instead of "between the *stones*" (I believe really it ought to be "between the *flags* of his prison"). Omissions are conspicuous (if I may be allowed a bull). 'Hohenlinden' is left out, but some dozen pages of the 'Pleasures of Hope' are in. Brilliant diamond the one; somewhat ponderous, and nowadays not much appreciated metal, the other. Not a word is said about "Junius," though his letter to the king is inserted; nor of Wolfe, or how his famous 'Burial' came to be written and

given to the world. As regards the prints, there is one illustrative of 'Robinson Crusoe,' called "the footprint on the sand," which is ludicrous. Crusoe, who ought, according to the story, to be wild with terror, instead of looking at the immense footprint within a yard of him, is shading his eyes with his hands, and, quite calm and placid, not a bit agitated, is gazing at Africa or some other place far away in the distance. Johnson, at a literary party, all the members of "the Club" being present, is haranguing away (as usual), but looking at none of them. There is a print of Goldsmith's house, stated to have been in the "Strand," whereas it was near the little Old Bailey, spelt in one place in the book "Brecknock" Stair (in the singular), in another "Breckneck," which is interesting, if one only knew what the authority is for it; but in no other account of Goldsmith's life have I ever seen this print before. If it is from any authentic source in the British Museum or elsewhere it ought to have been stated. The same applies to a print—rather say a caricature—of Johnson in his Hebridean dress. Did Johnson really ever wear such a dress as this? Who saw it? Who drew it? Who printed it? The best print to my mind is Catiline in the senate house (the authority for which is given) listening to Cicero's famous oration, "quousque tandem," and looking very uneasy under it. In addition to the above defects, the volumes have this disadvantage, they are too heavy to hold in one's hand in an armchair over the fire, the pleasantest way of reading, and yet scarcely heavy enough to require a table. But the principal drawback is, what I mentioned at the commencement, the irritating American spelling; a secondary one, that though there are probably some four hundred prints in the work, there is not, so far as I can find, any index to them. To refer to Goldsmith's house just now, I had to look through the contents of some fifteen volumes before I came to it, and then found it placed with his 'Traveller' (this, I need hardly say, spelt 'Traveler'). To those "about to purchase" I would give, not one word of advice, but two—"Caveat emptor."

W. O. WOODALL.

Scarborough.

"HOPPING THE WAG."—The following appeared in the *Daily Telegraph* of 15 Dec., 1899:—

"Another slang phrase was registered in the Pease Police Court, when a small boy was brought up for neglecting to attend school. He confessed that he had been 'hopping the wag,' which, being translated, means playing truant. The School Board representative acted as interpreter, and said it was

street vernacular. It is rather a picturesque phrase, and might be more generally used."

"Playing the wag," "hopping it," and "playing the hop" are synonymous terms very common in this district.

H. ANDREWS.

Gainsborough.

"CHIAUS."—The note on the origin of this word in the 'Historical English Dictionary' is very interesting. The usual explanation is that of Gifford, given in a note on the 'Alchemist,' I. i.:—

What do you think of me?

That I am a chiaus?

Gifford wrote:—

"In 1609, Sir Robert Shirley sent a messenger or *chiaus* (as our old writers call him) to this country, as his agent, from the Grand Signior, and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both those princes; but before he reached England, his agent had *chiaused* the Turkish and Persian merchants here of 4,000*l.* and taken his flight, unconscious, perhaps, that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson."

The 'Historical English Dictionary' comments upon this:—

"But no trace of this incident has yet been found outside of Gifford's note; it was unknown to Peter Whalley, a previous editor of Ben Jonson, 1756, also to Skinner, Henshaw, Dr. Johnson, Todd, and others who discussed the history of the word. Yet most of these recognized the likeness of *chouse* to the Turkish word, which Henshaw even proposed as the etymon, on the ground that the Turkish *chiaus* 'is little better than a fool.' Gifford's note must therefore be taken with reserve."

I cannot offer any further explanation of the word, but I have traced Gifford's authority, and this may yield a clue. Gifford copied without acknowledgment a note on p. 15 of W. R. Chetwood's 'Memoirs of the Life and Writings of Ben. Jonson, Esq.,' Dublin, 1756:

"*Chiaus*, a Turkish Messenger that was in England in the year 1610, sent by Sir Robert Shirley as his Agent from the Grand Seignor and the Persian King. Shirley followed in two Years after as Ambassador from both those Princes; but his Agent, in the mean Time, had *choused* the Turkish and Persian Merchants out of 4,000*l.* and had gone off. Thence, we conjecture, is derived the Word *chouse*, to cheat; for the Turkish Word *Chiaus* is pronounced as we pronounce *chouse*, to bite or cheat."

This carries the explanation back to 1756; but it is admittedly a conjecture, and no authority is cited for the story of the agent.

PERCY SIMPSON.

PORTRAIT BY THE MARCHIONESS OF GRANBY.—In 'L'Image de la Femme,' noticed by your reviewer 9th S. iv. 549, the portrait by the Marchioness of Granby alleged to be Mrs.

Langtry is in fact, as a moment's observation will show, Mrs. Patrick Campbell.

H. T.

"FLANNELIZED."—In a recently published novel ('Jasper Tristram,' by A. W. Clarke) a youth is referred to as having "flannelized," meaning that he had dressed himself in cricketering or boating flannels. As this is the first time I have noticed this expression in any work of literary pretensions it may be worth while recording it in the pages of 'N. & Q.'

FREDERICK T. HIBGAME.

"BOYTRY."—In Robert Ashley's translation from the French of Louis le Roy, entitled 'Of the Interchangeable Course or Variety of Things' (1594), there occurs, in fol. 86b, "puerilitie or boytrie." Only a single quotation (1542) for what seems to be the same word, *boytrye*—but undefined, and apparently in a different sense—is given in the 'Oxford Dictionary.' As regards the epenthetic *t* in its *-try*, *boytry* is like *deviltry*, current in East Anglia and the United States. F. H. Marlesford.

"BATHETIC."—Coleridge is generally credited, but on insufficient grounds, with this unhappy invention. Edward Du Bois, in his 'Piece of Family Biography' (1799), vol. iii. p. 16, writes of "a phalanx of authors or authorlings, pathetic and bathetic," adding, in a foot-note: "Why not *bathetic*, from *bathos*, as well as *pathetic*, from *pathos*?" For one reason, because, as Dr. Murray remarks, *pathetic* is not from *pathos*. F. H. Marlesford.

THE DISCOVERER OF PHOTOGRAPHY.—I note in your highly interesting historical sketch of 'N. & Q.'s' jubilee (9th S. iv. 365) you quote MR. JOHN MACRAY in 'N. & Q.' for 8 Dec., 1860, who there gives Lord Brougham as the discoverer of photography. In Miss Meteyard's book on china I remember reading that Tom Brierly, Wedgwood's partner at the latter end of the last century, was credited with the discovery, which happened during his attempts to give to earthenware a silver lustre. In her book is given a representation of a photograph taken of a tea service made in this silver lustre by Brierly. It would be interesting to know for certain who was the first discoverer.

HAROLD MALET, Colonel.

CHURCH OLDER THAN ST. MARTIN'S.—In the grounds of the Kent and Canterbury Hospital at Canterbury (which was formerly a cemetery) there is an interesting ancient chapel, evidently of Roman origin. It is

called St. Pancras's Church. I inspected it, at the invitation of the secretary of that institution; it is a small building, but appears to be a genuine remnant of antiquity.

G. A. BROWNE.

Camberwell.

ENIGMA BY W. M. PRAED.—The short prayer attributed to Bishop Atterbury (see 9th S. iv. 68, 137) reminds me of the poetical charade by the above-named author in its brevity and appropriateness. The answer is said to be unknown, though many guesses have been hazarded. W. M. Praed died in 1839:—

Sir Hilary charged at Agincourt,  
Sooth! 'twas an awful day!  
And though in that old age of sport  
The rufflers of the camp and court  
Had little time to pray,  
'Tis said Sir Hilary muttered there  
Two syllables by way of prayer.

My first to all the brave and proud  
Who see to-morrow's sun;  
My next, with her cold and quiet cloud,  
To those who find their dewy shroud  
Before to-day's be done!  
And both together to all blue eyes  
That weep when a warrior nobly dies.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"HANKY PANKY."—The following announcement, which appeared in the *Monthly Mirror*, July, 1796, p. 192, is worth quoting as a footnote to the expression "hanky panky": "Married.—Capt. Hankey, of the first regiment of Foot Guards, to Miss Pankey, of Bedford Square."

W. ROBERTS.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"SEEK" OR "SEEKE."—"Blow the seek" occurs twice in the 'Oxford Dictionary,' under the verb *blow*, as if *seek* were a wind-instrument. As in the quotations referred to, so in two others, all of them being from Bishop Richard Mountagu, the context throws no light on the meaning of *seek*. What does it signify?

F. H.

Marlesford.

SUTTY, BOOKSELLER, 1700-1730.—In vol. iii. of Dibdin's 'Bibliographical Decameron,' some account of this man is given, apparently on the authority of Schellhorn, which I have never yet succeeded in tracing to its

real origin. He is said to have been an English bookseller who travelled through Germany and Switzerland, visiting various monastic and other libraries, wherever he thought it likely that he might pick up MSS. and early printed books, for which—being supplied with ample means—he was enabled to offer liberal prices. All this, and somewhat more to the like effect, Dibdin gives as a quotation from Schelhorn's 'Amœnitates Literariæ,' a work not often met with in this country, I believe. It was published in 14 vols. (1730-2). Whence Dibdin derived the information which he pretended to copy from this work I cannot imagine; but one thing is very certain, namely, that from the first to the last page of these fourteen volumes there is not one word about it; nor does the name of Suttly ever once occur. Can any one enlighten me on the subject?

F. N.

**DRESS OF CHARTERHOUSE SCHOLARS.**—In the regulations drawn up in 1618 for "apparell for the schollers" appear these entries:—

"For a Somer suite, viz' vii yardes di. of Fustian for the outside and to lyne the skirt att iis. iiii. a yard, xvii. iiii."

"For a Winter suite, viz' ii yardes di. and di. q'ter of Fustian for the outside of the dublett and to lyne the skirtes att xixd. the yard, iiii. id. ob."

I should be glad of an explanation of these two points: 1 Why did the summer suit require 7½ yards, while the winter suit required 2½? 2. Why should the former be of more expensive material than the latter?

A. H. Ton.

Charterhouse, Godalming.

[The same question is put by the REV. H. B. LE BAS.]

**NURSERY RIMES.**—Any information (or reference to sources that may be relied upon) respecting the origin, author, or history of the following rimes is urgently wanted:—

The North Wind doth blow, &c.  
Little Robin Redbreast sat upon a Tree.  
Handy, Spandy, Jack-a-Dandy.  
Baa, Baa, Black Sheep.  
Old Mother Hubbard.  
Little Miss Muffet.  
Hicory, Dickory, Dock.  
Pat a Cake, Baker's Man.  
Little Polly Flinders.  
Wee Willie Winkee.  
Little Betty Blue.  
Tom Tucker.  
Pussy-cat, where have you been?  
Humpty-Dumpty sat on a wall.

A. G.

[We gladly insert your query, but fear that information beyond the meagre supply to be found in Halliwell is scarcely to be hoped. See also Mrs. Gomme on 'Children's Singing Games.']

**"DAN" CHAUCER.**—By what authority is Chaucer called "Dan" by Spenser and Tennyson? Tennyson's epithet "Morning Star" is not original, but taken from Sir John Denham, in his lines on Cowley, in 1709.

RAYMONDE.

["Dan"—Lat. *dominus*, master.]

WALTER HOLMES was elected from Westminster School to Trinity College, Cambridge, in 1612. Any further particulars concerning him would be of service.

G. F. R. B.

PETER TRAVERS was elected to Trinity College, Cambridge, from Westminster School in 1617. Can any correspondent of 'N. & Q.' give me any information concerning him?

G. F. R. B.

**EMERY FAMILY.**—A copy of Baret's 'Alvearie,' 1580, in my possession, formerly belonged to Richard Emery. At the end of the preface is written: "Richard Emery in the Countey of Bedd. and dwelling in the Towne of Arlesey doth owe this booke. Witnesses Richard Emery and Jesper Emery." A few pages further on is written: "In the name of God let none stele this booke from Richard Emery the sone of Richard Emery sittuating in arlesey." In another place: "Richard Emery truly possesseth this booke given by his Granfather." In another place:—

Si Dominum istius Cupias cognoscere libri  
Infra subscriptum Inspice nomen habes.

Richard Emery.

Is anything known of this family?

S. O. ADDY.

**UNITED EMPIRE LOYALISTS.**—A note on this subject in 9<sup>th</sup> S. iv. 456 refers to "the passing of Lord Dorchester's 'order in Council' at Quebec in 1789." Who was Lord Dorchester in that year, and what office did he hold?

POLITICIAN.

[General Sir Guy Carleton (1724-1808) for services during the American War was created in 1786 first Baron Dorchester. In 1789 he was Governor of Quebec. See Burke's 'Peerage' and 'Dict. Nat. Biog.' ix. 93.]

**WHARTON.**—Did Philip, Duke of Wharton, who died in 1731, leave any family? If so, particulars of same are wanted.

J. T. THORP.

[See the 'D.N.B.' as usual, vol. lx. p. 412.]

**HOLBEIN GATEWAY IN WHITEHALL.**—Would you kindly inform me whether in old Westminster the gallery in the Holbein Gateway, Whitehall, communicated with Westminster Palace or St. James's Palace, and in what book of reference an account of it may be found?

J. M. STONE.

"HAIL, QUEEN OF HEAVEN, THE OCEAN STAR."—Who is the author of this most popular Catholic hymn? In 'Hymns for the Ecclesiastical Year' (Art and Book Co., 1895) it is ascribed to Dr. Lingard.

S. GREGORY OULD, O.S.B.

"FAERTOSH."—This appears to be the name of some Scottish dish or delicacy. It is coupled by J. W. Boswell, writing in 1828, with "crowdy" and "haggis" in a poetical skit upon Burns. The word is unknown to the Oxford and Dialect dictionaries and to Jamieson. Can any one explain it?

C. DEEDES.

Brighton.

FALL OF THE ROMAN EMPIRE.—Gibbon, 'Decline and Fall,' chap. xxx., says:—

"The Chinese annals, as they have been interpreted by the learned industry of the age, may be usefully applied to reveal the secret and remote causes of the fall of the Roman Empire."

Has any author, either in a separate treatise or as part of another work, dealt exhaustively with this subject?

A. F. H.

Perth.

WILLIAM DUFF. — Among manuscripts, papers, &c., belonging to the late Thomas Baines, F.R.G.S., the African traveller, I came across a book of blacklead drawings and water-colour sketches (Graham's Town, Algoa Bay, &c.) signed "G. Duff," and dated 1843-5. Who was the artist, and was he in any way related to William Duff?

H. J. HILEEN.

"TANKAGE."—The following sentences are taken from the United States 'Year-Book of the Department of Agriculture, 1898,' pp. 283-4:

"If the surface soil does not already contain sufficient available plant food, this should be supplied in the form of barn-yard manure or commercial fertilizers; those containing large percentages of nitrogen, phosphoric acid, and potash in readily available forms are most valuable. Among such are muriate of potash, ground bone, cotton seed meal, and tankage."

"Tankage," I surmise, means urine or liquid manure; if so, has the word been often used in this sense in English technical works?

R. HEDGER WALLACE.

DR. HAYDEN, OF DUBLIN.—George Thomas Hayden, a medical graduate of T.C.D., living 1854, was author of several medical works as well as of 'The Present State of Ireland: a Brief Dialogue between an Irishman and an Englishman.' Any particulars regarding him will be appreciated.

SIGMA TAU.

'THE BOOK OF PRAISE,' &c.—Who was it that said, holding 'The Book of Praise' in one hand and 'The Golden Treasury of Songs

and Lyrics' in the other, that while the former contains scarcely anything that is good, the latter contains scarcely anything that is not good? It was recently attributed by a London daily paper to Mr. Gladstone, but I have always heard it attributed to Dr. Martineau.

C. C. B.

FATHER GORDON.—Of what family was Father Gordon, who was at the head of the Scotch College in Paris in the middle of the last century?

H. T. B.

SLANG, WHEN FIRST USED.—When did this word become one of the expressions in constant use? I find it in Woty's 'Fugitive and Original Poems' (1786), p. 28. The passage runs as follows:—

Did ever Cicero's correct harangue

Rival this flowing eloquence of slang?

And a note adds, "A cant word for vulgar language"

W. P. COURTNEY.

Reform Club.

TALTARUM, A SURNAME.—One of the most famous cases in the history of the common law is that of Taltarum, in the twelfth year of Edward IV., wherein it was decided that a common recovery might be applied to the barring of an estate-tail. Whence did the odd name of Taltarum originate; and is it extinct? Du Cange gives *Talterium* as equivalent to *Silva cœdua*; and this may possibly furnish the reply to my first query.

RICHARD H. THORNTON.

Portland, Oregon.

"ANCHYLOSTOMEASIS."—This word, I am told, represents a disease from which the Belgian miners suffer, and inquiry is being made from the Home Office as to whether the disease is known among Welsh miners. Can any reader give me the meaning of the word? It is not given in the 'H.E.D.'

D. M. R.

WILLIAM CECIL, LORD BURLEIGH.—What authorities can I consult, other than Froude's and Lingard's histories, 'Dict. Nat. Biog.,' and Macaulay's essay upon Nares's and Hume's 'Lives,' for biographical details relating to this statesman?

W. B. GERISH.

Hoddesdon, Herts.

[Surely Nares's 'Life of Burleigh.']

EGYPTIAN CHESSMEN.—While visiting a private museum in Camberwell I became much interested in some remarkable objects, such as I have not noticed elsewhere. I was informed that they were very rare and of ancient Egyptian origin. They are made of alabaster, and consist of about a dozen

objects in the form of animals and triangles, thick and very plainly designed; but the character of each is quite clear, though only the upper part of the animals is developed, the lower being a solid mass; and thus each can stand upright like chessmen. The animals are:—1. Bull, with the horns lying flat on the head. This, therefore, I conclude cannot be Apis, for his horns are upright, so as to receive the disc, moon, or world between them. I identify this with Taurus. See drawings of Apis and Serapis (or Osiris) in Sharpe ('Egyptian Mythology,' 1863, pp. 15, 12). Length  $1\frac{1}{2}$  in. 2. Sheep, or Aries. 3. Goat, or Capricornus. 4. Lion, or Leo. 5. A thick triangle, like a well-stuffed cushion; from its two top corners proceed two infant heads. The lower angle is surrounded by a cord-like mark as of a string or ribbon, the two ends being shown. This would be Gemini—two infants made one by being wrapped together in one case, swathed as infants used to be, and still are by some in France, probably in honour and imitation of Artemis of Ephesus (see engravings of this Artemis on medals of Antoninus and Commodus in 'De la Religion des Anciens Romains,' pp. 85, 86). The string below would be to tie the swathings. 6. Two more bulls. 7. Another sheep. 8. Three triangles larger than the former, and without heads. These have concentric rings round them numbering four and five. Would these refer to planetary orbits, the numbers denoting to the initiated what planets they referred to, and to be used in magical rites and incantations? As to the animals, it seems the Egyptians played for money at chess (see an engraving of this game in the *Art Journal*, 1863, vol. ii. p. 6) and at draughts. The immense antiquity of chess is undoubted. See its connexion with the zodiac and planets in a sheet entitled 'The Zodiacal Chess-Board,' by J. H. S. (Taunton, Barnicott, 1899). The owner of the objects, after consideration, inclined to the view of their being zodiacal, and remarked that they showed signs of having been kept in a bag. A set of Indian chessmen I possess came to me in their native silk bag instead of—as with us—in a box. Is this a correct conclusion; and are similar objects in any public museum? A. M.

DE BENSTEDE OR BENSTED FAMILY.—I am collecting all the information I can regarding this family, and shall be very grateful for any particulars your readers may have. The name Bensted frequently occurs in the registers of All Saints', Maidstone, Kent, and

I should like to know whether they are connected with the De Benstedes of Bennington, co. Herts. I may say that I have seen Clutterbuck's 'History of Hertfordshire' and also Morant's 'History of Essex.' The life of a Mr. Bensted was given in *Temple Bar* as discoverer of the big ichthyosaurus described by Dr. Mansel. I should very much like to know the exact reference. Any notes relating to this family would be greatly esteemed. CHAS. H. CROUCH.

Nightingale Lane, Wanstead.

### Epilics.

#### THE ORIGIN OF THE ENGLISH COINAGE.

(9th S. iv. 431, 504.)

I BEG to offer some additional notes on this subject. But first let me thank PLANTAGENET for his very useful reference to the fact that in Wiltshire a bay of a barn is known as a *skilling*.

Prof. Maitland has made calculations which show that "some force, conscious or unconscious, has made for 'one pound, one hide.'"<sup>\*</sup> It will hardly be doubted that the force was conscious, or that the correlation of houses, acres, and monetary units was the result of design.

It has been seen that in my table the pound corresponds to the hide of 120 acres. In the 'Domesday of St. Paul's,' compiled in the year 1222, the sums paid by the various tenants exactly correspond, in many cases, to the sums given in the table. Thus on p. 4 a list of the *libere tenentes* and the sums paid by each is given:—

The first tenant holds half a hide, and pays	s. d. 10 0
The second tenant holds two out of three parts of a virgate, and pays	3 4
The third tenant holds a virgate and a half, and pays	7 6
The fourth and fifth tenants hold a quarter of a virgate each, and pay respectively	1 3

Then some variations follow, and afterwards the same scale of payment begins again. Such payments are sufficiently numerous to deserve notice.

For fiscal or other purposes land with its appurtenances is regarded as worth so much a year. Thus we find such expressions as *solidata terræ*,† a shillingworth of land, or *deneriata terræ*, a pennyworth of land.

"There seems no room for doubt," says Prof. Maitland, "that *hiwisc* and the more abstract *hiwscipe* mean a household, and very

\* 'Domesday Book and Beyond,' p. 465.

† "*Solidatus*, a shillingworth" (Wright-Wülcker, 'Vocabularies,' 612, 37).

little room for doubt that *hid* springs from a root that is common to it and them and has the same primary meaning.\* Again, relying on Mr. Stevenson, he says, "The little evidence that we have seems to point to the greater antiquity in England of a reckoning which takes the 'house land' rather than the 'plough land' as its unit."† The hide is sometimes described as "terra unius casati," a *casatus* being a person to whom a *casa*, or house of some kind, has been allotted.

Let me now refer to evidence which helps to fix the normal size of the bay.

The size of the Roman bay is given by Palladius, whose work on husbandry is ascribed to about A.D. 210. This author, in giving directions about the building of ox-houses, says:—

"Octo pedes ad spatium standi singulis boum paribus abundant, et in porrectione xv."‡

Each pair of oxen should have a length of 8 ft. for standing room; that is, the bay should be 16 ft. long, and the breadth should be 15 ft. Here, therefore, we have a bay with a superficies of 240 (Roman) ft.

The English bay may now be compared to the Roman.

The size of the English bay in the twelfth century is given in 'Boldon Buke' (Surtees Soc.), p. 33:—

"In Quykhram sunt xxxv. villani, quorum unusquisque tenet j bovatom de xv. acris, et solebant.....in operatione sua facere unam domum longitudinis xl. pedum et latitudinis xv. pedum."

As English bays were 16 ft. long, this house contained 2½ bays, and accordingly each complete bay was 16 ft. long and 15 ft. broad. Each bay, therefore, contained 240 square ft.

In France, as in England, buildings were estimated by the bay. Thus in a document of the year 1548 we have "une grange contenant trois Espasses."§ The usual French word was *travée*, which Cotgrave defines as "A Bay of building; the space, and length, betweene two beames, or the two walls thereof; in breadth about twelue foot, in length betweene nineteene and twentie."|| A bay 20 ft. long by 12 broad would contain

240 square ft., like the Roman and English bay.

It will have been noticed that the building described by Saxo Grammaticus is 240 ft. long, and also that it is divided into 12 bays, each of which is 20 ft. square.\* Each of these bays may accordingly be divided into 20 rectangular divisions, each measuring 4 ft. by 5 ft., and corresponding to the 20 pennyweights which make the ounce, and the whole building may be divided into 240 such divisions. It is obvious, then, that the whole building corresponds to a pound, and that the 12 bays represent the 12 ounces into which the pound was divided.

The Frisians had a land measure, or measure of surface, which they called *pundemeta*,† literally a pound measure. They had also a measure of land called *enze*, an ounce, which was the twelfth part of the *pundemeta*, and they spoke of so many "ounces of land." In Friesland therefore, as in England, the monetary system flowed from the measures or values of houses and land.

The Gallic and the Welsh pound of silver, as well as the Frisian pound of silver, was divided into 12 ounces each of a score pence, and there were 12 pence in the shilling. An ancient writer has the following definition:—

"Juxta Gallos vigesima pars uncie denarius est et duodecim denarii solidum reddunt.....Duodecim uncie libram xx. solidos continentem efficiunt. Sed veteres solidum qui nunc aureus dicitur nuncupabant."‡

We may infer that the bay had a fixed or definite area from the fact that hay and corn were estimated by the bay. In Derbyshire hay has been commonly sold by the bay in the present century, and may yet continue to be sold in that way. Palsgrave, in his 'English-French Dictionary,' 1530, mentions a "goulfe of corne, so moche as may lye bytwene two postes, otherwyse a bay," but gives no French equivalent. The "two postes" are the pillars or "forks" which separate one bay from another. In Norfolk, according to Forby, every division of a barn is called a "goafe-

\* *Op. cit.*, p. 359.

† *Ibid.*, p. 398.

‡ 'De Re Rustica,' i. 21. Other measurements and further details are given in my 'Evolution of the English House.'

§ Du Cange, s.v. 'Spatium.'

|| 'A Dictionnaire de la Langue Française et de l'Anglais,' 1632. I think I have read somewhere that French churches are longer in proportion to their breadth than English.

\* Du Cange renders the mediæval *dispendium* by *detour*, and it seems impossible to interpret Saxo's words in any other way.

† Richthofen, 'Altfriesisches Wörterbuch,' s.r.

‡ In 'Paucæ de Mensuris' (Lachmann and Rudolf, 'Grammatici Veteres,' p. 373), quoted by Mr. Seebohm in the 'English Village Community,' p. 292. Mr. Seebohm, on the same page, says, "The division of the pound into 240 pence was very conveniently arranged for the division of a tax imposed upon holdings of 240 acres, or 120 acres, or 60 acres, or the 10 acres in each field."

stede." If the bay or "goulfe" had been of uncertain area, or even if the cubic contents of bays had varied materially, it would have been impossible to sell or appraise hay or corn in this manner. But if the bay had an ascertained area, such as 240 square ft., it would only have been necessary in such cases to take the height. During the sixteenth and seventeenth centuries there are so many instances, both in literature and unpublished documents, of the estimation or valuation of buildings by the bay, that one can hardly doubt the wide prevalence of a standard and well-understood size of bay during those periods.

A solicitor interested in antiquarian matters tells me that bequests of bays are common in old wills.

It appears from the 'Ancient Laws and Institutes of Wales' that houses were estimated by the "fork," in Anglo-Saxon called *gafol*. Thus in the Dimetian Code we are told that "the worth of a winter-house, for every fork which supports the ridge-beam, [is] twenty pence."\* And again, in the 'Leges Wallice' the following statements occur in the section "De fractione domus et combustionis":—

"I. Precium hyemalis domus est xxti denarii de unaquaque furca que sustinet laquear, et de laqueari xla denarii.

"II. Si denudetur, tertia pars totius precii redatur.

"III. Domus estualis, xii. denarii."†

Estimation by the "fork" or *gafol* is equivalent to estimation by the bay, for the surveyor would not count both ends, so that in counting "forks" he would really be counting bays. Thus a house of six bays would contain seven "forks," and the surveyor would leave out the first, just as in framing a scale or foot-rule a man would begin with zero.

It appears that the Anglo-Saxon *gafol*, fork, or "crutch," as it is sometimes called in Yorkshire, and *gafol*, tribute, are identical. It further appears that the word *gavelkind* implies a division of the house and its appurtenances among the heirs by the "gavel," which was equivalent to division by the bay. It implies the actual or physical partition of houses and land. "Gavelage" is the payment or estimation of tribute by the "gavel."

If we compare the Frisian house, as described by Saxo Grammaticus, and its twelve bays, containing 4,800 square ft., to the Eng-

lish house of twenty bays, we shall see that, whilst the pound was the highest unit of value in both cases, the Frisian bay, or segment of a house, represents twenty pence and not a shilling. If the Frisian *pundemeta* of land had been equivalent to the English hide of 120 acres, the Frisian bay of 400 square ft. would have corresponded to ten acres, that is, to the "ounce of land." The relationship of the house-room to the holding in arable land would have remained unaffected. The quantity of house-room attached to the *pundemeta* would have been the same as the quantity attached to the hide, and so on through the various divisions of these two land measures. In other words, the arithmetical relationship of acres to house-room would have been the same.

The substitution of the shilling for the ounce appears to me to point to a change in architecture. There were two main kinds of houses—the winter house and the summer house—the winter house being the ordinary village house, and the summer house being the more slightly built summer residence on the hills, where the cattle went to pasture in summer. The winter house, like the summer house, was supported by forks or "gavels," each pair of forks supporting a room containing 240 square ft. But the winter house had an aisle. If we take the English bay of 16 ft. by 15, and put an aisle measuring 16 ft. by 10 on the long side, we shall have made an excellent oxhouse for four oxen. The heads of the oxen would, of course, be turned inwards, and they would be fed from the main floor. Or if we take the French bay of 20 ft. by 12, and put an aisle measuring 20 ft. by 8 on the long side, we shall get a similar oxhouse for five oxen. In both cases we shall have added 160 square ft. to one of the sides, and thus made up the total area of 400 square ft.

It is true that the aisle or lateral cattle-stall annexed to a house or other building continued to be built down to a late period.\* But it is also true that the introduction of separate cattle-stalls and other outbuildings began at an early date. As the monetary units followed the divisions of houses and land, the shilling took the place of the ounce of twenty pence when the ounce had ceased to represent the typical bay. The quantity of house-room remained unaffected, at all events for fiscal purposes. This is, of course, only a conjecture, but at present I can think of nothing so likely to be right.

\* *Op. cit.*, p. 579.

† *Ibid.*, ii. 802. A *shieling* is a summer house or temporary summer hut, usually of one bay. Does a Sootaman ever call a shilling a *shieling*?

\* See the section in my 'Evolution of the English House,' p. 75.



Since the Frisian house described by Saxo Grammaticus was divided into 12 bays, representing the 12 ounces into which a pound of silver, or in older times a pound of copper, was divided, we may be led to suspect that the word "ounce" means "bay." The Latin *uncia*, Old Frisian *enze*, may be related to *ἀγκύς*, a bend, bay, and to *ἀγκος*, a bend or hollow, a word which, according to Liddell and Scott, is akin to the Latin *uncus*. We have seen that the English bay, used as an architectural term, was otherwise known as a "goulfe." In Old Norse, too, this division of a building is called *golf*.\* Evidently the comparison of this section of a building to a gulf, bay, or recess was widely spread, and had taken deep root in the mind. There must have been some reason for the division of the *as*, *libra*, or pound into 12 ounces; and if a certain number of bays, such as 12 or 20, were taken as the principal unit of value, the name of this regular and well-defined architectural division would naturally become the name of a lower unit of value.

This equation of ounce and bay is supported in another quarter. According to the 'H.E.D.' the A.-S. *gafol* means interest on money, as well as tribute. The 'Epinal Glossary' of A.D. 700 has "*cere alieno*, *gæbuli*." And then we have *gaveller*, a usurer, and *gavelling*, usury. Amongst the Romans the law of the Twelve Tables in B.C. 451 established *unciarum fenus*, i.e., a twelfth part of the principal or 8½ per cent, payable yearly, as the normal rate of interest.† If the Roman bay had a fixed size, and if the Romans, like ourselves, sold hay or corn by the bay, it would be easy to pay interest in hay, and by the "gavel," or by the bay. And we know that they often paid interest in corn. It is remarkable that *fenum* means hay, and *fenus* interest. Cotgrave gives a French proverb, "*De mauvais payeurs foin, ou paille*"—from a bad payer take hay or straw, i.e., get what you can. So English lawyers speak of a poor man as a man of straw. These sayings are reminiscences of a time when debts were paid in cattle and the produce of the field. I hope to deal with the penny in a subsequent article.

S. O. ADDY.

\* The word is usually rendered as "floor," "room," "apartment." But it clearly means a bay of building. Thor's hall in the Edda is said to have consisted of 540 *golfa* and to have been the biggest house that had ever been made. Compare "In My Father's house are many mansions" (*μνοται*), John xiv. 2.

† One ounce in twenty, or one bay of hay in twenty, would have been 5 per cent.

"UP, GUARDS, AND AT THEM!" (9th S. iv. 497, 543.)—There are not many people alive still who heard what passed from a witness of the scene. I am one who questioned General Alava himself, now more than fifty years ago, as to what ground there was for the story. The general told me that he never knew the Duke show excitement but twice. The first time was at Vittoria, when he drew his sword and waved on the line; the second time was at Waterloo, on the occasion in question, when he took off his cocked hat and signalled to the line to stand up and advance, saying to Alava, "Now or never."  
H. R. GRENFELL.

"PAPAW" (9th S. iv. 515).—This is more learned than lucid. At first glance I fancied we were dealing with the Americanized *papa*, but the botanical *papaw* is defined as an American production, the *Carica papaya*, a "native" of South America, whence it seems to have spread; so the root word may be accepted as Transatlantic in preference to Asiatic. So many Aztec words can be traced to Sanskrit that communication must have subsisted; the argument here is botanical.

A. H.

See the account in Yule's 'Hobson-Jobson,' which shows that, as early as 1598, it was regarded as a West-Indian name, the fruit having been taken thence to India by way of the Philippines and Malacca. According to Oviedo, the Cuban name was *papaya*; and the Carib name is said to have been *ababai*.

WALTER W. SKEAT.

ARTISTS' MISTAKES (9th S. iv. 164, 237, 293).—The admirable "Border Edition" of the Waverley novels is disfigured by some remarkable instances of the failure of artists to make sure that their drawings are not merely pretty, but illustrative of the text. We read: "There was among the ranks of the Disinherited Knight a champion in black armour, mounted on a black horse." The illustration, 'The Knight at the Hermitage' ('Ivanhoe'), represents the horse as being white; besides, the knight had dismounted when he "assailed the door of the hermitage with the butt of his lance." A few pages further on Cruikshank, in his interior view of the hermitage, gives us the black horse of the story. In the illustration Edie ('Antiquary') is barefooted, notwithstanding that he tells us a moment before he appears at the window of Knockwinnock Castle that he wears hobnailed shoes; also see Edie in prison. In 'Roland and Catharine' ('Abbot') Roland should be seated on a

chair, which he tries to move closer to Catherine's. 'Roland Dismissed' is dramatic, but incorrect. When the lady became angry Roland fell at her feet, and when he finally took his leave she was in an almost fainting condition. In the frontispiece of vol. i. ('Woodstock') the lady is without a veil, although we are told on p. 264 there should be represented a lady completely veiled; the story tells why this is necessary. Also in describing the 'Burial of Tomkins' ('Woodstock') mention is made of the body of a man wrapped in a deer's hide. In 'The Monastery' the Sub-Prior should be shown with a beard. The Cruikshank illustrations are correct in this respect, but in the other illustrations the beard is omitted. In 'Count Robert of Paris' the Countess Brenhilda appears to be a knight brilliantly equipped when she and her husband meet Agelastes in their stroll to the city; the artist gives us the costume probably worn later on at court. The combat between the Crusader and the Saracen ('Talisman') shows Kenneth not with the barred, flat-topped helmet of the tale. An artist cannot hope to meet the conception of each reader, but he should at least follow his text in matters of detail.

E. M. DEY.

*Apropos of authors', or rather artists', mistakes, permit me to call attention to a print which was reproduced in the Sunday at Home for 1888, p. 665, entitled 'The Entry of the Prince of Orange into London,' where Old St. Paul's, destroyed in the Great Fire of 1666, figures conspicuously in the background. It is described as a "reduced facsimile of a portion of a print, bearing date 1689, by Romein de Hooge." It would look as if the artist inserted the structure for purposes of effect, notwithstanding that it had been non-existent for twenty-three years.*

ALEXANDER PATERSON, F.J.I.

Barnsley.

A picture entitled 'Eve Tempted' in the permanent collection of the Manchester Corporation Art Gallery encloses the garden of Eden with a brick wall that would do credit to any suburban back garden. CASHIER.

Several mistakes of neglecting to reverse lettering appear in the engravings by the author appended to Lockinge's 'Historical Gleanings on the Memorable Field of Naseby' (London, 1830). JOHN T. PAGE.

West Haddon, Northamptonshire.

Under this heading your correspondent MR. HEMS accuses Tenniel of making a blunder in one of the *Punch* cartoons, for

drawing a crocodile with a tongue. But this must not be deemed an artist's, but a correspondent's mistake, according to the following extract from a work on natural history: "Crocodile.....the tongue fleshy, flat, and so much attached to the sides of the under jaw, that the ancients supposed it to be wanting." May I recommend MR. HEMS to purchase a modern work on the subject?

T. N. BRUSHFIELD, M.D., F.S.A.

Salterton, Devon.

WORCESTERSHIRE DIALECT (9th S. iv. 476).—Your correspondent W. C. B. may be interested in a Yorkshire example of tombstone verse which scarcely corresponds with the teachings of those who when we were young professed to instruct us in the arts of speaking and writing our own tongue with "ease, elegance, and propriety." I saw and copied it some years ago in the churchyard of Wath, near Rotherham. It was on an upright stone standing, if my memory be not at fault, near the south-east corner of the burial-ground:

"To the memory of Betty, wife of Christopher Tayler, of Wath, who died Nov. 29, 1820, aged 20 years.

Here lies she who has his wife,  
A tender mother and a virtuous wife;  
Free from all hatred and sedition;  
Happy are they that dies in her condition."

ASTARTE.

BLACK JEWS (9th S. iv. 68, 174, 234, 312).—My father, who was the son of a Portuguese of the Malabar coast, used to tell me that the Portuguese of India were blacker than the natives. V. Heber's 'Journal,' i. 67-9.

THOMAS J. JEAKES.

THE POET PARNELL (9th S. iv. 495).—In the *Cheshire Notes and Queries* for September, 1896, is a pedigree of the Parnell family by an amateur hand. It is obviously tentative as no doubt its compiler, Mr. Thomas Cooper, would be the first to allow; neither does it settle the exact date of the poet's death; the editorial foot-note appears to do that if any reliance at all is to be given to parish register extracts. Mr. Cooper gives the year as 1718, but no month or day is mentioned. The object of this note is attained in calling the attention of any interested in Parnell to the attempt at a pedigree which some might make conclusive. R. L.

Urmston.

ST. MILDRED'S, POULTRY (9th S. iv. 478, 528).—Your correspondent G. S. P. will find copies of the monumental inscriptions and notes from the registers of the above church in Mr. Milburn's 'History of St. Mildred the Virgin, Poultry.' If, however, G. S. P. is

unable to see this book, I shall be pleased to send him all the information relating to the family he is interested in on receipt of a postcard. I may add that when the parish of St. Mildred, Poultry, was united with that of St. Olave, Old Jewry, the bodies contained in the church and churchyard were re-interred in the City of London Cemetery, Ilford.

CHARLES H. CROUCH.

Nightingale Lane, Wanstead.

ALDgate and WHITECHAPel (9th S. iv. 168, 269, 385, 441).—The passage from Hermann that COL. PRIDEAUX asks me to print is somewhat too long for these columns. It is an account of the wanderings of Ægelwine, a monk of Bury, with the relics of St. Edmund, in consequence of the raid of Thurkill into East Anglia in the time of King Æthelred (c. 1010). After a stay in Essex the monk comes to London, where he proceeds "a via, quæ Anglice dicitur Ealsegate," to St. Gregory's Church (near St. Paul's). Although there is no clear evidence as to the identity of this with Aldgate, the probabilities are very strongly in favour of such identification, since Aldgate was the natural entrance into London from Essex, whereas Aldersgate is an unlikely one.

With regard to the form *Algata* in 1125, I do not think much weight can be laid upon it. The later forms show clearly that there was a vowel between the *l* and the *g*, and it is impossible to set aside their evidence. Fortunately there is contemporary evidence that at the time of the grant referred to by COL. PRIDEAUX the form was *Alegata*, not *Algata*. The former is the spelling in the confirmation by Henry I. of this very grant. It is printed, with a facsimile of the original charter, in the new 'Fœdera,' i. 12. Mr. Coote, I presume, must have quoted this *Algata* from a later copy, not from the original grant.

W. H. STEVENSON.

AN UNCLAIMED POEM OF BEN JONSON (9th S. iv. 491).—This claim is not new; it was made by W. R. Chetwood in 'Memoirs of the Life and Writings of Ben. Jonson, Esq.,' Dublin, 1756. The poem is there quoted on pp. 40, 41, with the prefatory comment: "There were innumerable Poems on the Death of this much lamented Prince; but we shall only give the Reader the following one by our Author, not printed in his Works." Gifford, in his edition of Jonson, rejected this ascription, and did not even quote the poem; in a note on 'Underwoods,' xxxiii., he says:

"Chetwood has an Epitaph on prince Henry, which he ascribes to Jonson, and which the reader may perhaps expect to find in a collection of his

works. I have little confidence in this writer, who seldom mentions his authorities; and, to say the truth, can discover nothing of our author's manner in the composition itself, which appears to be patched up from different poems, and is therefore omitted; though I have thought it right to mention the circumstance."

On the question of authorship MR. CURRY thinks there "cannot be the least doubt." There is considerable doubt. The two points in favour of its being the work of Jonson are that Camden quotes it and that it recalls some of the poet's epitaphs. I do not think that these considerations outweigh the silence of the 1616 folio, and I utterly fail to grasp MR. CURRY's argument that Jonson may have omitted it because Camden printed it. It is certainly strange that amid the flood of poetic tears showered on Prince Henry's grave we have no tribute from Jonson; but it is far stranger that, if he did write such a poem, he suppressed it, considering the prince's rank and character and his patronage of the poet, and considering the compliment paid by Camden. Jonson was not apt to hide his light under a bushel; I can imagine him saying, as Browning did to his would-be reviser F. T. Palgrave, "Leave out anything! Certainly not: *quod scripsi, scripsi*."

It is news to me as a serious student of Jonson to read that his fame is not founded on his comedies. Milton thought otherwise, as he took care to indicate in a graceful tribute to "Jonson's learned sock"; Coleridge ranked 'The Alchemist,' for perfection of plot, with the 'Edipus Tyrannus'; Dickens admired 'Every Man in his Humour,' and even got it acted. And it sadly overshoots the mark to give even to a selection of Jonson's lyrics the sounding epithets "unapproached and almost unapproachable." That might be said of "Full fathom five thy father lies," or "Take, oh take those lips away," but the bird-like melody of the perfect lyric was beyond Jonson's reach, however exquisite detached passages and a few brief pieces may be.

As a purely minor point, I may note that MR. CURRY is not well advised in supporting a theory of Jonsonian authorship by an appeal to the epitaph on the Countess of Pembroke. There are reasons—not perhaps convincing, but serious reasons—for ascribing that poem to William Browne; and it is uncritical, in solving a question of authorship, to lay any stress upon a disputed poem.

PERCY SIMPSON.

"NEWSPAPER" (8th S. vi. 508; vii. 112, 237, 432; ix. 294).—In my continued search for the earliest use of this word, which at the

first reference I traced to 1680, I have been able to put it back ten years. In the 'Domestic State Papers of Charles II.' in the Record Office (vol. cclxxviii., No. 148) is a letter dated from Chester, 10 Sept., 1670, from "Ma. Anderton" to Charles Perrott, clerk to Williamson, Arlington's secretary, in which he says:—

"I wanted y<sup>e</sup> newes paper for Monday last past & I assure you I had rather been w<sup>h</sup>out it 3 moneths before than mist of it in y<sup>e</sup> Assize time."

The fashion in which the term is here employed would seem to indicate familiar use.

ALFRED F. ROBBINS.

RUBENS'S PORTRAIT OF THE MARCHESSA GRIMALDI (9th S. iv. 438).—This portrait is the property of Mr. Bankes, of Kingston Lacy, near Wimborne, where it now hangs.

GERALD PONSONBY.

INSTRUMENTAL CHOIR (7th S. xii. 347, 416, 469; 8th S. i. 195, 336, 498; ii. 15; 9th S. ii. 513; iii. 178; iv. 12, 74, 445).—Has the fine specimen of a barrel-organ (used in a church) belonging to Salt, near Stafford, been chronicled in 'N. & Q.'? It was *in situ* and in excellent order in 1879, and is probably there still. It was supplanted in regular use by a modern organ, but was carefully preserved by the then vicar, the Rev. W. Vincent.

W. H. QUARRELL.

CARDINAL NEWMAN AND 'N. & Q.' (9th S. iv. 498).—Cardinal Newman's letter was originally addressed to the *Guardian*, and appeared in that publication 25 Feb., 1880, but was reproduced in 'N. & Q.' 6th S. i. 232. MR. MARSHALL's previous query, of more than nine years ago, will be found in 7th S. x. 174.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"MARY HAD A LITTLE LAMB" (9th S. iv. 499).—Curiously, this question is almost simultaneous with the publication of the answer in the *Pittsburgh Dispatch*, a paper from which I obtain many items of curious literary information. The *Dispatch* says that the "Mary" in question was Mary Elizabeth Sawyer, a Massachusetts girl. The lamb was one of two deserted by their mother. One of the lambs "followed her to school one day," and on "that morning a young student named Rawlston was a visitor to the school.....a few days later he handed Mary the first three verses of the poem. He died soon after, ignorant of the immortality of his verses." The lamb lived for many years, and was finally killed by a cow. Mary's mother made its wool into stockings, which eventually became "yellow with age." Finally, Mary

ravelled the stockings, stuck pieces of the yarn on cards, with attestations of their history, and "sold them to secure money to help to save the Old South Church of Boston." This does not give the date of publication, nor does the *Dispatch* give its authority for any part of the statement.

H. SNOWDEN WARD.

The *Athenæum* of 31 May, 1879, reported the death of Mrs. Hale, once a voluminous writer, author of a volume of verse, 'The Genius of Oblivion, and other Original Poems,' so long ago as 1823. According to an extract from an American paper made shortly after her death, Mrs. Sarah Josepha Hale, the editor of 'Godey's Lady's Book,' resided at Boston in 1830, when and where the poem in question was first published.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"HOODOCK" (9th S. iv. 517).—This word is undoubtedly difficult, and the suggestion offered in the supplement to Jamieson seems to meet the difficulty fairly well. There is no doubt that "hoody" signifies carrion-crow, but it remains to be proved that "hoodock" is the same word or a word akin to it. All that can be said is that, till something better is offered as an explanation, "hoodock," in the line

The harpy, hoodock, purse-proud race,  
may signify "like a 'hoody,' or carrion-crow, foul and greedy." Robert Chambers, who was not without experience in such things, glosses the word as "miserly" in his 'Works of Burns,' 1851, repeating this in the library edition of 1857. Scott Douglas follows Chambers, 'Works of Burns,' ii. 29.

THOMAS BAYNE.

THE FUTURE OF BOOKS AND BOOKMEN (9th S. iv. 476).—In one of his 'Roundabout Papers,' viz., 'The Last Sketch,' Thackeray, it will be remembered, cheers his heart with similar hopeful speculations:—

"Some day our spirits may be permitted to walk in galleries of fancies more wondrous and beautiful than any achieved works which at present we see, and our minds to behold and delight in masterpieces which poets' and artists' minds have fathered and conceived only."

H. E. M.

St. Petersburg.

THAMES TUNNEL (9th S. iv. 419, 467).—As an old native of the "port of London," Gravesend, I have been awaiting difference of opinion as to MR. GEORGE MARSHALL's summing up of Ralph Dodd, civil engineer, as "a man of ideas only, which came to nothing."

Had Dodd only lived long enough he would have seen all he had propounded coming literally to pass, for even now I have before me the draft of a Bill to come shortly before Parliament, for a Purfleet and Gravesend Railway, reviving again the old idea of that tunnel.

MR. MARSHALL would scarcely dare to dub Brunel, the engineer of that once famous Thames Tunnel between Wapping and Rotherhithe, as a man of ideas only, though we all know what a failure it proved as completed. Water was constantly pumped out, only to keep the tunnel open as a curiosity, or as a new wonder of the world, and the best use that could be found for it was to convert it into a bazaar for the sale of children's toys, giving it an appearance not unlike the present Burlington Arcade, except that in 1843, the anniversary of the opening, the directors varied the scene by the holding of a three days' fancy fair, the "Wizard of the North" performing, as did a troop of Ethiopian minstrels and bands of music, with "myriads of variegated lamps." It is to-day simply a part of a long dark tunnel of the East London Railway Company, and people have forgotten its very existence as the old Thames Tunnel.

Then, in referring to the Thames and Medway Canal, MR. MARSHALL appears to be altogether unaware that Dodd's scheme of 1800 became an absolute fact accomplished in 1824. A part of that canal is the present tunnel, two miles long, under the chalk hills between Strood and Higham. In those days, before railways were, a tunnel of two miles long was rather a big affair.

But the tide of time brought railways to the fore, and the iron horse laid its hoof upon the route, as it did on many a canal trust. It is not generally known now that one of the earliest iron roads for locomotives ever constructed was that between Strood and Gravesend, now swallowed up, like the Thames Tunnel at Wapping, in railway monopoly, by the present amalgamated South-Eastern and Chatham and Dover systems. Trains used to run then on a single line, laid upon the towing-path, side by side with barges in friendly commune.

Happening to have been present at Darlington, at the great Railway Jubilee Exhibition in 1875, I could not but notice then, among relics of the past, a quaint old locomotive, lent by the South-Eastern Railway Company, which had apparently in its heyday run over this very line. It was exhibited in company with George Stephenson's "Locomotion," that magnificent piece of machinery, for this occasion removed from its honoured pedestal

in front of Darlington Railway Station, and labelled "S. & D. R., No. 1," with the record as to how it had trailed its trains of coaches and waggons in 1825 at the unheard-of rate of twelve miles an hour.

There are, I fear, folks in Gravesend to-day who would tell you that the present South-Eastern Railway has rather gone back than improved upon those promising times.

Without daring to dispute such statement, I would be more inclined to blame the people of Gravesend, where the names of Dodd and such as he are ignored and forgotten. Gravesend ought to have given him a statue. Like the great Homer, he asked for bread, and they might at least have given him a stone. This port of London has had, in its time, chances of progress almost before any other place in the world, and even still has if its people would but awaken and see. But its pioneers are laughed at, and their theories dubbed as fairy tales. It is the regressionists only now who can find a way to the fore, and Gravesend sleeps, in the very gateway of the great market of the world, a very slightly disturbed sleep, and snores.

CHARLES COBHAM, F.S.I.

The Shrubbery, Gravesend.

CHILD'S BOOK (9th S. iv. 499).—The lines "Mama, why mayn't I when I dine," will be found in Mrs. Turner's 'Cautionary Stories,' to be had at any bookseller's.

GERALD PONSONBY.

"NEFS" (9th S. iv. 457).—I have not seen any of the "nefs," or silver models of ships, mentioned by A. R. P., but such things must have been fairly common in countries where the feudal system held its own. In the Middle Ages, for instance, vessels of huge dimensions and shaped like a ship were placed before the feudal lord, containing wines, spices, sauces, spoons, and such-like appurtenances of the dinner-table. Similar articles appear to have been used by the kings of France, and Francis I. is said on one occasion to have been extremely vexed with the Protestants because they were in the habit of slipping a note into the "nef" in which the king's meal was served. These luxuries were sometimes of gold as well as of silver, and were mounted on tigers, or adorned at either end with angels or peacocks displaying their tails. A favourite ornament would be a number of escutcheons on which were shown the arms of France.

T. P. ARMSTRONG.

Timperley.

"Petite machine en forme de navire où l'on enfermait le couvert du roi, et qui se servait sur un

bout de la table..... Dans la vie privée du moyen âge on appelait nef un vase allongé et de vaste capacité, qu'on plaçait sur la table en face du seigneur."—Littre.

In the latter case the "nef" held the sauces, seasoning, &c. In England it served a similar purpose, particularly, I think, in holding the salt. In Mr. Orchardson's picture 'The Young Duke' there is a very prominent "nef."  
GEORGE MARSHALL.

Sefton Park, Liverpool.

Thirty-seven years ago a very similar question appeared in 'N. & Q.' (3rd S. ii.), and as I have unsuccessfully searched for the word in a dozen dictionaries, both ancient and modern, I think I am justified in transcribing the remarks of the Editor and the reply of an anonymous correspondent for the benefit of your readers of the present day. At p. 129:—

"The *nef* is described in Labarte's 'Handbook of the Arts of the Middle Ages and Renaissance'—a book which, on account of the value of its information and the beauty of its illustrations, should accompany every visitor to the interesting Exhibition at South Kensington. At p. 226 we are told a *nef* is 'the piece of plate in which the nobility of those days displayed the greatest luxury.' 'The *nef* was a kind of box in the form of a ship, which was placed upon the table of a sovereign or great person; it had a lock to it, and served to contain the goblet and various other utensils for the owner's private use.' Descriptions of several of these splendid specimens of mediæval luxury are given by Labarte."

At p. 198:—

"A *nef* was a ship on wheels; of which we have the most irrefragable proof on the seal of Stephen Payn, almoner to King Henry V., of which I enclose an impression for your acceptance. Here we have an ecclesiastic, no doubt Payn himself, bearing an undoubted *nef*, filled to the brim with coin, the purpose of which is fully explained by the legend: 'Sigillum officii elemosynarj regis Henrici Quinti Anglie.' The present Lord High Almoner bears upon his official seal a large ship in full sail, yet few know that it is a mere *vestigium* of the ancient *nef*. And again, we little thought in our childhood's days that the promise of a toy 'when my ship comes in' has meant, from time immemorial, 'when somebody gives me some money.'"

EVERARD HOME COLEMAN.

71, Brecknock Road.

GARRARD, MASTER OF THE CHARTERHOUSE (9th S. iv. 498).—The Rev. George Garrard was a London clergyman, *temp.* Charles I., and he was "intelligencer" to the Lord Deputy Wentworth:—

"He [Wentworth] instructed a gossiping person, a hired retainer of his own, the Rev. Mr. Garrard, to furnish him in monthly packets of news with all the private scandal and rumours, and secret affairs of the Court, and of London generally."—Forster's 'British Statesmen,' vol. ii. p. 290.

Garrard's letters to his patron are curious

pictures of Court and city life, and have been much used by historians and memoir-writers. See 'Strafford Letters,' i. 165, 174, 205, 225, 242, 260, 265, 335, 357, 361, 372, 380, 412, 434, 446, 462, 467, 489, 505, 509, 523; ii. 1, 55, 72, 85, 114, 128, 140, 147, 152, 164, 179, 351.

He obtained the Mastership of the Charterhouse, March, 1638, through the influence of Wentworth with Archbishop Laud (Laud's 'Works,' vol. vii. p. 132 note).

While the matter was still pending, the archbishop wrote about Garrard (or Garrat as he calls him) to the Deputy:—

"For Mr. Garrat you write handsomely. I make as little doubt as your Lordship of his honesty in his place. I have known him long, but whether good company (which he likes well) will let him be as vigilant for the thrift, and careful for the government of that house as is requisite, I am not infinitely confident. He hath been with me since I received your letters, and I have given him a fair and true answer, and perhaps may do more than so. I have also declared to him how much he is bound unto you. For myself, he never came at me, since my living about London, till this winter (1635), then he came first with 110 (Lord Cottington) in his company and 19 (cypher unknown) to boot. Since he hath visited me often, and now I see the cause of his kindness."—Laud's 'Works,' vol. vii. pp. 132-3.

In one of his letters Garrard tells us a curious bit of history:—

"Mr. Controller Vane's eldest son hath left his father, his mother, and his country, and that fortune, which his father would have left him here, for conscience sake, gone into New England, there to lead the rest of his days, being about 20 years old. He had abstained 2 years from taking the sacrament in England, because he could get nobody to administer it to him standing. I hear that Sir Nathaniel Rich and Mr. Pym have done him much hurt in their persuasions this way. God forgive them for it, if they be guilty."—'Strafford Letters,' vol. i. p. 463.

FRANCESCA.

According to the Editor's reply to a previous query (see 3rd S. vi. 252) this gentleman was one of Dr. Donne's correspondents, and is frequently noticed in his letters. He was a clergyman, and lived in the Strand, where he was a lodger, in which capacity he was assessed forty shillings to the ship money. In 1637 he was chosen Master of the Charterhouse, and was succeeded in the office by Edward Crossett, Esq., in 1650.

Peter Cunningham, in his 'Handbook of London,' describes him as "the gossiping correspondent of the great Lord Strafford."

EVERARD HOME COLEMAN.

71, Brecknock Road.

VENN: MOUNTFORD (9th S. iv. 497).—In the 'Dictionary of National Biography' there is a life of the Rev. Henry Venn, who died 1797 and

was buried in the old church, Clapham—also lives of his son John, rector of Clapham (whose daughter Jane was the mother of Mr. Leslie Stephen and his brother Sir James Fitzjames Stephen); and of his grandson, Prebendary Henry Venn, of St. John's, Holloway, who died 18 January, 1873.

I cannot find a Lord Mountford. Probably MR. ASHLEY-COOPER means Henry Bromley, Lord Montfort. Short biographies of this nobleman, his ancestors and descendants, will be found in peerages of the time, notably the 'New Peerage,' 1778, &c., and Collins's, 1779, &c. He was born 20 August, 1705; succeeded to the paternal and maternal estates on the death of his father John Bromley, October, 1718; married Frances, daughter of Thomas Wyndham and sister and sole heir of Sir Francis Wyndham, of Trent, co. Somerset, Bart., by whom he had a son Thomas, born 1733, and a daughter Frances, who married, 1747, the Hon. Charles S. Cadogan, afterwards first Earl of Cadogan. The said Henry Bromley was M.P. for Cambridgeshire in the Parliaments of 1727 and 1734. Created Lord Montfort, Baron of Horseheath, Cambridgeshire, 9 May, 1741. He died 1 January, 1755, and was buried in Trinity Chapel, South Audley Street, London. Succeeded by his son Thomas, second Lord Montfort. Peerage extinct 1851.

HERBERT B. CLAYTON.

It may help MR. ASHLEY-COOPER to an answer to his query about the name Mountford to state that it is, or was, a regular Christian name in the family of Longfield, well known amongst the leading landed gentry in the south of the co. Cork. An old gentleman tells me he recollects at least two of the name amongst his schoolfellows in the town of Bandon, and he thinks there was an eminent judge of that name in the Irish Landed Estate Court forty or fifty years ago.

FRANCESCA.

The Rev. John Venn wrote the life of his father, and a selection from his letters was published with it. The seventh edition was printed in 1853. The editions of 'The Compleat Duty of Man' issued in 1838, 1839, and 1859 contain a memoir of the author, Mr. Venn.

The title of Mountford I cannot find; but if it is intended for (Bromley) Lord Montfort, Collins's 'Peerage' and Burke's 'Extinct Peerage' will give information.

JOHN RADCLIFFE.

"BY THE HAFT" (9th S. iv. 287, 355).—The following occurs in a footnote to p. 227, vol. iii. of Scott's 'Minstrelsy of the Scottish

Border': "Touching the hilt of a warrior's sword was regarded as an acknowledgment of subjection." The reference is to an incident at the Court of Harald Harfager of Norway, who, by accident, so took a gift-sword from the ambassador of King Adelstein in 925 A.D. Readers of Mr. Kipling will remember a similar incident narrated in one of his stories (I think it is in 'The Back of the Beyond'), where an Indian chief touches the hilt of a British colonel's sword—also in token of loyalty. Can any of your readers adduce other instances, or in any way show some link between these identical rites, so widely separate in time and place? J. H. C.

DOUBLE-NAME SIGNATURES FOR PEERS (9th S. iv. 399, 487, 529).—Lord Lytton, in his 'What will he do with It?' says, when speaking of the family of his hero Guy Darrrell, and of the intended marriage of his daughter and heiress with the Marquis of Montfort:—

"It was an euthanasia for the old Knightly race to die into a House that was an institution in the empire, and revive phoenix-like in a line of peers who might perpetuate the name of the Heiress whose quarterings they would annex to their own, and sign themselves *Darrell Montfort*."

F. E. R. POLLARD-URQUHART.

Craigston Castle, Turriff, N.B.

Lord Byron, when he married, prefixed the name of his wife's family to his title, and signed his name "Noel Byron." I suppose that, when his wife dropped him, he dropped her name.

E. YARDLEY.

LINCOLNSHIRE SAYINGS (9th S. iv. 478).—"As black as the devil's nutting-bag" is a saying by no means confined to Lincolnshire. It is, at least, a Berkshire and Somersetshire phrase, the allusion being to the devil's use of a nuthook as a catchpole or bailiff, and to the necessarily sable hue of the devil's appurtenances.

J. HOLDEN MACMICHAEL.

"ELIXIR VITÆ" IN FICTION (9th S. iv. 187, 257).—Add the Cagliostro scene in Dumas's 'Queen's Necklace.' I believe the scene is lifted bodily from somewhere else, but cannot trace it.

EDWARD H. MARSHALL, M.A.

Hastings.

"NONE" (9th S. iv. 439, 544).—Whoever, on grammatical grounds, objects to "none are ripe" should, in consistency, equally object to "any men," any being the adjective of *an*, "one." Moreover, how many are blind to the fact that grammar is determined by usage!

Marlesford,

**Miscellaneous.****NOTES ON BOOKS, &c.**

*Dictionary of National Biography.* Edited by Sidney Lee.—Vol. LXI. *Whitchord—Williams.* (Smith, Elder & Co.)

THE year now begun, whether it be, as Lord Kelvin and some others think, the first of a new century or the last of the old, will witness before its conclusion the completion of Mr. Lee's great task. Two volumes more will conclude the alphabet, and a further two the supplement of those entitled to a place who have died while the work was in progress. We thus get four quarterly volumes which will make the conclusion synchronize with the termination of the century. We count confidently upon the maintenance of the rate of progress, so highly creditable to all concerned with the production, which has been kept up until now. For once, since the volume contains the four kings of the name of William, royalty occupies a considerable share in it. Of these four monarchs, long since retired from business, William the Conqueror is dealt with by the Rev. William Hunt; William II. is in the hands of an historian no less faithful and exemplary, Miss Kate Norgate; the third William is assigned to Dr. A. W. Ward, of Manchester; while the fourth of the name, the sailor monarch, is dealt with by Prof. Laughton, who has enjoyed a practical monopoly of our great naval captains and admirals, and whose work is, in this instance, to some extent different from that he ordinarily executes. In Mr. Hunt's admirably condensed account the temptation to expand over the battle of Hastings or Senlac is resisted, the information conveyed being simply that "the Norman victory was complete and Harold was slain." Full references to the most recent authorities on the subject are, however, given. A like reticence concerning the Red King is observed by Miss Norgate, who quotes the opinions concerning his character of the English chroniclers, and says that the life is exhaustively treated by Freeman in his 'Norman Conquest.' A graphic account is given by Dr. Ward of the troubles by which the early life of William of Orange was clouded, and of his election as Stadtholder. Dr. Ward also defends William from the charge accepted by Lord Stanhope in consequence of a misinterpretation of the words of Burnet. Of the fourth William's good-hearted, boisterous, and undignified career Prof. Laughton gives an admirable account. Of half-a-dozen biographies, all brief, by the editor, the most interesting is that of George Wilkins, the author of 'The Miseries of Infant Marriage.' Mr. Lee accepts as "a likelihood" that Wilkins might be responsible for the rough and unedifying drafts "of a play-house hack" used by Shakespeare in 'Timon of Athens,' and thinks "there is less doubt that Wilkins is largely responsible for the inferior scenes of 'Pericles.'" He finds, from a consultation of the burial records of the parish of St. Leonard, Shoreditch, that Wilkins died 19 August, 1603, at Holywell Street, Shoreditch, of the plague. In the case of Henry Kirke White, amusingly overpraised by Byron and Southey, Mr. Lee openly qualifies him as a poetaster, a severe, though possibly not an unjust verdict. Edward Whitchurch, the Protestant printer, one of those responsible for the Great Bible, who married the widow of Arch-

bishop Cranmer, is in Mr. Lee's hands, as is Edmund Whitelocke, compromised in the Essex rebellion, and to some extent in the Gunpowder Plot. His longest contribution is that on Archbishop Whitgift, and next to that the animated life of Sir Roger Williams. Mr. Leslie Stephen has an excellent biography of Blanco White, the author of the immortal sonnet, whose curious and diversified career constitutes very interesting reading. The life of Samuel Wilberforce, "Soapy Sam," is a model of judicial fairness. Mr. C. H. Firth's most important contribution is the life of Bulstrode Whitelocke. That Whitelocke paid 50,000*l.* to Charles II. for his pardon is not believed, though Mr. Firth thinks that he paid something to the king. The interesting account of Gilbert White, of Selborne, is by Prof. Newton; that of Whyte-Melville is by Sir Herbert Maxwell, who does full justice to the lofty tone of chivalry which pervades his writings. Mr. James Tait denounces the legends concerning Lord Mayor Whittington, which have of late obtained further vogue owing to their acceptance by Sir Walter Besant. Mr. Austin Dobson contributes a characteristically graceful account of Sir David Wilkie. We had almost omitted mention of many excellent biographies by Mr. Seccombe, among which those of Thomas Whincop, the author of 'Scanderberg,' Sir Charles Hanbury Williams, and Caleb Whitefoord, call for special notice. Mr. Henry Davey gives high eulogy to John Wilbye, the great madrigal composer; Whitefield, the evangelist, occupies the Rev. Alexander Gordon, and John Wilkes Mr. J. M. Rigg. Some of the printers and publishers—Whitaker, Whittingham, &c.—are assigned Mr. Tedder. Among other contributors to this capital volume are Dr. Samuel Rawson Gardiner, Mr. W. P. Courtney, Dr. Garnett, Col. Lloyd, Mr. Lionel Cust, Dr. Norman Moore, Mr. Thompson Cooper, Mr. Thomas Bayne, Mr. Fraser Rae, Mr. F. M. O'Donoghue, and many others.

*The Bride's Mirror; or, Mir-âtu l'Arûs of Maulavi Nazir Ahmad.* Edited in the Roman Character, with a Vocabulary and Notes, by G. E. Ward. (Frowde.)

IT would be a bold thing to demand even a tempered enthusiasm for Hindustani literature from a person of taste and tolerably wide reading, in whom the critical faculty is not quite undeveloped. The present writer, having studied Hindustani side by side with Persian and Arabic, will freely confess that he has come to "conclusions of disgust." Certainly there is nothing in the younger language at all comparable to the masterpieces of the Mohammedan classics, though imitations of these masterpieces abound. Hence it is only from the standpoint of practical utility that we share the editor's hope that the study of Hindustani will some day be placed on the same level in England with the study of modern European languages. His main object is to furnish a suitable text-book for English ladies who desire to learn Hindustani. 'The Bride's Mirror,' which appears to be a moral but amusing tale on the lines of 'Sandford and Merton,' is well adapted for this purpose, and deserves (may it command!) success. Mr. Ward's book is hardly a model of scientific accuracy, but under the circumstances this is no great matter, and we feel sure that the ladies will pardon him. We cannot agree with his theories of transliteration, which merely make confusion worse confounded. Why did he not



adopt the system approved of by the International Oriental Congress of 1894, and now in general use? He betrays a serious misconception of the nature of English metre when, in seeking to show that the initial sound of vowels has quantity as well as quality, he quotes

Unhousel'd, dis-appointed, un-aneled ;

of which (he adds) the fourth and eighth syllables must, under any other supposition, be short. Does Mr. Ward really think that Shakespeare scanned by shorts and longs, like Virgil and Sa'di? "Deo placitis," in the dedication, is meant, we suppose, for a translation of *marhūm*, but is not Latin for anything.

*The Unpublished Legends of Virgil.* Collected by Charles Godfrey Leland. (Stock.)

Few subjects are more interesting to the antiquary than the manner in which Virgil has come to rank, since mediæval times, as a necromancer as well as a poet. In the course of using up the materials he has collected from the oral recitation of the Italian peasantry, Mr. Leland has assigned a separate position to those the hero of which is Virgil. A collection of these folk-stories he now publishes as a companion volume to the studies in Florentine folk-speech and other works concerning witchcraft and magic which he has given to the world. Not very much that is new to the student of folk-lore is there in the volume, which has, however, abundant interest, and may be read with unending enjoyment. Very curious is it to trace the manner in which Roman history or myth is reshaped in these popular narratives in prose or verse. See 'The Story of Romolo and Remolo,' 'Virgil, the Emperor, and the Truffles,' 'Nero and Seneca,' and many other legends. Prose and verse are spiritedly translated, and the task of reading these curious imaginings is altogether a delight. All Mr. Leland's works on folk-stories deserve to be read. We have but one protest to make. He talks of the "Monte Sybilla," near Rome, to which we can only say, "There's no such place." Philological and geographical accuracy are not to be ignored even by a folk-lorist.

*Racing.* By W. A. C. Blew. (Everett & Co.)

Not very much can be said about this brief and sketchy performance, except that it is decidedly inaccurate in the names of men and horses, which abound, and bears somewhat obvious traces of being compounded of occasional matter which may have served its turn before. Otherwise it is not easy to see how the well-known Matthew Dawson, who has been dead some time, is credited with now wearing a moustache. The cult of the "trainer" of horses is absurdly written up nowadays. We agree with Mr. Robert (not *William*) Black that he is little more than a glorified groom, however much money and parade of that money (see p. 88) he makes.

IN *Scribner's Magazine*, which reached us too late for inclusion in our monthly summary, two contributions of exceptional interest begin. One is a new novel by Mr. J. M. Barrie, the nature of which most will guess from its title 'Tommy and Grizel.' The second, which is by Mr. Theodore Roosevelt, is entitled 'Oliver Cromwell: the Times and the Man.' As we find in the opening sentence Cromwell spoken of as "the greatest Englishman of the seventeenth century," the point of view of

the author may be judged. The life is illustrated with many fine portraits, including one by Robert Walker, from Hinchinbrooke, which shows the future Protector a good-looking man. Other illustrations include the assassination of Buckingham, Prynne in the pillory (having his ears shorn), scene at Newburn fight, portraits of Strafford, Sir John Eliot, &c. 'The Walk Up-town in New York' has innumerable illustrations, and gives us who have not seen it the best idea of that great capital we have yet acquired. 'The Coming of the Snow' and 'The Poetic Cabarets of Paris' are both worth attention. — The *English Illustrated*, which also reaches us later than its wont, has an admirable picture of Miss Ellaline Terriss, a good account of Stonehenge, a well-illustrated article, by Mr. Frewen Lord, on 'English and Dutch as Allies and Enemies,' and a second on 'The Circumvention of the Gunboat.'

We hear with regret of the death of Mr. John Daniel Leader, which took place on the 30th ult., at his residence, Moor End, Sheffield, at the age of sixty-four. Mr. Leader was a Fellow of the Society of Antiquaries and a member of other learned societies, and his chief recreation from business was found in the study of the subjects with which such associations concern themselves. In all things relating to the history and antiquities of Sheffield and a wide area around the city he was an enthusiast. His chief literary and historic work was on the subject of the captivity of Mary, Queen of Scots. After many years spent in journalism, Mr. Leader undertook the publication of 'The Records of the Sheffield Burgery,' or that part of the records which relates to the town trustees.

### Notices to Correspondents.

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ANXIOUS ("Fruit-growing in California").—You should apply to one of the numerous Emigration Boards for information.

QUERIST ("A Classical Confession").—"Video meliora proboque, Deteriora sequor," is the passage you seek. You will find it in Ovid, 'Met.,' vii. 20.

ERRATUM.—P. 10, 'Apology for Cathedral Service,' for "Peach" read *Peace*.

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## CONTENTS. — No. 108.

NOTES:—Beginning of the Twentieth Century, 41—Modern Zodiacs, 42—Byroniana, 43—Field-Marshal in the Army—Cowper, 44—Aubrey's 'Brief Lives'—Dickens—Misquotation—"Gnu," 45—1900 and the 'Styles'—Seasonable Misprint—"Comparisons are odious"—A "Sunday" Hare—Miss Adelaide Kemble, 46.

QUERIES:—"Hippin"—Francis Mercer—Nicholas Hemington—Sibbury, Devon—Army Rank—Carey, M.P.—Green Fairies at Woolpit—"Vine"—a Flexible Shoot, 47—South Africa—"the grave of reputations"—Mr. Bing—"Argh"—Inscriptions at the Parish Church, Scarborough—"Bally" and "Ballyrag"—Suffolk Name for Ladybird, 48—Sir E. Widdrington—"Petigrew"—The Pen: a Journal—Willis and Puckridge Families—Island of Providence—"Old Jamaica," 49.

REPLIES:—South African Names, 49—Order of the Bath, 50—Gray and Walpole—"Horning"—"Nimmet"—Scott Quotation—Scandal about Queen Elizabeth—Clerks of the Board of Green Cloth—Right of Sanctuary—"Frail," 51—Cardinal York—Vowel Combination eo—Origin of "Tipe"—J. D. S. Douglas—Iron Pavement—Flaxman's Wife, 52—Lincoln's Inn Fields—"Sock"—"Doctor," Christian Name, 53—Brothers with same Christian Name—Marriage and Baptism Superstitions—"Soft as a toad"—Thomas Brooks, 54—Delaval—"Folder"—"Loophole"—Browning's 'Luria'—"Howk"—Bleeding Image in Christ Church, Dublin, 55—Gold Coins of the Forum—"Memorize"—"Mays"—"Hoon aff"—Correspondence of English Ambassadors to France, 56—"Pickwickian Studies"—"Boer"—Statue in Bergen, Norway—Pasquill—"Thé Beurre"—Old Church at Chingford—Cox's Museum, 57—English Travellers in Savoy—"Witchelt"—Illahod—Authors Wanted, 58.

NOTES ON BOOKS:—Macaulay's 'Works of Gower'—Adeane's 'Early Married Life of Lady Stanley'—Sutcliffe's 'By Moor and Fell'—Marillier's 'University Magazine'—Walton's 'Compleat Angler.'

## Notes.

## THE BEGINNING OF THE TWENTIETH CENTURY.

THOSE who spell the daily papers, particularly the one which hails from Printing House Square, must have become rather weary of the mass of letters on so simple a subject as the true date of the commencement of the next (twentieth) century. It is editorially remarked in the first number of 'N. & Q.' for the present year that we must wait another year for that commencement, which obviously will not take place until 1 January, 1901. Nevertheless, strange as it may appear, there are some who hold that it has already begun; and apparently amongst these must be reckoned one whose dictum reminds us of the expression attributed to Cicero, that the rising of the stars was then regulated by imperial decree—a rather misplaced joke at the reformation of the calendar by Julius Cæsar. Perhaps the following statement of facts may be helpful.

It is well known that the method of reckoning dates by the birth of Christ was first brought into vogue by Dionysius Exiguus in the sixth century of our era, and therefore it may be well to refer to the actual

words of that writer. It will be noticed in doing so that the ecclesiastical reckoning was not from the birth of Christ, but the Incarnation, that is the day of the Annunciation; the modern modification of taking the birth is simply in order to make the year begin at the Roman date, which was a week after Christmas Day. From the time of Constantine the imperial reckoning was by the indiction, a period of fifteen years, the first of which began in A.D. 313, when the edict of Milan was put forth under the joint authority of Constantine and Licinius, and eleven years before the foundation of Constantinople. Now we will turn to Dionysius (the surname Exiguus has been taken to mean either that he was small in stature or humble in mind), who begins his 'Argumenta Paschalia' thus:—

"Si nosse vis quotus sit annus ab incarnatione Domini nostri Jesu Christi, computa quindecies xxxiv., sunt dx.; iis semper adde xii. regulares, sunt dxxii.; adde etiam indictionem anni cujus volueris, ut puta tertiam, consulatu Probi junioris, sunt simul anni dxxv. Isti sunt anni ab incarnatione Domini."

This means that the year A.D. 525 was the third of an indiction, and that if the period of indictions were carried back, there would be thirty-four periods (510 years) and twelve years more up to A.D. 522, when an indiction period was completed, so that 523 was the first year of a new indiction, as 313 was the first of the first, 210 years or fourteen indiction periods before. We have here, then, a means of comparing the Dionysian chronology with that of the empire. A.D. 525 was the third of an indiction, and the year of the consulship of Philoxenus and Probus junior. This would be the (Varronian) year of Rome 1278; whilst A.D. 1 was the year of Rome 753, and that of the consulship of Lentulus and Piso. Dionysius Exiguus takes 25 March in that year as the date of the incarnation of Christ, and 25 December as that of his nativity; the modern modification takes 31 December following as the end of B.C. 1, and the next day, 1 January, as the commencement of A.D. 1. One year from this was, of course, completed on 31 December, A.D. 1, and the second year of the era began on 1 January, A.D. 2. In like manner, one hundred years, or one century, was completed on 31 December, A.D. 100, and the second century began on 1 January, 101. Carrying this on, nineteen centuries from the assumed date of the birth of Christ will be finished on 31 December, A.D. 1900, and the twentieth century will begin on 1 January, 1901. All this is unaffected by the question of the true date of the birth of Christ, it being impos-

sible now to alter in our chronologies the one which has been so long accepted.

W. T. LYNN.

Blackheath.

### MODERN ZODIACS.

(Continued from 9th S. iv. 204.)

103. On the wall opposite the entrance to the first court in the Musée Carnavalet, Paris, are four large bas-reliefs in stone of the Seasons, with Aries, Scorpio, Libra, Capricornus above them, by Goujon (d. 1672). It was formerly the residence of Madame de Sévigné.

104. On the rev. of a large bronze medal of Charles of Gonzaga, 1608, is an arc bearing Leo, Virgo, Sol in Libra, Scorpio, and Capricornus. In the Mint, Paris.

105. In the ceiling of a ground-floor gallery in the Louvre Museum is a large oblong bronze tablet on which is seen Jupiter supporting a deep band bearing half the signs inside and half outside, while Cupid flies with a curled snake. Henri IV. died 1610.

106. The Galerie d'Apollon in the Louvre has its cornice on both sides adorned with large white plaster figures of the signs, fancifully rendered, by Girardin *et al.*, 1659.

107. Copper-plate 8vo. engraving of 'Æstas,' husbandry, with Virgo, Sol, Leo, Cancer, in the sky; signed "M. Heem" (C. H., born 1630), 11 in. by 10 in. In a quay box, Paris, 3 fr.

108. A companion engraving to No. 107, labelled 'Autumnus,' with Sagittarius, Scorpio, and Libra in the sky. In the same place, 3 fr.

109. On the rev. of a bronze medal of Nicholas Brulart of Sicily, Chancellor of France 1613, is Apollo in a quadriga above a globe bearing signs. In the great hall of the Mint, Paris.

110. On the ob. of a large bronze medal is a portrait of Richelieu, 1631; on the rev. is a globe with twelve stars on a band. Outside are seven stars on a ring. Great hall, Mint, Paris.

111. In the Gallery D of the Louvre is a painting by Rubens (d. 1640) of the apotheosis of Henri IV., in which is an arc with four signs in the sky.

112. A large bronze medal to commemorate the assiduity of the King in Council, 1661, contains Phœbus driving through the sky beneath an arc bearing Leo, Virgo, Libra. Catalogue No. 91 A. In great hall, Mint, Paris.

113. Engraving of a decoration containing the zodiac, used in an open-air festival, is in 'Histoire du Carrousel de Louis XIV.,' Paris, 1672.

114. Painting of the signs on the ceiling of the Royal Medical Library, Frankfurt, seventeenth century.

115. Copper-plate engraving of No. 114, inscribed "Bibliotheca Realio Medica M.M.L. Francofurti, 1679," above, and "Foster exc. del M. Hailler fecit" below; Paris quay box, 50 c.

116. Picture of Franche-Comté conquered by Louis XIV., 1674. "The ceiling is covered by clouds, between which are seen the signs of the Fish, of the Zodiac, and of the Bull, which indicate the months in which this expedition was made." In the Hall of Mirrors, Versailles; Dewharne, 'Museum of Versailles,' p. 45.

117. 'Fang Sing Too; or, Maps of the Constellations,' consisting of nine plates by Ming - Ming - Go, i.e., the Jesuit Pietro Grimaldi, 1711, 4to., pp. 6. A copy is in the B. M., mentioned in 'Bib. Bat.'

118. Bronze medal of the reign of Louis XV. Rev., Atlas bearing a globe having signs on a band round it, 1716, Cat. No. 4. Great hall, Mint, Paris.

119. In the old state rooms of the Louvre are three large pieces of old tapestry representing hunting scenes, having the signs Pisces, Aquarius, and Aries on them respectively.

120. In other rooms in the Louvre are two very large pieces of old tapestry representing hunting scenes, bearing in a circle at the top the signs Aries and Pisces.

121. In the Luxembourg Palace picture gallery are three pieces of old tapestry, bearing respectively at the top Cancer, Aquarius, Aries. In the sculpture gallery is a piece bearing Pisces. In Salle Caillebotte is another large old piece with Virgo on it. They represent hunting and country scenes.

122. In the Musée Galliera, Paris, in the side room, on the wall, is a very large piece of tapestry having Aries in a circle at the top. The border and position of sign are similar to those in the Louvre. Orley made twelve designs illustrating the months (of which this is one) for Marie de Bourgogne, seventeenth century.

123. One of the state rooms at Fontainebleau Palace is hung with three large pieces of old Beauvois tapestry, bearing respectively Leo, Scorpio, Taurus.

124. In the Gobelins Tapestry Works, Paris, is a large piece of tapestry representing St. Germain's Palace, with Gemini at the top, seventeenth century.

125. In the Gobelins Works, première salle, is a piece of tapestry bearing Taurus on the top, (?) sixteenth century.

126. In another room at the Gobelins is a piece of tapestry of a high form having Taurus in an oval frame at the top.

127. In the dining-saloon of the Château de Chantilly are seven large magnificent pieces of tapestry, representing hunting scenes. Within circles in the centre of the lowest borders are Capricornus, Scorpio, Libra, Sagittarius, Virgo kneeling, Gemini, Leo.

128. The constellations are illustrated by Flamsteed in his atlas or 'Historia Coelestis Britannica,' 1725.

129. Large bronze medal to commemorate a visit of the king to the Mint, bearing an arc with Scorpio, Sagittarius, Capricornus, Sol in Sagittarius, 1719, No. 417, Cat. No. 19. Great hall, Mint, Paris.

130. Small bronze medal, same subject, an arc with Aries, Taurus, Gemini, Sol in Taurus, 1719, Cat. No. 19 B.

131. A standing clock with a large bronze and brass face has inside the clock circle a broad bronze circle with the signs engraved on it, each divided by brass slips bearing the month names. An astronomical clock made by Kriegerseissen, and approved by the Paris Academy of Sciences, 10 July, 1726. A revolving gilt sun points to each sign in turn. A metal globe is in the centre of the face, having a circle of stars around it. The order is Egyptian; Aries is a horse, Cancer a nondescript. On high wooden stand. In first-floor gallery, Conservatoire des Arts et Métiers, Paris, No. 7492.

132. A famous astronomical clock, invented by Passemante and executed by Danthiau, 1749, is in the clock-room of Louis XIV. "This masterpiece of clockwork and mechanism is 7 ft. high, marks regularly the seconds, the different phases of the moon, the position of the heavens relative to the planets," &c., Dewharne, p. 47. Above the face is a crystal globe containing a planetary, the signs being embossed on a broad gilt metal band around it. The standing case and ornamental adjuncts are of the heaviest solid gilt metal. At Versailles Palace. A. B. G.

(To be continued.)

#### BYRONIANA.

IN reading Madame de Staël's 'Corinne' I have been struck with a close resemblance between two passages in the first book of this work and several expressions in Byron's 'Address to the Ocean' in the fourth canto of 'Childe Harold,' stanzas 179-184:—

"On aime à rapprocher le plus pur des sentiments de l'âme, la religion, avec le spectacle de cette

superbe mer, sur laquelle l'homme jamais ne peut imprimer sa trace. La terre est travaillée par lui, les montagnes sont coupées par ses routes;.....mais si les vaisseaux sillonnent un moment les ondes, la vague vient effacer aussitôt cette légère marque de servitude, et la mer reparait telle qu'elle fut au premier jour de la création."—Chap. iv.

"Le spectacle de la mer fait toujours une impression profonde; elle est l'image de cet infini qui attire sans cesse la pensée, et dans lequel sans cesse elle va se perdre. Oswald.....se rappelait le temps où le spectacle de la mer animait sa jeunesse, par le désir de fendre les flots à la nage, de mesurer sa force contre elle."—Chap. i.

The portions I have italicized seem to me to come very near in the thought, and now and then in the very wording, to some of Byron's expressions:—

Ten thousand fleets sweep over thee in vain.

Man marks the earth with ruin; his control

Stops with the shore.....nor doth remain

A shadow of man's ravage, save his own,

When for a moment, &c.

His steps are not upon thy paths, thy fields

Are not a spoil for him; thou dost arise

And shake him from thee.

Such as creation's dawn beheld, thou rollest now.

The image of Eternity.

And I have loved thee, Ocean! and my joy

Of youthful sports was on thy breast to be

Borne, &c.

The fine lines that commence stanza 182,

Thy shores are empires, changed in all save thee—

Assyria, Greece, Rome, Carthage, what are they?

are referred for their probable source, by the editor of Murray's 'Byron,' to a remark of Dr. Johnson's recorded by Boswell (p. 505 in Croker's edition, Murray, 1890); and it does not seem unlikely that Byron was also, either consciously or unconsciously, utilizing in this poetical apostrophe the above thoughts and language of Madame de Staël.

This supposition may seem confirmed by an interesting foot-note on p. 407 of Moore's 'Life of Byron,' ed. 1860. The text has recorded the poet's habit of writing notes in Madame Guiccioli's books:—

"One of these notes, written at the end of the fifth chapter, eighteenth book of 'Corinne' ('Fragments des Pensées de Corinne'), is as follows: 'I knew Madame de Staël well—better than she knew Italy—but I little thought that, one day, I should think with her thoughts, in the country where she has laid the scene of her most attractive production.'"

The italics are apparently Byron's, and the remark refers doubtless to the chapter he had just been reading; but it goes to show that the resemblances I have noted are not mere coincidences.

The date of 'Corinne, ou l'Italie,' is 1807; the fourth canto of 'Childe Harold' is dated Venice, 1818. I do not wish to be under-



stood as bringing any charge of plagiarism against Byron. His acknowledgment of the source would have been satisfactory; but he may have borrowed, as so many great writers have done, quite unconsciously; and such a magnificent improvement on another's thoughts is generally held to be its own justification. C. LAWRENCE FORD, B.A.

Bath.

(To be continued.)

FIELD-MARSHALS IN THE ARMY.—I have not yet had an opportunity of seeing Sir Herbert Maxwell's 'Life of Wellington,' though I hope to do so soon, as I gather from the reviews that I have read that it affords the most lifelike portrait of the Great Duke that has yet been depicted. A passage in one of these reviews has arrested my attention. It occurs in the *Athenæum* for 16 December, 1899, and in order that there may be no mistake, I will quote it in full:—

"For the battle of Vittoria Wellington was created Field-Marshal. The author in a foot-note is guilty of an inaccuracy with regard to this promotion which by a little care he might have avoided. He says that 'there was no precedent for promotion to the rank of Field-Marshal in the British service later than that of the Duke of Cumberland fifty years before.' He is in error: the then Commander-in-Chief, the Duke of York, had been made Field-Marshal some seventeen or eighteen years previously."

Now, if this criticism means anything, it means that no officer was promoted to the rank of Field-Marshal in the British army between the Duke of Cumberland and the Duke of York. But, as a matter of fact, many officers attained that position in the second half of the eighteenth century. The Duke of Cumberland, strictly speaking, was never a Field-Marshal. He was promoted on 7 March, 1745, to the high dignity of Captain-General, a position which he was the last to enjoy, and in which he had been preceded only by the Dukes of Marlborough and Ormond. After that date the following officers were promoted to the rank of Field-Marshal:—Sir Robert Rich, Bart., 28 Nov., 1757; Richard, Viscount Molesworth, 29 Nov., 1757; John, Earl Ligonier, K.B., 30 Nov., 1757; James, Lord Trawley, 10 June, 1763; Hon. Henry Seymour Conway, 12 Oct., 1793; H.R.H. the Duke of Gloucester, 12 Oct., 1793; Sir George Howard, K.B., 12 Oct., 1793; H.R.H. the Duke of York, 10 Feb., 1795. The following officers were promoted subsequently, and were, of course, senior to the Duke of Wellington:—John, Duke of Argyle, 30 July, 1796; \* Jeffery, Lord

Amherst, K.B., 30 July, 1796; John, Lord Howard of Walden, K.B., 30 July, 1796; Studholm Hodgson, 30 July, 1796; George, Marquis Townshend, 30 July, 1796; Lord Frederick Cavendish, 30 July, 1796; Charles, Duke of Richmond, K.G., 30 July, 1796; and H.R.H. the Duke of Kent, 7 Sept., 1805. It will thus be seen that the reviewer, in correcting Sir Herbert Maxwell, has fallen into a similar error himself: an error which by a little care, such as a reference to Beaton's 'Political Index' or any other work of that class, might have been avoided. W. F. PRIDEAUX.

COWPER.—There are very original lines in Cowper's first published poems; but without doubt he is less happy in his sombre satires than in the representations of nature and the mock-heroics of 'The Task.' I think that Cowper is never happier than when he is describing objects exactly, but ludicrously. The description of the shadow of his own legs in 'The Winter Morning Walk' furnishes an example of this style of writing. Phillips of 'The Splendid Shilling' seems to be his original when he writes after this fashion. Thomson also in 'The Seasons,' and Somerville in 'The Chase,' now and then copy Phillips, who was always either an imitator or a parodist of Milton. I dare say that the likeness which exists in the two following passages has been observed, but the original and its parody are so excellent that I take a pleasure in comparing them:—

Sweet is the breath of Morn, her rising sweet,  
With charm of earliest birds; pleasant the Sun,  
When first on this delightful land he spreads  
His orient beams, on herb, tree, fruit, and flower,  
Glistening with dew; fragrant the fertile Earth  
After soft showers; and sweet the coming on  
Of grateful Evening mild; then silent Night  
With this her solemn bird, and this fair moon,  
And these the gems of Heaven, her starry train:  
But neither breath of Morn, when she ascends  
With charm of earliest birds; nor rising sun  
On this delightful land; nor herb, fruit, flower,  
Glistening with dew; nor fragrance after showers;  
Nor grateful Evening mild; nor silent Night  
With this her solemn bird, nor walk by moon,  
Or glittering star-light, without thee is sweet.  
'Paradise Lost,' Book iv.

The nurse sleeps sweetly, hired to watch the sick,  
Whom snoring she disturbs. As sweetly he,  
Who quits the coach-box at the midnight hour,  
To sleep within the carriage more secure,  
His legs depending at the open door.  
Sweet sleep enjoys the curate in his desk,  
The tedious rector drawing o'er his head;  
And sweet the clerk below. But neither sleep  
Of lazy nurse, who snores the sick man dead;

ancestor, John, Duke of Argyle and Greenwich, a distinguished figure in history, but better known to the general reader as the patron of Jeanie Deans, was raised to that dignity on 14 Jan., 1736.

\* This was not the only Duke of Argyle who rose to the rank of Field-Marshal. His collateral

Nor his, who quits the box at midnight hour,  
To slumber in his carriage more secure ;  
Nor sleep enjoyed by curate in his desk ;  
Nor yet the doings of the clerk are sweet,  
Compared with the repose the sofa yields.

'The Sofa.'

Wordsworth has an idea similar to one  
of Cowper :—

Then crouch no more on suppliant knee,  
But scorn with scorn out-brave ;  
A Briton, even in love, should be  
A subject, not a slave !

Cowper has written thus :—

Woman indeed, a gift he would bestow  
When he designed a Paradise below,  
The richest earthly boon his hands afford,  
Deserves to be beloved, but not adored.

'Retirement.'

At the head of one of his chapters in  
'The Pirate' Sir Walter Scott quotes these  
lines :—

Oaths fly like pistol-shots, and vengeful words  
Clash with each other like conflicting swords.

They remind me of a couplet by Cowper :—

The clash of arguments and jar of words,  
Worse than the mortal brunt of rival swords.

'Conversation.'

Cowper was a scholar, but his memory  
could not have served him very well when  
he wrote the following lines :—

Would I had fallen upon those happier days  
That poets celebrate ; those golden times,  
And those Arcadian scenes that Maro sings.

Nymphs were Dianas then.....

.....then speech profane  
And manners profligate were rarely found.

'The Winter Evening.'

Amongst the poems thus praised were  
that horrid one

Beginning with "Formosum pastor Corydon,"  
and one or two others of the same sort. The  
nymphs were far from being Dianas.

E. YARDLEY.

AUBREY'S 'BRIEF LIVES.'—On pp. 223-4 of  
vol. i. of this work (reviewed 9th S. i. 239)  
two treatises attributed by Aubrey to "Sir"  
are by his namesake Mr. Everard Digby,  
M.A. The books are (1) 'De Duplici Me-  
thodo' and (2) 'De Arte Natandi.'

RALPH THOMAS.

DICKENS. (See 9th S. iv. 492.)—In Dickens's  
writings there must be something peculiarly  
subtle and elusive which leads his critics  
into error. I have recently had an oppor-  
tunity of reading 'Charles Dickens : a Critical  
Study,' by George Gissing, 1898. The author  
says, "He will be most positive in judgment  
whose acquaintance with the novelists' [sic]  
writings is least profound" (p. 215). But how

can we think that he has an intimate ac-  
quaintance with Dickens's characters who is  
ignorant of the names of many of them ?

Pp. 77, 91, 92. The author makes a point of  
remembering the surname of the girl Alice  
in 'Dombey and Son,' and mentions it five  
times (more times than Dickens himself),  
"Alice Marlow." The name is not of the  
slightest consequence, but it was "Marwood."

P. 96. "The man called Monk," in 'Oliver  
Twist.' His name was "Monks."

P. 98. The firm was "Spenlow and Jorkins,"  
not "Jorkins and Spenlow."

P. 147. "Sophy Whackles, from whom Mr.  
Swiveller had so narrow and so fortunate an  
escape." Her name was "Wackles."

P. 164. The child bequeathed a kiss to "the  
booful lady." No ; it was "the boofer lady."

P. 166. "The Tuggs at Ramsgate." Dickens  
wrote "Tuggs's."

P. 172. For "Kenwig's" read "Kenwigs's."

P. 172. For "Smallwood" read "Small-  
weed."

P. 172. It was Guppy, not Smallweed, who  
gave Jobling a dinner.

P. 182. For "Gill's" read "Gills's."

Sir Walter Besant, in 'Chambers's Ency-  
clopædia,' 1895, iii. 800, says that Dickens  
died "after fifty-eight years of continuous  
work," but he was only fifty-eight when he  
died. Mr. Leslie Stephen, in the 'Dictionary  
of National Biography,' xv. 25, 28, 29, gives  
contradictory dates about some of Dickens's  
children.

W. C. B.

MISQUOTATION.—In the Jubilee Number of  
'N. & Q.' p. 362, it is thus written :—"You  
the editor of *Notes and Queries*!" spoken  
with flattering wonder, say those who marvel  
'how one small brain could carry all he' was  
supposed to know." Where does this come  
from ? What Goldsmith wrote in 'The De-  
serted Village' is as follows :—

While words of learned length and thundering sound  
Amazed the gazing rustics ranged around ;  
And still they gazed, and still the wonder grew  
That one small head should carry all he knew.

"Head" is so much better than "brain" that  
such a misquotation ought not to go un-  
corrected.

H. B. P.

Temple.

"GNU."—Like *quagga*, which I have ex-  
plained (*ante*, p. 3), *gnu* is incorrectly called  
in our dictionaries a Hottentot word. The  
'Encyclopædic' says it is from "Hottentot  
*gnu* or *gnoo*," while Ogilvie and the 'Century'  
derive it from "Hottentot *gnu* or *nju*." In-  
credible as it may seem, all this is pure moon-  
shine. The word is not Hottentot. The  
Hottentots call the animal *gaob* (see Krö-

lein, *sub voce*). Like *quagga*, *gnu* is a Xosa word. It will be duly found on p. 149 of the 'Dictionary of the Kaffir Language,' by the Rev. W. J. Davis (London, 1872). Davis spells it *ngu*, or, with the nominal prefix of Bleek's ninth class, *in-ngu*. His *q* represents the palatal click, which is pronounced "by placing the tongue against the roof of the mouth and suddenly withdrawing it." The Kaffir clicks are all sounded simultaneously with the nasal or other consonant which accompanies them, as I have myself observed from the pronunciation of a young Xosa; hence although Davis writes the nasal first and the click second, the order might just as well be reversed, which seems to account for our *gnu* instead of *ngu*.

JAMES PLATT, Jun.

1900 AND THE "STYLES."—There is one interesting fact connected with the year 1900 which I have not, so far, seen commented upon. This being the hundredth year of a century not divisible by four, February has only twenty-eight days; but in Russia, where the Julian calendar is still in operation, it will, as a fourth year, have twenty-nine days. As a consequence, from and after 13 March (29 February, O.S.) the difference between the Russian calendar and ours will be thirteen days, in place of twelve as now. The "lost" eleven days over which such a commotion was raised when the Gregorian calendar was adopted by our legislature in 1752 became twelve in 1800, through the omission of a leap year, and after the date above named they will be raised to thirteen. Christmas Day in Russia now falls on 6 January and New Year's Day on 13 January; in future the dates will be 7 and 14 January respectively. There will be no further dislocation of the calendars for two hundred years, by which time Russia will probably have brought itself into line with the rest of the European nations.

ALEXANDER PATERSON.

Barnsley.

SEASONABLE MISPRINT.—The *Standard* of 23 December, 1899 (p. 2), has a paragraph stating that

"the Queen sent to Viscountess Duncannon for a box of her Garryhill work from which to choose Christmas presents, and Her Majesty purchased several dozen of dollies [*sic*], handkerchiefs, tea-cloths, &c., all beautiful Irish hand-made cottage work, for which the school founded by Lady Duncannon has become famous."

Is not "dollies" a misprint for *doilies*, the small napkins used at dessert? Dolls at the above date would have constituted a most opportune purchase as Christmas-tree gifts

for the little ones, but a sober newspaper notice would hardly have mentioned them by the childish diminutive, nor does it seem probable that dolls or other toys are among the articles for which Lady Duncannon's Irish school has happily become famous. *Appropos* of dolls, I have seen none prettier than those in the St. Petersburg toyshops, dressed in the picturesque and graceful old national costume, including *sarafan* and *kokoshnik*, still worn by the ladies at Court, but generally eschewed by the peasants, who now appear to much less advantage in the humdrum plain-looking frocks of Western Europe. Twenty-five years ago it was no uncommon thing for women from the country to retain the national attire after entering service here, but now the only ones who do so are the *mamki* (wet-nurses), some of whom are very gorgeously apparelled (in red if their nurslings are girls, in blue if boys), the cynosures of numerous eyes. H. E. M.

St. Petersburg.

"COMPARISONS ARE ODIUS." (See 9th S. iv. 534.)—This saying, it is there observed, is "as old as Don Quixote." The 'Oxford Dictionary' shows it to be as old as Lydgate; and, not improbably, it is still older. The next authority for it, after Lydgate, given in the 'O.D.' is Lyly (1579). But he was preceded by W. P. (? 1550) in 'Pasquine in a Traunce' (1566), fol. 4; by Lodowich Lloyd (1573) in 'The Marrow of History' (1653), p. 19; and by Gabriell Harvey (1592) in 'Four Letters' ('Archaica,' vol. ii. p. 23). Occurrences of the proverb but little later than these are abundant. The 'O.D.'s quotation for it from Donne should be dated 1619, not 1635. F. H.

Marlesford.

A "SUNDAY" HARE.—Although an old sportsman, I heard the above expression, a "Sunday" hare, for the first time a few days ago. On asking the meaning, my friend, married to a Yorkshire lady, said it was a Yorkshire expression for a hare coursed by lurchers on a Sunday, and that these hares were considered very tender. C. R. T.

MISS ADELAIDE KEMBLE.—In Cruikshank's 'Omnibus,' which was published in 1842, is a whole-page engraving of this lady in the character of Norma, in which she appeared at Covent Garden Theatre in 1841. She is represented as a very fine woman, with handsome though rather masculine features, wearing a low-cut dress with short sleeves, and has her right foot, sandalled, on the steps of the altar. The face is in profile, and underneath is a facsimile of her autograph.

A short memoir of her previous career is given and its successes.

Yet even 'Norma' did not escape being travestied, for I can remember huge posters on the hoarding of the new Royal Exchange, then in building, which represented Paul Bedford in the character of Norma, dressed in female clothes and enacting the part.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Oxberry's burlesque of 'Norma,' with Bedford as the heroine, Wright as Adelgisa, and Mrs. Grattan as Pollio, was given at the Adelphi, November, 1841.]

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HIPPIN."—In the 'Nidderdale Almanac' for 1874 this word occurs for some kind of cake. I should be glad to hear from some person who has made it or eaten it what a "hippin" precisely is. In the Bavarian dialect *hippen* is used for a wafer-shaped cake (see Schmeller; cp. also Lexer's Middle High German and Schiller-Lübbers's Middle Low German dictionaries). In 'E.D.D.' material the above is the only evidence for the word in an English dialect. A. L. MAYHEW.  
Oxford.

FRANCIS MERCER was elected to Trinity College, Cambridge, from Westminster School in 1618. I should be glad to have further information about him. G. F. R. B.

NICHOLAS HEMINGTON is said to have been elected to Trinity College, Cambridge, from Westminster School in 1619. I should be glad to receive any information about him. G. F. R. B.

SIDBURY, DEVON.—The Earl of Clare was created in September, 1799, Baron Fitzgibbon, of the above place, in the peerage of Great Britain. Can any correspondent inform me why the parish of Sidbury was selected for this honour? A. R. BAYLEY.  
St. Margaret's, Malvern.

ARMY RANK.—In what record and on what date is mention made of the ranks of colonel and of lieutenant-colonel in the English army? SENEX.

EDWARD CAREY, M.P. FOR WESTMINSTER IN 1656-58.—He is not mentioned in the Blue-book list of members of Parliament, but clear evidence exists of his return. He

served on most of the principal committees of Cromwell's third Parliament and was a very active member. There can be no doubt that he was the Edward Carey, "Counsellor for the State," who was appointed Examiner and Treasurer to the Committee for Advance of Money, and who is repeatedly named in the calendar of the proceedings of that committee. In one place allusion is made to a John Carey as his deputy, who possibly was his brother. I have failed so far to find him a place in any of the well-known Carey pedigrees, and should be obliged to any correspondent for aid in discovering his parentage. His position as Counsellor to the State would seem to denote that he was a member of one of the Inns of Court.

W. D. PINK.

Leigh, Lancashire.

GREEN FAIRIES: WOOLPIT GREEN CHILDREN.—Woolpit (*fossa luporum*), in Suffolk, about eight miles from Bury St. Edmunds, is a considerable village, possessing a Lady's Well, near the site of an old chapel, but deservedly celebrated in the annals of fairy mythology. The story "De quodam puero et puella de terra emergentibus," told by William of Newbury and by Ralph of Coggeshall, is exceedingly curious. It describes two children, a boy and a girl, coming out of the trenches (or Wolf pits) one harvest time, both having green bodies and dresses of an unknown stuff. When they were caught they would eat nothing but beans, and soon lost their green colour; when they had learnt English they said that they came from the land of St. Martin, and as they were watching their father's sheep they heard a sound as of bells, and then suddenly found themselves among the reapers at Woolpit. The boy lived but a short time; the girl survived and married a man of Lynn. Keightley relates this quaint tale in his 'Fairy Mythology' (p. 281), while Burton refers to "those two greene children, which Nubirgensis speaks of in his time, that fell from heaven," and suggests that they may have dropped from the sun. Is there any parallel to this strange history in the folk-tales of any other country? There is an odd touch of reality in the statement that the green girl married a man of Lynn. Can any significance be attached to the children's statement that they came from the "land of St. Martin"? Martinmas was the slaying time, the time of death. JAMES HOOPER.  
Norwich.

"VINE"—A FLEXIBLE SHOOT.—When did vine first acquire this meaning? The word is used both in Great Britain and in North

America. In Canada and the United States even the stems of potatoes are potato-vines. Tennyson speaks of "briony-vine" in 'Amphion.' M. P.

"THE GRAVE OF GREAT REPUTATIONS."—Who was the author of the saying that "South Africa is the grave of great reputations"? G. D.

MR. BING.—A servant of this gentleman appears to have been put to the rack in January, 1621/2, but disclosed nothing. What Mr. Bing was this; and why was his servant examined? LOBUC.

"ARGH."—This curious word forms the termination of numerous place-names in Lancashire, and in the Lonsdale and Kendal portions of Westmorland. Here are some examples, given both in the modern and ancient spellings, the date of occurrence being added in the latter case: Torver, Thorwerghe (1202), Thorfergh (1246); Mansergh, Manzserge (1066); Sedbergh, Sedberge (1066); Skelsmergh, Skelsmeresergh (1241-1246); Docker, Dochergha (1170-1184), Docarhe (1189-1193); Sizerghe, Siritisherche (1200-1230), Siheriderhe (1180-1200); Ninezergh, Niandeshergh; Winder, Wyndergh (1301). These are all north of the river Lune. Arkholme, pronounced Arram, Ergune (1066), Erghum (1318); Goosnargh, Gusansarghe (1066); Grimsargh, Grimesarghe (1066); Kellamargh, Kelgrimesarewe (1246), Kelgrimesargh (1301); Medlar, Midelergh (1235). These are north of the Ribble. Anlezargh, Andelevesarewe (1202), Anlauesargh (1224); Sholver, Solhher (1202), Shollergh, Schalwer (1246); Brethargh, Bretharwe (1250). These are south of the Ribble. Nearly all these examples are the names of townships, and represent ancient villas, not mere isolated homesteads.

In Atkinson's 'Ancient Whitby and its Abbey,' p. 113, *hörgr*, Icelandic, "a heathen place of worship," is suggested as the derivation. Mr. Anderson, in 'Orkneyingarg Saga,' p. 187, considers that *ery*, Icelandic, "a summer stock-farm or shealing," is connected with the Gaelic *airidh*, having the same meaning; and Dr. H. Colley March, in a paper printed in vol. viii. of the *Transactions* of the Lancashire and Cheshire Antiquarian Society, p. 72, adopts this as the most probable derivation. As, however, the combination of this word *argh* with many personal names, as in the instances given above, points to the site of a *vill* or *tún*, rather than a mere sheal, or summer hut, I venture to ask for an authoritative opinion if this word is not more probably derived from the Icelandic *erja*, to

plough, old English *to ear*, than from a Gaelic word descriptive of much less than a permanent homestead or village. Can the form *argh* or *ergh*, with a strong guttural sound, and presumably used in the sense of a *hám* or *tún* and its arable fields, be satisfactorily deduced from the Icelandic *erja*, to plough? W. F.

Marton-in-Craven.

MONUMENTAL INSCRIPTIONS AT THE PARISH CHURCH, SCARBOROUGH.—I should like to know if the inscriptions on the tombstones in Scarborough churchyard, or the small brass inscriptions in the church, have ever been published. I should also be pleased to know if the registers or extracts therefrom have been printed. The churchyard is a very large one, and contains numerous memorials of old Scarborough families, the greater number of which are now undecipherable. I am anxious to have copies of the inscriptions to the families of Nind, Sanderson, and Wharton. When I visited the church last year I was unable to read the inscriptions on the tombstones of the above families which, I believe, existed some fifty years ago. The registers of Scarborough are to be published by the Yorkshire Parish Register Society, but I do not know when. CHAS. H. CROUCH.  
Nightingale Lane, Wanstead.

"BALLY" AND "BALLYRAG."—Perhaps some of your readers can enlighten me regarding two words which I fail to find in the 'New English Dictionary.' "Bally" I believe to be in common use among the uneducated, especially in such phrases as "no bally use" and "no bally good." Is it only a mild form of "bloody"? "Ballyrag" I have recently heard in frequent use in Yorkshire, where it seems to be used to describe horseplay, especially between persons of opposite sexes who might, perhaps, be thought rather too old for a game of romps—the sort of thing the Spanish indicate in their proverb "Juego de manos es de villanos." K. B. W.

[Horseplay between schoolboys is commonly known as "ballyragging." "Bally" Henley and Farmer derive from Bally-hooley. For "ballyrag" see *s.v.* 'English Dialect Dictionary' and Barrère and Leland's 'Dictionary of Slang, Jargon, and Cant.' For "bally" see 'English Dialect Dictionary,' under 'Bale.' As to this word the two authorities we mention do not agree.]

SUFFOLK NAME FOR LADYBIRD.—I understand that in Suffolk this pretty insect is called "bishop" or "Bishop Barnaby." Is it too fanciful to suggest that, its form being somewhat like that of a bishop's mitre, it thence derives its name? The other local

Suffolk name is "golden bug." This illustrates what an old college friend of mine, now an eminent surgeon in Bury St. Edmunds, meant when he spoke in our Cambridge days of entomologists as "bug-hunters."

T. CANN HUGHES, M.A.

Lancaster.

SIR EDWARD WIDRINGTON.—In the church of the Capuchins at Bruges there was formerly a tomb to the memory of Sir Edward Widrington, Bart., who died in 1671. The inscription gives "Qui uxorem duxit Christianam Stuartam neptem Comitis de Bothwell ex prosapia Iacobi quinti Regis Scotie." Who were the parents of his said wife Christiana? J. G. WALLACE-JAMES, M.B. Faldington.

"PETIGREWE."—Can any of your readers kindly tell me the meaning of the word "petigrew"? In the churchwardens' accounts of the parish of Liskeard, Cornwall, for the year 1606, amongst the things received by the new churchwardens was a "petigrew," and in 1608 the following entry occurs:—"Paid Ambrose Lean for making a frame for the petigrew, viii." WHETTLER.

["Pettigrew" is sometimes used for *pedigree*.]

'THE PEN: A JOURNAL OF LITERATURE.'—The initial number of this paper was issued as a weekly, at twopence, for Saturday, 22 May, 1880. At a later period it came out as a sixpenny monthly. The publishers were W. H. Moor & Co., 22, Tavistock Street, Covent Garden. I should like to know how long the publication continued. No. 10 was issued in October, 1880. There was a previous periodical called the *Pen*, the first number of which was issued some time in 1867. J. P. B.

WILLIS AND PUCKRIDGE FAMILIES.—Information wanted about the family and genealogy of James Willis, of Ringwood, Hants, who died in 1755; also of the family of Puckridge, or Puckerege, of Romsey, Hants, of the time of 1690-1740. These two families were connected. A. GARWAY ATKINS.

Waxham Rectory, Hickling, Norwich.

ISLAND OF PROVIDENCE.—In a letter, undated, written by Sir Ed. Moundeford to Sir Simonds D'Ewes, in answer apparently to some inquiry about the island, the writer states that, "the company" desiring to sell the island to the States of Holland, the Earl of Holland, the company's governor, had applied to his Majesty for leave to sell. Leave was refused, but promise was made of certain advantages—*e.g.*, freedom from cus-

toms duties for twenty-one years; free letters of marque within ten degrees, and to have an admiralty of their own; freedom from the proclamation against going into the American plantations "so that we may send or carry whom we will." It was thought, the writer adds, that thenceforward much immigration would go to "this plantation instead of New England." Which island of Providence would this be? Query, that in the Bahamas (Nassau), or an islet of the same name further south and nearer to Honduras and Nicaragua? LOBUC.

"OLD JAMAICA."—What is the origin of this term as applied to the sun by sailors; and is its use confined to that class? I heard it used by an officer on a ship when, after a dull day, a gleam of sunshine appeared towards evening. "Ah!" he said, "there's old Jamaica." I asked him what he meant, and he said "old Jamaica" was a name that sailors gave to the sun. O. S.

### Bylines.

#### SOUTH AFRICAN NAMES.

(9th S. iv. 436, 519.)

A FEW names may be added to those already enumerated. Ladybrand, Ladygrey, and Ladyfrere are names of the same class as Ladysmith. Aliwal is a name transferred from India by Sir Harry Smith to commemorate the victory that he had gained on the Sutlej over the Sikhs in 1846. Delagoa Bay is a curiously jumbled version of the Portuguese *Bahia de Lagoa*, "bay of the lagoon"; and Lourenço Marques bears the name of a Portuguese trader who here established a factory for the barter of ivory with the natives. Further north, at the mouth of the Pungeve River, is Beira, whose Portuguese name means a "spit of sand." The Orange Free State lies between the Orange River and the Vaal. The well-known orange tree on the postage stamp of the state is a punning cognizance, the name of the river having been given in compliment to the princes of Orange-Nassau, Stadtholders of Holland. The Transvaal Republic lies beyond the river Vaal, whose name means the "yellow" river (Dutch *vaal*, "yellow" or "tawny"). It need hardly be said that Natal means Christmas in Portuguese, on which festival the coast was discovered. Bechuanaland is the country of the Bechuana, which means "those who are alike," or equal, from the Bantu word *chuana*, "alike," "similar," or "equal," with the ethnic prefix. In 1670 Simon van der

Stell was the Dutch Governor of the Cape; he founded Stellenbosch, and his name is borne by Simon's Valley, and, it is believed, by Simon's Bay, on whose shores Simonstown has been built. Constantia, where a celebrated Cape vintage is grown, was so named in 1686 after his wife. In 1675 Drakenstein was named in honour of the Baron van Rheede, Lord of Drakenstein in Geldern. In 1839 Colesberg was named after Sir Lowry Cole, then Governor of the Cape. Another Governor, Sir Henry Barkly, gave his name to Barkly West. Lord C. Somerset, son of the Duke of Beaufort, also a Governor, named the two districts of Somerset and Beaufort. Port Elizabeth bears the name of the wife of General Donkin. Lord Kimberley was Colonial Secretary when the diamond mines at the place which bears his name were discovered. The town and district of Paarl are named from a huge rounded block of granite called the "pearl," a neighbouring angular block being called the "diamond." Saldanha Bay bears the name of Admiral Antonio de Saldanha, who, in 1503, was there attacked and wounded by the natives while watering his ship. The Agulhas Bank, a great shoal which extends from Saldanha Bay nearly to Natal, takes its name from the extreme southern point of Africa, called by the Portuguese Cabo das Agulhas, the "Cape of the Needles," because here, at the time of the discovery, the needle of the compass showed no deviation, but pointed due north and south. One of the curiosities of local nomenclature is the name of the Cameroons, the greatest mountain mass in Western Africa, which means "shrimps," the Portuguese having given the name of Rio dos Camaraons, "river of shrimps," to a stream south of the mountain, which subsequently took its name from the river. Johannesburg is named after Mr. Johannes Rissik, the Surveyor-General of the Transvaal, and not after Johannes Paul Krüger, as I lately stated. I am asked how Krüger's name should be pronounced. The *g* is not hard, and the *u* is modified, so that Kreehyer very nearly represents the pronunciation in English spelling.

ISAAC TAYLOR.

Would MR. PLATT, whose contributions are always exceptionally welcome, at least to me, be good enough to look a little further into the points discussed by him in your issue of 23 Dec., 1899, and to give us the results of his study? I frequently converse with people from the Cape who know Cape Dutch; and I gather that Cape Dutch (as colloquially spoken) is very different from Holland Dutch. I have (*e.g.*) always heard Filljune, not Fill-

zune. I have also heard Filljee (Villiers). Joubert I have heard pronounced as in French, except that the final *t* is sounded (and possibly the initial *j* may be as in English, not in French). By the way, I am absolutely certain that the Cape (not the Holland) pronunciation of *kopje* is identical with the English "copy."

R. J. WALKER.

ORDER OF THE BATH (9th S. iv. 537).—The proper contraction for Knight of the Bath, when the Order of the Bath consisted of one class only (as is now the case with the Garter, Thistle, and St. Patrick), was K.B. When the Order was divided into three classes, a Knight Grand Cross had G.C.B. put after his name, a Knight Commander K.C.B., and a Companion C.B., and the contraction K.B. as applied to the Order of the Bath ceased to be used because there were no longer any simple Knights. It is still perfectly correct to apply it to any one who was a Knight of the Order before it was divided into classes, if such a necessity arises in writing historically. The mistaken idea that K.B. means a Knight Bachelor is largely due to 'Debrett,' which Peerage, I think, until quite recently used it in its pages with that meaning, and added an equivalent explanation in the table of contractions. This contraction, however, 'Debrett' has now abandoned, using in preference the contraction "Knt." which is the proper contraction for Knight or Knight Bachelor.

A. C. FOX-DAVIES.

Before this Order was subdivided into the three grades of Knights Grand Cross, Knights Commanders, and Companions, the proper contraction of a Knight of the Bath was K.B., as a reference to Beatson's 'Political Index' or to any Army List anterior to 1815 will show. In the case of a Knight Bachelor, the contraction "Knt." sufficed to describe him.

W. F. PRIDEAUX.

K.B. means Knight of the Bath, old style, and was the proper description. There is no "inferior order of Knight Bachelor." The last Knights made according to the ancient forms were at the coronation of Charles II. The Order, military only, was revived with restricted numbers by George I. in 1725. At the conclusion of the war in 1814 it was decided to extend the limits; and this was done on 2 January, 1815—"for the purpose of commemorating the auspicious termination of the contest"—by declaring that the Order should be composed of three classes. In 1847 it was further extended by the addition of Civil Knights Commanders and Companions; and the Order now consists of the three classes

—Knights Grand Cross, Knights Commanders, and Companions. For further information see Sir Bernard Burke's 'Book of Orders of Knighthood.'

T. LONSDALE.

[Very many similar replies are acknowledged.]

GRAY AND WALPOLE (9th S. iv. 531).—The lot to which COL. PRIDEAUX refers under this heading as sold at Strawberry Hill, 12 May, 1842, is mentioned in the catalogue of that sale, sixteenth day, lot 56, as "an agate puncheon seal, with the arms of Mr. Gray, the poet, and a goa stone. These two articles are extremely curious, and were presented to Mr. Walpole by Dr. Brewer [*sic*] and Mr. William Mason, the executors of Mr. Gray." George Robins's 'Ædes Strawberryhansæ' reported the "names of purchasers and the prices to the Sale Catalogue," and of lot 56 stated that it fell to "Strong, Bristol," for three guineas. This person seems to have been a dealer or buyer on commission. His name frequently occurs in the 'Ædes' as having secured lots for small sums.

O.

William Aislaby, who had succeeded to the estate of Studley, bought the adjoining property of Fountains, including the abbey, in 1768. See all the particulars in the late Mr. Walbran's 'Fountains Abbey,' vol. ii. 1878 (Surtees Soc., vol. lxvii.).

W. C. B.

With reference to a paragraph in the note on 'Gray and Walpole,' I may say that the latter part of Cunningham's note doubtless contains an error, for the place referred to as "once the property of Mr. Hudson, the Railway King, now the property of Lord Londesborough," is Londesborough Park, near Market Weighton, between Beverley and York.

T. LONSDALE.

"HORNING" (9th S. iv. 496).—I remember reading of this in one of Crockett's novels. I cannot now recollect which book it was, but it may have been 'The Men of the Moss Hags.' I think the term used was being "put on the horn."

JOHN T. PAGE.

West Haddon, Northamptonshire.

"NIMMET" (9th S. iv. 438, 506).—A West Riding variant of this word is "minninon," applied to refreshment taken in the forenoon, usually bread and cheese and ale.

E. S. ALDERSON.

SCOTT QUOTATION WANTED (9th S. iv. 518).—The stanza quoted closes the fragmentary 'Shepherd's Tale' of 1799. Of this Lockhart says: "Another imperfect ballad, in which he had meant to blend together two legends

familiar to every reader of Scottish history and romance, has been found in the same portfolio, and the handwriting proves it to be of the same early date" ('Life of Scott,' i. 307, ed. 1837). Lockhart quotes the fragment *in extenso*. See any good edition of the poems in the section 'Lyrical and Miscellaneous Pieces, in the Order of their Composition or Publication.'

THOMAS BAYNE.

The stanza is correctly quoted from the seventh of the 'Miscellaneous Poems,' arranged in chronological order. The title of the poem is 'The Covenanter's Fate,' written in 1799, exactly a century ago.

WALTER W. SKEAT.

[Other replies are acknowledged.]

SCANDAL ABOUT QUEEN ELIZABETH (9th S. iv. 187, 272, 541).—If the next time your correspondent PALAMEDES happens to be at Penshurst Place (it is not a castle) he will examine the well-known picture of the queen dancing, he will see nothing shocking about it. She is dancing a dance of the period, in which the gentleman at certain intervals fell gracefully on one knee whilst his partner took a short rest on the other. A modification of this dance would be a welcome change from our eternal waltz.

HENRY TAYLOR.

Braeside, Tunbridge Wells.

CLERKS OF THE BOARD OF GREEN CLOTH (9th S. iv. 329, 388, 443, 486).—I was wrong in stating that Beatson does not give a list of these. It occurs in part iii. p. 110, *infra* the general heading of 'Suppressed Offices,' edition 1786. There were three editions of this most useful compilation, viz., 1786, 1804, 1806. The scheme was modernized and, to a certain extent, brought up to date by Joseph Haydn in 'The Book of Dignities,' published by Messrs. Longman in 1851.

W. ROBERTS.

RIGHT OF SANCTUARY (9th S. iv. 437).—By 21 James I. cap. 28, sec. 7 (1623), the privilege of sanctuary was taken from churchyards, as from all other places: "That no sanctuary or privilege of sanctuary shall be hereafter admitted or allowed in any case." Did the repeal of the law in England affect the decision in the case at Malta, in or about the year 1807?

EVERARD HOME COLEMAN.

71, Brecknock Road.

"FRAIL" (9th S. iv. 436, 507).—"He chose out saw, hammer, plane, and auger, and packed them in a carpenter's frail, with a few other tools" ('The Ship of Stars,' by A. T. Quiller-Couch, 1899, p. 121). 'The Ship of Stars' is a Cornish story.

C. C. B.



CARDINAL YORK (9th S. iv. 289).—The statement is not incredible, seeing that Henry was twenty-three years of age before he became cardinal. He was, too, distinguished for much spirit in these early years. But the thing is very improbable. So much has been raked up about the later Stuarts that this would assuredly not be overlooked by people who have accepted the statements of the Countess Albany. There was much mystery about Henry's will, but it resulted in nothing that would suggest the birth of this son. The tale of the Sobieski Stuarts is even worse. Surely the legend of the Allens is not going to appear again, with Henry Benedict for Charles Edward. Whether they were impostors or not, the Sobieski Stuarts made a romantic story without any great reference to Cardinal York. In connexion with the life in Rome, I venture to mention an article in the July *Quarterly* on 'Montesquieu in Italy.' From it can be gathered the ease with which endless and boundless scandals of this kind could be put abroad. Cardinal Ottoboni, for instance, was the reputed father of about seventy children.

GEORGE MARSHALL.

Sefton Park, Liverpool.

THE VOWEL COMBINATION EO (9th S. i. 305).—This may well puzzle a foreigner, *e. g.*, in trying to say, "The yeoman saved his people from the leopard." George Sandys, in his version of the *Æneid*, bk. i., speaks of "Æneas feble knees." See p. 535 of the Ovid volume, 1632.

RICHARD H. THORNTON.

Portland, Oregon.

THE ORIGIN OF "TIPS" (9th S. iv. 308, 352, 461, 488).—The verb will be found in Richard Head's 'Canting Academy; or, the Devil's Cabinet Opened' (London, 1673), at p. 37:—

"*Earnest*, A part or share. As for example, *Tip me my Earnest*, Give me my Share or Divident."

Q. V.

JAMES DOUGLAS STODDART DOUGLAS (9th S. iv. 539).—The question as to whether a particular individual is entitled to armorial bearings can only be satisfactorily answered by the College of Arms. If the above-mentioned Douglas registered his descent from a Douglas to whom armorial bearings had been granted or allowed, he would be entitled to bear the arms and crest with due difference. If he could not prove his descent from an armiger, it would be open to him to become a grantee himself by petitioning the Earl Marshal and paying the fees. In Scotland, even if he proved descent, he would have to have the arms matriculated.

CHEVRON.

IRON PAVEMENT (9th S. iv. 514).—This experiment seems to have been tried in more than one part of London. In the *European Magazine* for July, 1817, p. 30, there are some 'Reflections on Modern Improvements in Science,' in the course of which the writer remarks:—

"It seems, however, with all our wisdom, we are fast reverting to the Iron Age.....Our parochial limits are defined by iron. On iron streets we may roam by day, while on iron [bed]steads we may, if we choose, repose by night. I was naturally led into these reflections, on observing the experiment now making respecting iron pavement in the vicinity of Leicester Square."

He then proceeds to discuss the question of iron *versus* granite. G. L. APPERSON.

With reference to MR. R. WELFORD's query about 'Iron Pavement,' tessellated pavement was, to the best of my belief, laid down in Leadenhall Street in the early sixties to remedy the slipperiness of the wooden pavement. I believe it was not a success.

SEXAGENARIAN.

FLAXMAN'S WIFE (9th S. iv. 399, 502).—On 3 April, 1815, twenty persons formed a society, and taking a large upper room near the Obelisk in St. George's Fields, Southwark, there commenced worship according to the doctrines promulgated by Emanuel Swedenborg. Three years later, success having attended its efforts, the little band took a lease of a piece of land in Waterloo Road and built thereon a chapel, which was opened on 30 May, 1819. The lease was granted to three of the members, whereof one is described as "Jervoise Bugby, Bedford Street, Strand, London, Gentleman." His wife was—I have it on the authority of an octogenarian lady to whom the fact was familiar in her childhood—a niece of Anne Denman, who married John Flaxman. His complete acceptance of Swedenborg's teaching is a matter of common knowledge. In 1820 the society determined to open a free school, and erected for the purpose a building at the back of the chapel, wherein the school was started in 1821, and continued for upwards of a quarter of a century. Jervoise Bugby, aforesaid, was treasurer of the school for the years 1822-3 and 1823-4, and I have temporarily in my possession the original account-book in which his figures appear in the very finest clerly fashion of the period. Among the subscribers' names are those of "Mr. E. Denman" and "Mr. W. Denman."

Can any reader of 'N. & Q.' give me information concerning the "celebrated John Church, well known in London by the name of the 'Obelisk Preacher,'" who preceded this

little party of Swedenborgians in the tenancy of the "large upper room," or indicate its exact location? CHARLES HIGHAM.

169, Grove Lane, S.E.

LINCOLN'S INN FIELDS (9th S. iv. 512).—A short notice of Cavendish Weedon, Esq., appears in the appendix to 'The Student's Guide to Lincoln's Inn,' by Thomas Lane (second edition), 1805, pp. 209-10. From this it appears that he was

"a younger son of Thomas Weedon, in the county of Bucks, Esq., by Frances, his wife, daughter of Sir Henry Crook, son of Robert Crook, of Chilton, baronet; which Sir Robert was twice Speaker of the House of Commons, and died one of the judges of the Court of King's Bench."

It is further stated that about 1683 Weedon became the first inhabitant of New Square, or Serle's Court as it was first named. By his enterprise the square received many embellishments, including a fountain in the centre. He collected subscriptions to provide an organ for Lincoln's Inn Chapel, but this proposal seems to have been rejected. With respect to the plan for beautifying Lincoln's Inn Fields as set forth by MR. ROBBINS, Lane states in a note that Wren's model of the projected chapel is in Lincoln's Inn Library "and in good preservation." Is this still the case? Thomas Allen, in his 'History and Antiquities of London' (1828), iv. 408, says:—

"In the early part of the last century a Mr. Wheedon [*sic*] proposed to erect a beautiful range of buildings on the east side of the [Lincoln's Inn] gardens. The plan was that they should be only one story high, and be without chimneys, but it did not meet with encouragement."

JOHN T. PAGE.

"SOCK" (9th S. iv. 539).—This word is in constant use in this locality. It has two meanings, one being "to throw," *e.g.*, "I'll sock a stone at you." A favourite diversion amongst boys just now is "socking" birds. They proceed along the hedges, one boy or more on each side, all armed with stones, with which they unmercifully pelt or "sock" any poor bird they come across. The other meaning of the word is "to beat or to clout," *e.g.*, "I'll fetch you a sock o' the ear-hole."

JOHN T. PAGE.

West Haddon, Northamptonshire.

I have known "sock" in this connexion all my life, and it is sometimes now used here. "I'll sock him," "I'll give him bell-sock," "He got a good socking," are common forms. I have known when lads were fighting their "siders" to call out, "Sock him!" "Sock him!" by which, I believe, was meant, in ring phrase, to give an "upper cut." A formidable fighter is called "a bell-socket." "Sock" is

common when speaking of "thrashings" given and taken. THOS. RATCLIFFE.

Worksop.

"To give one socks," meaning "to give one a good beating," is in common use in East Anglia. And so is "Pull up your socks," for "make haste" and "set to work." F. H. Marlesford.

A stone in the heel of a sock or stocking is a well-known extempore life preserver or taker. THOMAS J. JEAKES.

[To "sock" is to thrash soundly, as stated at the above reference; the phrase is common slang, and used, we should say, everywhere.]

"DOCTOR" A CHRISTIAN NAME (9th S. iv. 518).—At the Salford County Court, on 7 December last, Doctor Frank Holt, of Harpurhey, sought to recover 12s. 6d. for a bottle of nerve tonic supplied to the defendant, Mr. J. B. Foden, a member of the Salford Borough Council. Plaintiff said the defendant ordered half a gallon of his "nerve tonic." He sent the tonic, but when he applied for payment the defendant threatened to kick him out of the house. The defendant's version was that, when going on the Exchange one day, plaintiff, whom he did not know, accosted him by name and said he was Dr. Holt, of Southport, on a visit to Manchester with his celebrated nerve tonic. Defendant replied that he did not want any tonic; but plaintiff insisted on sending him some, and he wrote to plaintiff telling him that it was lying there at his risk. He had had the tonic analyzed, and handed the result of the analysis to Judge Parry, who said it appeared from the analysis that the tonic contained 98 per cent. of water, and the analyst put the value of the mixture down at a penny per gallon. Continuing, the judge said that the plaintiff would have to satisfy him that he was not trying to obtain money by false pretences. Why, he asked, do you call yourself "Dr."? Have you any degree? The plaintiff: I have no degree; I was christened "Doctor." In giving judgment his Honour said the plaintiff described himself as "Doctor," and had said he was christened "Doctor," but he put it in a manner that was unfair to the public, because it suggested to them that he was a Doctor of Medicine when he was nothing of the sort. Of course he had as perfect a right as any one else to sell nerve tonic, but he must sell it fairly. He gave judgment for the defendant with costs on the middle scale. Plaintiff's parents must have been endowed with remarkable foresight to have christened their son Doctor. Possibly the nerve tonic formula was a family

heirloom; but in any case their christening scheme suggests a feasible manner of upsetting social distinctions, for the titles of "Sir," "Marquis of," "Lady," "Judge," or even "Lord Justice," might be selected without infringing any known statute.

CHAS. F. FORSHAW, LL.D.

There was a Doctor David Dickenson who kept the Waterloo Hotel in Burnley in 1896. I noticed while in that town the use of Admiral, General, Major, and Squire as Christian names.

J. HAMBLEY ROWE.

**BROTHERS BEARING THE SAME CHRISTIAN NAME** (9th S. i. 446; ii. 51, 217, 276, 535; iii. 34, 438; iv. 74).—Mr. James Gairdner, in his introduction to 'The Paston Letters,' says that John Paston, son of the justice of the Common Pleas, *temp.* Henry VI., "had a considerable family, of whom the two eldest sons, strange to say, both bore the same Christian name as their father. They were also both of them soldiers, and each in his time attained the dignity of knighthood."

F. L. MAWDESLEY.

The following is perhaps the most remarkable case in England. The sixth Earl Fitzwilliam had eight sons all named William, seven of whom had second or third names also, by way of necessary distinction. "William, son of William," has been perpetuated for many generations.

A. H.

On p. 45 of a charming book entitled "Quelques Légendes Poétiques du Pays de Soule, par Jean de Jaurgain," printed at Ligugé (Vienne) in 1899 we are told, "Il ressort donc des conditions de ce retour de dot que Pierre d'Irigaray mourut le jour même où il avait épousé Gabrielle. Ses deux frères se nommaient Pierre, comme lui."

PALAMEDES.

**MARRIAGE AND BAPTISM SUPERSTITIONS** (9th S. iv. 518).—There is a basis for the usage of bringing babies to be baptized in the church where the parents were married, which is quite apart from any superstition, but which is worth noting, the more so as it applies usually only to the firstborn. The mother would go to her parents' house in order to be under the care of her own mother in the first confinement. Thus it happens that the baptism of the eldest child of a family will often have to be sought for in the church where its mother was married, even when the baptisms of the subsequent children are to be found in the parish where their parents resided. My attention was called to this usage by a correspondent of 'N. & Q.' when he was showing me some registers a

year ago, and I have since found many instances of it.

A. T. M.

**Women folks**—especially those of country places—certainly used to consider their married life would be "full of luck" if they were married at the church where they were baptized. My mother often spoke of this as being a common belief when she was a girl, and she was a "98" woman. With men it did not signify much, but women ought to be married, if possible, in the church in which they were baptized. There were no railways and other things to take young people from Derbyshire villages into towns in those days.

THOS. RATCLIFFE.

Worksop.

**"SOFT AS A TOAD"** (9th S. iv. 516).—The popular antipathy to the toad is well illustrated in the story of the rustic who, finding one in his path, smashed it with his spade, saying as he did so, "Thou varmint! I'll larn thee to be a to-ad." This is *said* to have occurred in this neighbourhood. The word *toady*, however, implies no dislike of the creature; it is merely a corruption of *toad-eater*. Does MR. RATCLIFFE know the pudding called "toad-in-a-hole," which used to be a favourite dish in farmhouses in Nottinghamshire? It is, if I remember rightly, a batter-pudding with a hole in the middle containing meat, beef by preference.

C. C. B.

Epworth.

[The rustic's remark and the pudding "toad-in-the-hole" are both widespread.]

I entirely agree with MR. RATCLIFFE in his statement that toads are capable of appreciating kindness. I have one or two in my garden here, and as we invariably treat them with kindness, they seem to be quite fearless, and have occasionally even visited the kitchen. I may mention that I have several times noticed that whistling affects them strangely, and from this I judge that in some small degree they possess a musical ear. As a boy I remember being assured by a farm-hand that toads spat fire if teased. I have often since found this idea rampant amongst children. I have not heard the expression "a soft toad" or "a silly toad" here, but "a dirty toad" and "a nasty toad" are in common use.

JOHN T. PAGE.

West Haddon, Northamptonshire.

**THOMAS BROOKS** (9th S. iv. 478).—An account of Thomas Brooks, with a list of his works, appears in Calamy's 'Abridgment,' and in Palmer's 'Nonconformist's Memorial,' 1802, i. 250-53; also in the Rev. A. B. Grosart's collective edition of Brooks's com-

plete works (6 vols.), published in Nichol's "Puritan Divines." See 'N. & Q.,' 3rd S. iv. 228; 4th S. vii. 342, 417.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DELAVAL (9th S. iv. 417, 486).—MR. PITMAN will find accounts of the battles of Plassey and Biderra in Orme's 'History of Hindostan,' vol. ii.; Stubbs's 'History of the Bengal Artillery,' vol. i.; and in Capt. Arthur Broome's 'Rise and Progress of the Bengal Army.' Malcolm's 'Life of Clive' also gives accounts of both battles.

DUNCAN PITCHER, Col.

Gwalior Residency, Central India.

Robert and Henry Delaval were the sons of Capt. Francis Blake-Delaval, R.N., M.P., of Seaton Delaval, co. Northumberland, by Rhoda Apreece his wife. Mr. Cole, in his 'History of Doddington,' gives a very full account of the family, and on p. 132 states:—

"In 1758 we read in a Newcastle paper 'that Captain Robert Delaval sailed from Shields with a number of recruits he had enlisted for the Honorable East India Company.' According to the statement of his sister, Lady Mexborough, he lost his life at the capture of Quebec, in Sept., 1759. This is so far confirmed by the fact that his will, dated at his brother John's house, King's Square Court, Soho, 11 May, 1758, was proved by his said brother John Hussey-Delaval, as sole executor, 16 October, 1759..... Henry, an officer, was killed in battle in the East Indies..... He was recruiting soldiers at Bellingham in 1755, and was a Captain in the 73rd Regiment from 1757 to 1762. His portrait by Sir Joshua Reynolds, representing him half-length in a cuirass, is now at Ford Castle, and has been engraved."

V. L. O.

"POLDER": "LOOPHOLE" (9th S. iv. 347, 426).—Judging by the nature of the locality of the three Polders on the banks of the Forth, *polder* might perfectly well mean marshy land, the locality indeed being Flanders *Moss*. There is a hamlet called Polders in Kent, and a description of its locale might be of service.

WALTER M. GRAHAM EASTON.

BROWNING'S 'LURIA' (9th S. iv. 516).—When Luria declined to open Braccio's intercepted letter, Tiburzio instantly expressed his appreciation of his magnanimity by asking to be allowed to grasp his hand. Then, he added, "If you fall, beside, the better"; that is, there is a further reason for approval of your attitude, for should you fall when we encounter each other, as no doubt we shall do, in the forefront of the battle, then I shall be in a position to state and uphold your manly and independent resolution. You commend yourself to me by your present decision, and, besides, should you

fall, I shall be strengthened by what has now passed to stand forward in your interest. Read thus, the passage is quite intelligible:—

Your hand!

I lead the vanguard.—If you fall, beside,  
The better: I am left to speak!

Sometimes ambiguity is caused by the use of "beside" when *besides* might be more explicit and definite. DR. SPENCE's proposed emendation would make a very good text, and one not foreign to Browning's method; but as the passage is the same in all the editions of the poem, and as it is susceptible of a reasonable and convincing interpretation, there would appear to be no necessity for the alteration.

THOMAS BAYNE.

The only word that requires explanation is the word "beside." This I take to be a dramatic indication of an unspoken thought of Tiburzio's. I should write his thought at large thus: "Give me your hand! It would have been good to have had you for a comrade, but it is something to have so noble a foe. Beside, if you fall it will be better that you were matched with a kindred spirit: I shall be there to speak for you. My duty required me to win you to our side if it were possible; but I am not sorry to have failed, for you will look gallantly found dead with that unopened letter in your breast."

C. C. B.

"HOWK" (9th S. iv. 308, 385).—See 'New English Dictionary,' s.v. 'Holk.' Q. V.

The following passage from the 'Antiquary,' the scene of which is supposed to be the ruins of St. Ruth, near Arbroath, in Forfarshire, may prove illustrative:—

"'It's travell'd earth that,' said Edie, 'it howks sae eithly;—I ken it weel, for ance I wrought a simmer wi' auld Will Winnet, the bedral, and howkit maur graves than ane in my day; but I left him in winter, for it was unco cald wark; and then it cam a green Yule, and the folk died thick and fast—for ye ken a green Yule makes a fat kirk-yard.'"—Chap. xxiii.

The meaning of "howk" is, of course, to dig. Halliwell in his 'Dictionary' gives the meaning as "to dig, to scoop. North."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BLEEDING IMAGE IN CHRIST CHURCH, DUBLIN (9th S. iv. 127, 311, 407, 527).—Your correspondent regards Robert Ware as "an honourable and valuable historical compiler." I, on the other hand, have no hesitation in expressing the opinion that the bleeding-image story and much else that he gave to the world are spurious documents. I agree with the late Rev. T. E. Bridgett in

thinking that these things formed "a part of the Titus Oates movement." The fact that Strype, Lingard, and many other conscientious writers have been misled by them is to be deplored, but is not surprising. Persons who study history in a profitable manner do so with the sole object of arriving at truth; they are, however, no more protected from the wiles of the forger than other people. We may smile, but we do not seriously blame those who, on their first appearance, accepted as genuine relics of the past Macpherson's 'Ossian,' Chatterton's 'Rowley,' or Ireland's 'Shakespeare.'

To discuss these Ware documents on their merits would require many pages, and must of necessity lead the writer to dwell on matters unfit for the pages of 'N. & Q.' Therefore, in case I have anything further to say on the subject, as possibly I may have, those who desire to follow the controversy will have to look elsewhere.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

THE GOLD COINS OF THE FORUM (9th S. iv. 513).—This note well illustrates the *facilis descensus* of money values. The *solidus* or solid coin, not plated, is the French *sou*. Is it not also our shilling? Further, is not the shilling a true representative of the A.S. silver penny, value 10d., twenty such pennies making a "pound Scots"? Here the survival of the word "pound" equates the Roman *aureus*, our pound sterling.

A. H.

"MEMORIZE" (9th S. iv. 438).—From inquiries made here and in Edinburgh this Americanism does not seem to be in use yet, but it will probably find quarters soon, as Americanisms are readily assimilated by the ordinary Scotch, although they look contemptuously when a native "puts on his English." The phrase "That takes the cake" is in every-day use and has developed some remarkable local forms, such as "That ceps the cookie," "That takes the bannick." I suppose the abuse of "awful" came originally from Americans; for this alone they deserve some mild kind of plague in addition to the "awful" one.

A. F. H.

Perth.

"MAYS" (9th S. iv. 147, 233).—The patronal fête of Châteauneuf coincides with May Day, and is always spoken of as "Le Mai." It is, or used to be, celebrated with dancing on "La Chaume," a grassy avenue continuing the high street into the coppice woods of M. le Comte de Vogüé, the owner of the semi-ruinous castle, whose own *château* is at

Commarrin; and in the evening, or in case of wet, in "la Salle du Château," or great hall of the castle. I remember some forty or forty-two years ago a cherry bough in blossom being plucked for the Queen of the May. My mother used to tell me that it was the custom for the young men to place may boughs in the windows of their sweethearts. She used to speak also of a song being sung called, I think, 'La Raie d'Amour.' In this a "laurel tree" is mentioned. She told me also that when her mother was married the then Comte de Vogüé presented her with a crimson sash and a wreath of myrtle.

THOMAS J. JEAKES.

Tower House, New Hampton.

"HOON AFF" (9th S. iv. 517).—This signifies "hold off" or "delay." Jamieson gives the same verb under the form *hune*, and interprets it as meaning in Ayrshire "to stop, not to go on," and in Clydesdale "to loiter." The sb. *hune*, in the phrase "withoutin hune," equivalent to "without delay," is quoted by Jamieson from Dunbar; and the form *hone* occurs in Gavin Douglas's translation of 'Æneid,' vii. 430. Prof. Saintsbury, in his 'Short History of English Literature,' p. 191, risks the assertion that Douglas "does not embroider on his text"; but this view seems remarkable for its courage rather than for its accuracy. Let us see how the matter stands here, premising that Douglas's gratuitous *but hone* denotes "without delay." Alecto, in disguise of Calybe, thus addresses Turnus:—

Quare age, et armari pubem portisque moveri  
Lætus in arma para: et Phrygios, qui flumine  
pulchro

Consedere, duces, pietasque exure carinas:  
Celestum vis magna jubet.

As given by Douglas this passage stands thus:—

Haue done therfor, assemblill this cuntre,  
Addres thi fensable men in thair array,  
Enarmyt glaidly move and bald your way  
Toward the portis or havynnis of the see,  
And set apoun youne same Troiane nienje;  
Drive thair cheftanis of this land, but home,  
Thair pantit carvallis birne: so to be done  
The gret power of hevinlye goddis devyne  
Commandit hes, decret, and determyne.

See Small's 'Works of Gavin Douglas,' iii. 111; and cp. with *huvis=lingers* in same work, iv. 111, and *huvit* in i. 92. See also 'Hoo' and 'Hove' in Jamieson. THOMAS BAYNE.

CORRESPONDENCE OF ENGLISH AMBASSADORS TO FRANCE (9th S. v. 7).—Viscount Scudamore was ambassador at Paris 1635-9, and perhaps for a longer period. Some of his unpublished correspondence will be found in

the Additional MSS. for 1897 at the British Museum. In relation to this subject I ask, Is there any published list of the English ambassadors, envoys, &c., to foreign courts prior to A.D. 1700? I know of none. Such a list (say, in Haydn's 'Book of Dignities' in a future edition) would be of very great use.

C. MASON.

29, Emperor's Gate, S.W.

'PICKWICKIAN STUDIES' (9th S. iv. 492, 525; v. 10).—The colour of the turban is not an important point. I was aware of the slender authority for "blue"; but Dickens was responsible for the later colour, and in such a case the author's second thoughts are more acceptable. Surely we have grown out of talking about the few slips—"Sun Court," and the rest of the hackneyed list—in the original edition. I certainly never ventured to "explain that Sam Weller was called one of Frederick William's big grenadiers." I leave an explanation of that kind to HIPPOCLIDES and to Mr. Fitzgerald, of whom it is quite worthy. Since it seems to be necessary to return to preliminaries, I may mention that "Prooshan Blue" occurs in chap. xxxiii.; and that it did not refer to Sam, but to his father. Every idea we have of old Weller, including Dickens's description, only tends to prove how applicable a simple explanation would be. England had acquired, through troublesome experience, some knowledge of Frederick William's recruiting methods. It should not be possible to mix the sayings of Sam with those of his father. They are quite separate; but HIPPOCLIDES in his note shows how easily they may be confounded for purposes of "correction." GEORGE MARSHALL.

Sefton Park, Liverpool.

"BOER" (9th S. v. 3).—May I direct SIR HERBERT MAXWELL's attention to the articles 'Bower,' sb. 7, and 'Bowing,' sb., in the 'New English Dictionary'? He will there find the real origin of the words to which he refers, as well as evidence of the fact that they occur in Jamieson.

Q. V.

STATUE IN BERGEN, NORWAY (9th S. iv. 514).—The statue as to which MR. PICKFORD inquires is that of a member of a well-known family of Bergen which still exists, and is represented at present—or was a few years since—by a distinguished architect of the name. The statue is probably that of Wilhelm Frimann Karen Christie, born in 1778, died in 1849, who was president of the Storthing, and as such was very popular. His name was some years since well known to tourists in Norway from that of the steamboat Presi-

dent Christie, which plied between Bergen and (I think) Hull. The family springs from Andrew Christie, born at Montrose in 1620, who died at Bergen in 1694, and several of whose descendants were men of distinction, especially his great-great-grandson, the president aforesaid.

JOHN CREE.

The "Christie" referred to by MR. PICKFORD is, no doubt, "Stiftamund Christie," as he is called in Norway. He was born in 1778, and was the president of the first Norwegian Storthing, which negotiated with Sweden the constitution of Eidsvold passed in 1814.

T. P. ARMSTRONG.

A PASQUIL (9th S. v. 5).—Please to correct an error in my note on the above subject. The pamphlet in question, printed in 1533, like those earlier pasquinades printed 1512-1526, and described by Brunet, belongs, of course, not to the fifteenth, but to the sixteenth century, unless the fifteenth century were understood to be identical with the Italian "Cinquecento," or the period from 1501 to 1600.

H. KREBS.

"THÉ BEURRE" (9th S. v. 9).—In Huc's 'Travels in Tartary,' &c., there is frequent mention of "battered tea" as a common beverage in Tibet. I know this book only in Hazlitt's translation (London, office of the "Illustrated London Library," 2 vols., n.d.), but I presume that *thé beurré* must be the original of "battered tea," i.e., tea with butter in it (vol. i. pp. 39, 49). Possibly M. Auzias-Turenne reasons thus: The Tibetans and the English are barbarous tea-drinking nations; the Tibetans put butter in their tea; therefore, so do the English.

S. G. HAMILTON.

THE OLD CHURCH AT CHINGFORD (9th S. iv. 537).—While staying at Buckhurst Hill in the autumn of 1898 I was conducted to this old church, as one of the sights of the neighbourhood, but could obtain no local information relating to it. I have no access to any works on Essex, and if the matter has not already been treated of in 'N. & Q.,' in which case a repetition would perhaps only take up valuable space, I shall feel obliged for some particulars as to the history of the edifice. At what date was it erected?

S. A. D'ARCY, L.R.C.P. and S.I.

Rosslea, Clones, co. Fermanagh.

JAMES COX'S MUSEUM (9th S. ii. 7, 78; iv. 275, 337; v. 17).—MR. JOHN HEBB says I am mistaken in thinking that Wigley's Room in Spring Gardens stood on the site now occupied by the offices of the London County Council, offices of which, by the way, Mr.

HEBB himself was long one of the greatest ornaments. I confess never to have dreamt that so ambitious and aggressive a body as the Council in question would be content with a site so small as that of Wigley's Rooms, and I do not contest the statement that the multitudinous officials who look after everybody's business there are partly accommodated on the site of Berkeley House. Nevertheless, as an authority, I prefer the contemporary woodcut to which I alluded to the Hon. Grantley T. Berkeley's rickety recollections, as set forth in the 'Life' named by MR. HEBB.

F. G. S.

ENGLISH TRAVELLERS IN SAVOY (9th S. iv. 537).—Many English works relating to Savoy are mentioned in the 'Bibliographie Nationale Suisse' (fascicule iii., 'Récits de Voyages'), compiled by A. Woëber, and published by K. J. Wyss at Berne, 1899, a considerable contribution to the bibliography of travel in Switzerland and neighbouring countries. The Catalogue of the Library of the Alpine Club (23, Savile Row, London, W.) might also be consulted.

H. C.

The 'Saggio di una Bibliografia Ragionata dei Viaggi e delle Descrizioni d'Italia e dei Costumi Italiani in Lingue Straniere,' appended to Prof. D'Ancona's edition of Montaigne's journal of his travels in Italy (published at Città di Castello), might be consulted. It, however, only contains books before 1815. The edition of D'Ancona's book which I have is that of 1889, but a second edition has been published.

R.—N.

"WITCHELT"—ILL-SHOD (9th S. v. 9).—I strongly suspect that there is a regular muddle as to this supposed use. Surely the word referred to is the perfectly common word often pronounced nearly as *wetchud*, though it really should be *wet-shod*, i. e., wet in the feet, well known in Lancashire and Yorkshire. In Shropshire it is *wetchet*, and in Oxfordshire *watcherd*. *Wet-shod* occurs in 'Piers Plowman,' C. xxi. 1; and *dry-shod* is in our Bibles, Isaiah xi. 15.

WALTER W. SKEAT.

This is apparently a form of *wet-shod*—wet in the feet, which is very common all over the Midland counties as *wetshed*. A child paddling about in boggy places will say, "It won't hurt me, I've got good boots on; I shan't get *wetshed*."

C. C. B.

AUTHORS OF QUOTATIONS WANTED (9th S. iv. 499).—

His time a moment, and a point his space.

Pope, 'Essay on Man,' Epistle I. line 72.

E. YARDLEY.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Complete Works of John Gower.* Edited by G. C. Macaulay, M.A.—Vol. I. *The French Works.* (Oxford, Clarendon Press.)

NOTHING was further from our expectations than a complete edition of the works of John Gower—"Moral" Gower, as he is called by Chaucer; "Ancient" Gower, as he is styled by Shakespeare. So well known are the shortcomings of the only available edition of the 'Confessio Amantis' that we were prepared for the appearance of an authoritative text. Such alone was, indeed, meditated by Mr. Macaulay when he first approached the Delegates of the Oxford University Press. To them is due the extension of the scheme by which we are to receive, in four volumes, the entire works, in English, French, and Latin, of the grave and worthy, if not too plenarily inspired, poet whose remains repose in the chapel of St. John the Baptist in the north aisle of the nave of the church of St. Mary Overies. That such an edition is now in course of publication adds one more to the claims on our gratitude of that noble and spirited corporation the Oxford University Press, to which philology, history, and other branches of scholarship are under equal obligation. In the monument to Gower in St. Mary Overies the effigies of the poet has the head resting upon three works—the 'Speculum Meditantis,' the 'Vox Clamantis,' and the 'Confessio Amantis.' Of these works the last, which was printed by Caxton, and again by Berthelet, is well known. 'Vox Clamantis,' which treats of the servile insurrection in Kent, is a Latin elegiacal poem in seven books, in which Gower describes himself as "senex et cæcus." It was printed in 1850 by H. O. Coxe for the Roxburghe Club from the fine MS. in the library of All Souls' College, Oxford. The 'Speculum Meditantis,' meanwhile, has long been regarded as lost. Gower's latest biographer, Mr. Sidney Lee, declares, so late as 1890, that it "has disappeared and left no trace." This work, originally called 'Speculum Hominis,' Mr. Macaulay has recognized in the 'Mirour de l'Omme,' upon which he came during his researches among the Cambridge MSS. That he is right in his judgment that the two works are the same there is no reason to doubt, and no controversy on the point is to be expected. This recovery of a mislaid treasure of literature—for such, in a sense, the book is—is a subject of congratulation. Not quite perfect is the MS., five opening leaves, comprising, it is supposed, 584 lines, having been cut out. A few leaves are also wanting from the end, and there are other shortcomings. These deficiencies are to be deplored, though the reader who misses a few hundred lines from a poem extending to some thirty thousand may be congratulated upon his appetite. Now that the title under which the book appeared is known it is possible that other MSS., filling up the *lacuna*, may be traced. "Mirrors" were common in mediæval literature: see the 'Miroir de lame,' the 'Miroir de lame Pecheur,' the 'Miroir des Femmes Vertueuses,' the 'Miroir du Temps,' and many others before we come to our own 'Mirour for Magistrates.' The work is a species of religious allegory concerning Sin and its offspring, the influence of these latter upon various classes of human beings, and the manner in which man is to be reconciled to his Maker. Mr. Macaulay fails,

apparently, to perceive how closely the origins of Sin and Death resemble those assigned them by Milton. Sin (Pecché) springs ready born from the "deble," or devil, and is by him indoctrinated "de sa plus trichierouse guile." With her he took such joy in secret as resulted in the birth of Death, by whom, again, she was the mother of Pride, Envy, Avarice, Anger, Sloth, Gluttony, and Lechery. It is difficult to believe that Milton was not acquainted with the work of his predecessor, though it is, of course, possible that the same source supplied both. The pictures of the daughters and grandchildren of Sin recall to some extent the method of Spenser. Anticipations of Milton are to be found, ll. 10730-50, where Gower speaks of the "Griffoun" and the "Arimasp[an]," and elsewhere. That the 'Mirour de l'Homme' will repay sustained perusal we dare not say. A glance through it, accompanied by a study of such passages as arrest attention, is, however, a not unpleasant task. It is otherwise with the 'Cinkante Balades,' which follow, and are taken from the MS. at Trentham Hall. These repay serious attention. Warton doubts whether French poets of the time, circa 1350, are responsible for anything superior. Mr. Macaulay would assign them a decidedly later date. A large and serviceable glossary facilitates the reading of these poems, which also have been printed for the Roxburghe Club. Philologically the entire work is of exceeding interest. One is struck by the large number of French words used precisely as they are in modern English—e.g., *carpenter, claret, draper, noise, treacle, traitant*, &c. Mr. Macaulay's task is, so far as we are able to judge, admirably executed, and his comments and notes have great value. It will add to the attractions of the book for our readers when we say that in appearance it is similar to the 'Chaucer' of Prof. Skeat, and in intention it is complementary.

*The Early Married Life of Maria Josepha, Lady Stanley.* With Extracts from Sir John Stanley's 'Præterita.' Edited by Jane H. Adeane. (Longmans & Co.)

'THE GIRLHOOD OF MARIA JOSEPHA HOLROYD, LADY STANLEY OF ALDERLEY,' edited by her grandchild Jane H. Adeane, drew attention to a pleasant and attractive individuality. Three years after its appearance it has been followed by what may be regarded as a companion volume or supplement, which is in no respect inferior in value or interest. The daughter of John Baker Holroyd, the first Earl of Sheffield, the friend of Gibbon, Maria Josepha married, 11 October, 1798, John Thomas Stanley, of Alderley Park, Cheshire, who, on the death of his father, became Sir John Stanley, and was ultimately created the first Lord Stanley of Alderley. We know that she was a brunette, and, on the authority of Gibbon, that she was "an accomplished and elegant young woman" and "a pure diamond," with some asperities that might with advantage be softened. She appears to have been a loyal and, in the main, an excellent wife, who discharged worthily her duties, including those of maternity, made her husband fairly happy, and assisted in his advancement. Her correspondence with her relatives and intimate associates is principally domestic, but furnishes occasional glimpses into a world of literature and art. Gibbon's name naturally presents itself in the course of the volume, and there are references also to Cowper, the poet, and Hannah More, who seems to have been regarded as a person of very great importance. Sidelight is

also thrown upon the stage—upon Mrs. Nesbitt, Betty (the Infant Roscius), Mrs. Siddons, and Edmund Kean. Some of the opinions expressed are a little startling, but are useful, if only as a corrective for those who have listened to a chorus of unmixed eulogy. Here is a sufficiently pregnant paragraph, administering castigation all round, which we quote in full. It is dated 6 May, 1816: "I was much disappointed with Miss O'Neill in 'The Grecian Daughter.' She wants expression of countenance sadly for such characters, and I remembered Mrs. Siddons too well—in—Fiddlestick!—it was not Miss O'Neill, but Kean I have to talk about. Euphrasia's failings have been recorded: but it is ditto for him. Kemble acts and looks Penruddock in a much superior manner, and Kean's shocking voice and mean appearance are horrible defects, and the rest of the actors are so bad that altogether I was tired of the performance. Lucy was much interested in watching Lord Byron's countenance and envying the lady who sat next him every time he spoke to her, and the lady, whoever she was (not Lady B.), laughed a great deal and proved Conrad was not in a gloomy fit." It may help those unfamiliar with the stage in the time of the Georges to say that Euphrasia is the heroine of 'The Grecian Daughter' and Penruddock the hero of 'The Wheel of Fortune,' a part played by Kemble three days previously, 3 May, 1816. Many pleasant references are made to Miss Catherine Maria Fanshawe, the poetess. With regard to the famous enigma on the letter H, which was attributed to Lord Byron, and is quoted, p. 406, in this volume, we have the following explicit statement, setting the matter at rest: "Apropos of Venice and of my Lord Byron and of the letter H, I do give it under my hand and seal this 12th day of February, 1819, that to the best of my belief the enigma of the letter H was composed, not by the Right Honble. George Lord Byron, but by me [signed] Cath. Maria Fanshawe." An interesting conversation between Mr. Davenport and Napoleon Bonaparte at Elba is given pp. 347-53. An epigram on Napoleon, sent by Theresa Villiers, is amusing, but obvious: "Somebody wrote on an inn window 'Tutti questi Francesi sono Ladri, sono Ladri,' to which another person added underneath: 'Non tutti, non tutti, Buona-parte, Buona-parte.'" A curious, if familiar light on manners in 1803 is furnished by Lady Stanley, who tells of a serious and dangerous fall of her husband. She continues: "A most severe headache followed next day, though he saved himself at dinner as much as possible. All his guests, however, were as drunk as ever I had the pleasure of seeing anybody." How the *all* is to be taken we know not. The guests, twenty-six in number, included Lord and Lady Bulkeley, Mr. and Mrs. Glegg, Mr. and Mrs. Atherton, Mr. Bell, the curate, and others. Lord Stanley's 'Præterita,' as he called them—half a century before Mr. Ruskin used the term—are very readable. A number of family portraits, admirably reproduced, add greatly to the attractions of a delightful volume.

*By Moor and Fell: Landscapes and Lang-settle Lore from West Yorkshire.* By Halliwell Sutcliffe. (Fisher Unwin.)

Or those West Riding dales which enshrine the upper waters of the Aire and the Wharfe Mr. Sutcliffe has constituted himself the historian and the painter. Among his qualifications for his self-



imposed task are intimate knowledge and warm affection. In his 'Ricraft of Withens'—a work which disappoints only in recalling too strongly 'Lorna Doone'—and doubtless in other works which we have not read, he has given a picturesque and an animated account of the country between Bingley and Skipton and its denizens. His present work, which begins with Haworth and the Brontës, and deals largely with Skipton and the Cliffords, constitutes delightful reading. Mr. Sutcliffe has, indeed, great descriptive ability, and brings vividly before us the scenes and characters he exhibits, a task in which he is aided by Mr. George Hering, whose illustrations add to the charm of the volume. We like Mr. Sutcliffe better, on the whole, when he deals with scenery than with incident, some of his pictures of heroic deeds striking us as a little too set. As a rule his diction is pleasing. We are but half satisfied with his use, more than once, of "profligate" for *prodigal*. Whencesoever derived (it is not West Riding), the "theftuous foot of time" is a vile phrase. We do not like "antiquarians," as a substantive, for *antiquaries* (see p. 251). A word such as "dependable" is unpardonable while we have *trustworthy*; and we cannot easily overlook a Shakespearian misquotation such as appears p. 296, "My horse, my horse! My kingdom for a horse!" These are, however, but unimportant matters. Mr. Sutcliffe has written a book with something of the bracing character of his native hills. Some things in his pages are quite new to us, and the story of the second White Doe of Rylstone is prettily told and very moving.

*University Magazines and their Makers.* By H. C. Marillier. (Privately printed.)

MR. MARILLIER has enriched the privately printed *opuscula* of the Sette of Odd Volumes, many of which are already counted as rarities, with a little work of much interest. He has issued, in a strictly limited edition, a bibliography of university magazines. The number of these is much larger than we thought, and the list, though it does not pretend to completeness, is very long. To add to the value of the book he includes in it admirably executed facsimiles of frontispieces, covers, and other features of interest. Among these are the frontispiece to the *Student*, afterwards known as the *Oxford and Cambridge Miscellany*, Oxford, 1750; Hogarth's frontispiece to *Terre Filius*, Oxford, 1721; the cover design to *Momus*, Cambridge, 1668; that to the *Oxford Magazine*, which is still in existence; those, again, to the *Isis* (with a fine view of "the High"), the *Cambridge Review*, the *Cambridge A.B.C.*, and the *Granta*. Full information is supplied as to the writers in the various periodicals, existent or passed away. The work is admirably done, and will warmly commend itself to the members of both universities. It is tantalizing our readers to recommend a work that can only be obtained by private interest or favour. We counsel, however, such of them as have influence with members of the Sette to use it, even at the risk of becoming nuisances.

MR. HENRY FROWDE has sent us two charming minute copies of Walton's *Compleat Angler*. A quarter of an ordinary sheet of note-paper suffices to cover both these tiny books laid side by side; yet, by the aid of the well-known india paper, readable print is secured, and the pretty bindings contain nearly 600 pages.

THE REV. J. BOWSTEAD WILSON, F.S.A., writes: "In a recent number of 'N. & Q.' my friend the Rev. W. M. Kingsmill was mentioned as one of the four surviving contributors to the first issue of 'N. & Q.' The following notice will show you that he, too, has joined the majority: 'January 13, at Tibberton Vicarage, the Rev. William Major Kingsmill, M.A., for thirty-five years Rector of Bredicot and Vicar of Tibberton, within ten days of completing his seventy-fifth year.'"

A NEW and amended edition of Prof. A. Campbell Fraser's 'Life and Works of Bishop Berkeley,' originally issued in 1871, is now in preparation, and will probably be ready for publication by the Clarendon Press before the end of the present year. The 'Works' (including the posthumous writings, first published in 1871) will be arranged in chronological order, with additional material since discovered and with the dissertations and annotations carefully revised and to a great extent rewritten. The 'Life' will be curtailed. Prof. Campbell Fraser will be glad to receive any fresh biographical or bibliographical information, or corrections of errors in his first edition, and communications may be addressed to him at the University Press, Oxford.

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EGERIA ("Instruction in the Rules of Poetry").—There is, so far as we know, no such work as you seek. Dr. Guest on 'English Rhythm' is erudite, but scarcely popular.

H. BROUGHTON.—The Shelley Society, founded by Mr. Furnivall, is now, we believe, defunct.

A. F. C.—Many thanks.

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## CONTENTS.—No. 109.

NOTES:—Horace Walpole and his Editors, 61—Shakespeareana, 62—Parish and other Accounts, 63—Early History of the Steam Engine, 64—"An end"—"Mayfair marriages"—"The green-eyed monster," 65—Boswell's "Johnson"—Bible Originally in Dutch—"Knobkerrie"—Marquessate of Winchester, 66.

QUERIES:—"Hudger"—Cromwell's Letters—Thomas Powell—John Monger—Bottled Burton—Sir Henry Morgan—French Society in the Last Century—"A far cry to Loch Awe"—Shelley Bibliography, 67—Wordsworth's "Excursion"—Sir Michael Cromie—Lieut. Van Schalk—Reade Family—Churches built of Unhewn Stones—Engravings of Raleigh—Pictures by Lawrence—Beddingfield Family, 68—"The Squire's Pew"—Dunbar—Ogilvy—Eastwood Family—"The Roman wash"—"Joll"—Prince of Wales—Salisbury, Collegium de Valle—Carless or Carlos Family—Corney House, 69.

REPLIES:—Place-name Oxford, 69—"Dr. Johnson as a Grecian," 71—Baird of St. Pol—"Hoastlik carles"—"Middlin"—"Dandy's Gate," 72—Hawkwood—"Lowestoft China"—"A good pennyworth," 73—Hogarth's "Sigismunda"—St. Banswyth—Cardinal Wardlaw, 74—Heading to a Chapter of a Kempis—"The Book of Praise"—Anchor-holes or Anchorites' Cells—Thames Tunnel—Enigma by Præd—"Quagga" and "Zebra," 75—"Dan"—Chaucer—"Marquée," 76—Unclaimed Poem of Ben Jonson—Saladin and the Crusader's Wife, 77.

NOTES ON BOOKS:—"A New English Dictionary on Historical Principles"—Timmins' "Nooks and Corners of Shropshire"—Hume's "Modern Spain"—Secombe's "The Age of Johnson"—Mason's "Social Chess"—Collet's "History of the Taxes on Knowledge"—Brushfield's "Aids to the Poor in a Rural Parish"—Whittaker's Naval and Military Directory—"Shakespeare-Bacon."

Notices to Correspondents.

## Notes.

## HORACE WALPOLE AND HIS EDITORS.

(Continued from 9th S. iv. 533.)

LETTER 522 (Cunningham's ed., vol. iii. p. 101), addressed to Hon. H. S. Conway and dated "Strawberry Hill, Thursday, Sept. 2, 1757," is evidently misdated. It is impossible that it should have been written in September of that year, for the following reasons. 1. The date; in 1757 2 Sept. fell, not on Thursday, but on Friday. 2. Horace Walpole writes: "Charles [Townshend] met D'Abreu to other day, and told him he intended to make a great many good speeches next winter; the first, said he, shall be to address the King not to send for any more foreign troops, but to send for some foreign ministers." It is not likely that Townshend, so late in the year as September, would speak of the approaching winter as "next winter." His remark as to the advisability of "sending for" ministers implies a scarcity of ministers at home. This remark would have had no force in September, 1757, as the Pitt and Newcastle ministry (which lasted until 1762) had then been in office for several months.

3. "I shall go to town on Monday, and if I find anything else new, I will pack it up with a flower picture for Lady Ailesbury,

which I shall leave in Warwick Street with orders to be sent to you." From the tenor of this sentence it is obvious that Conway was at home, and at leisure. But this was not the case in September, 1757. In July of that year Conway was appointed by Pitt to take part in an expedition against Rochefort. From that time until the expedition sailed (8 Sept.) his movements were uncertain, as may be seen from Horace Walpole's letter to him of 14 Aug., 1757 (vol. iii. p. 95), where he says, "I must not expatiate from.....the uncertainty of this letter reaching you." It was not likely, therefore, that Walpole would write thus unconcernedly nearly three weeks later, and only four days before the expedition actually sailed.

On the other hand, this letter appears, for the following reasons, to belong to April of the year 1757:—

1. Horace Walpole writes: "I found the pamphlet much in vogue; and, indeed, it is written smartly. My Lady Townshend sends all her messages on the backs of these political cards; the only good one of which with the two heads facing one another, is her son George's." In Walpole's letter to Mann of 20 April of this year (vol. iii. p. 71) he writes as follows: "Pamphlets, cards, and prints swarm again: George Townshend has published one of the latter.....This print which has so diverted the town, has produced to-day a most bitter pamphlet against George Townshend, called 'The Art of Political Lying.' Indeed, it is strong." This pamphlet, published on 20 April, 1757, is doubtless the one alluded to in the letter to Conway, while the card of the "two heads" is no doubt the one mentioned by Walpole in his 'Memoirs of George II.' (ed. 1822, vol. ii. p. 199, note), where he writes, under date of March, 1757, "Townshend had been author of the first political caricature card, with portraits of Newcastle and Fox."

2. Additional evidence as to the date is supplied by Charles Townshend's suggested importation of ministers. It has already been shown that there was no ground for any suggestion of the kind in September, 1757. The allusion is obviously to what Horace Walpole elsewhere calls the "Inter-Ministerium"—the period between 5 April (when Pitt was dismissed) and 29 June (when he returned to office with Newcastle). Between these two dates the country was without a ministry.

From a consideration of these points it appears that this letter was written during the last half of April, 1757, or at the beginning of May at latest. As Walpole's letter to

Mann of 20 April, 1757, is the last of that month in Cunningham's edition, it seems obvious that the letter to Conway which has been discussed should follow it, and should be inserted (regardless of its present date) between Nos. 500 and 501 in vol. iii.

It may appear a somewhat bold proceeding to discard the printed date of this letter, but experience shows that the printed dates at present borne by certain of Walpole's letters are wrong. For instance, letter 441 in Cunningham's edition is dated by Cunningham "March 21, 1755," and Mann is given as the addressee, whereas its correct date is 31 Oct., 1755, and it is addressed to Bentley.

Letter 536 is dated "Dec. 23, 1757," whereas it has been proved to belong to December, 1756, with which date it was printed over again by Cunningham in his appendix. Letter 1436 is dated "June 12, 1772," but belongs to June, 1775. Letter 2292 is dated "Jan. 13, 1784," but belongs to January, 1785. It is evident, therefore, that the printed dates of Horace Walpole's letters are not always to be relied upon.

HELEN TOYNBEE.

P.S.—Since the above was written I find that letter 522, as printed by Wright and Cunningham, is incomplete. As printed in Miss Berry's 'Journals' (vol. ii. p. 28) it contains a paragraph which has been omitted by Wright and Cunningham. In this paragraph reference is made to the will of "Lord Fitzwilliams," i. e., the first Earl Fitzwilliam, who died on 10 Aug., 1756. This, again, points rather to April, 1757, than to September of that year.

#### SHAKESPEARIANA.

'ANTONY AND CLEOPATRA,' I. i. 18 (9th S. iv. 453).—MR. THISELTON's note is a very valuable one. He has done students of Shakespeare good service in directing attention to the fact that the comma is made to serve purposes other than that of punctuation. But I do not think that the passage which he takes as his text affords a case in point. Here the comma, for which a colon might very well be substituted, seems to me to mark punctuation, and nothing else. Antony in his languid laziness is too indolent to utter a single word more than necessary. To the announcement of the messenger,

News, my good lord, from Rome,  
he replies, with a curtness which could not be made more brief,

Grates me, the sum.

Four monosyllables are made as best they may to express the thoughts, "No news from Rome can be other than disagreeable to me,

therefore enter on no details, but give the sum as briefly as you can." What falls from Cleopatra convinces me that this is the meaning. She says, "Nay, hear *them*"—the "news" in full, not *it*, the mere "sum." That "news" should be the subject of a verb in the singular, and yet be referred to by a pronoun in the plural, is not unexampled. We find the same anomaly in 'Richard III,' IV. iv. 534-6.

R. M. SPENCE, D.D.

Manse of Arbutnott, N.B.

'TEMPEST,' II. i. 278-80 (9th S. iii. 63; iv. 221).—To be brief, it is when these consciences are candied that they do not balk Antonio in his ambitious plans; it is only when melted (active) that they would become dangerous. Antonio does not answer quite as MR. PALMER states. He first disposes of the question as to his own conscience, and then turns to that of consciences in general—that is, disclaims any such inconvenient possession, and offers his success in wholesale corruption as proof that he is not singular in this respect. Antonio's remark, "Twenty consciences that *stand* 'twixt me and Milan," &c., looks strangely like the language of fact—a simple statement regarding a cold-blooded act of usurpation.

E. MERTON DEY.

St. Louis.

'TEMPEST,' III. i. 9-15 (9th S. iv. 303).—I cannot ask you to lumber your pages with a repetition of my notes, more especially as my final one on this passage, to which I still adhere, occupies nearly two columns, nor do I wish anew to enter into a controversy with MR. E. MERTON DEY, for whom I have great esteem. I must therefore content myself with asking all interested in this famous "crux" to have the kindness to read my note (7th S. vii. 403), with its brief supplement (7th S. viii. 402), and, comparing it with MR. DEY's, to judge between us.

R. M. SPENCE, D.D.

Manse of Arbutnott, N.B.

'MACBETH,' I. ii. 14 (9th S. iii. 223; iv. 222).—MR. E. MERTON DEY finds the context deficient in support of the word "quarry." Yet I venture to think this word is in admirable keeping with the epithet "mercilesse," which has just been applied to Macdonwald. Besides, the "damned quarry" of the "mercilesse Macdonwald" is balanced by Macbeth's "brandish steele, which smok'd with bloody execution." The use of the word "quarrell" by Holinshed is no reason why we should restrict Shakespeare's liberty of choice.

ALFRED E. THISELTON.

## 'THE MERCHANT OF VENICE,' I. i. 29-36.—

Should I go to church  
And see the holy edifice of stone,  
And not bethink me straight of dangerous rocks,  
Which touching but my vessel's side  
Would scatter all her spices on the stream,  
Enrobe the roaring waters with my silks;  
And, in a word, but even now worth this,  
And now worth nothing?

Furness gives following note:—

"Dyce (ed. iii.) records Lettsom's opinion that something is wanting between this line (34) and the next, an opinion probably founded on the difficulty of understanding the meaning of 'this' in line 35. 'The meaning here,' says Clarendon, 'is obscure, and the construction abrupt, if "this" refers to spices and silks just mentioned. As the text stands, the actor may be supposed to complete the sense by a gesture, extending his arms.' If this is the only explanation, and I can neither find nor offer any better, the gesture as expressive of great wealth is, I am afraid, a little weak."

May we not understand that "this" is used to indicate something definite—an actual ascertainable value; that the merchandise would have brought so much on the market?—"but even now worth so much, and now worth nothing."  
E. MERTON DEY.

## 'THE MERCHANT OF VENICE,' I. i. 140-5.—

In my schooldays, when I had lost one shaft,  
I shot his fellow of the selfsame flight  
The selfsame way with more advised watch,  
To find the other forth; and by adventuring both,  
I oft found both: I urge this childhood proof,  
Because what follows is pure innocence.

The expression "pure innocence" would seem to mean "all honesty of purpose." Bassanio wishes by his present plans to secure a fortune, not in order to indulge in further extravagance, but to repay in kind the advances of his friend. Knowing Portia, and divining her liking for him—

Sometimes from her eyes

I did receive fair speechless messages—

he feels justified in entertaining the hope of winning her if he had but the means to hold a rival place as one of her suitors.

Line 143 has a superfluous foot, but scanned To find | the 6th | er forth ; | and by'advént | uring both,

slurring fourth foot as indicated, the difficulty imagined by various commentators disappears.  
E. MERTON DEY.

St. Louis.

## 'HAMLET,' IV. iii.—

King. Diseases desperate grown  
By desperate appliances are relieved,  
Or not at all.

Compare with this the following from a document of 1597 among the Cecil MSS. at Hatfield House, which is thought to be the

copy of a speech in Parliament upon the subject of enclosures: "Surely, Mr. Speaker, a desperate disease must have a desperate medicine" (Historical MSS. Commission, 'Calendar of the Cecil MSS.,' part vii. p. 542). This is of earlier date than the 'Hamlet' of our knowledge. Was the expression proverbial, or only "an intelligent anticipation" of Shakspeare?  
ALFRED F. ROBBINS.

## PARISH AND OTHER ACCOUNTS.

(Concluded from 9th S. iv. 453.)

Westminster.—Extracts from the Churchwardens' Accounts of St. Margaret's, Westminster, fifteenth and sixteenth centuries. Reprinted from the *Builder*, August, 1880. 10,347 aa. 8.

*Antiquary, First Series.*

Ancient Feasting.—Account of a banquet in 1309. *Antiquary*, ii. 9. PP. 1,925 dd.

Prices of Provisions *temp.* Edward I., Edward II., and Edward III. *Ib.*, ii. 28.

Lancaster, Earl of.—Domestic expenses for 1313. *Ib.*, ii. 34.

Northamptonshire Prices in 1690. *Ib.*, ii. 242. PP. 1,925 dd.

Ancaster.—Extracts from Churchwardens' Accounts, seventeenth century. *Ib.*, ii. 235. PP. 1,925 dd.

Prices of Corn in 1587. *Ib.*, iii. 4. PP. 1,925 dd.

Abingdon.—Banquet accounts, sixteenth century. *Ib.*, iii. 162. PP. 1,925 dd.

List of Inventories of Church goods made *temp.* Edward VI. *Ib.*, xxi. 165, 210; xxii. 28, &c.; xxiii. 37, 270; xxiv. 31, &c.; xxv. 37; xxvi.; xxvii. 218; xxviii. 69, &c.; xxix. 81; and xxx. 26, 164.

*Antiquary, Second Series.*

A Schoolboy's Bill, A.D. 1547. *Ib.*, i. 277. PP. 1,898 o.

Early Army Accounts. Article by Hubert Hall. *Ib.*, ii. 41. PP. 1,898 o.

Schoolboy's Bill, A.D. 1598. *Ib.*, ii. 264. PP. 1,898 o.

Lawyer's Bill, *temp.* Charles I. *Ib.*, iii. 182. PP. 1,898 o.

Exchequer Accounts. *Ib.*, iv. 16. PP. 1,898 o.

Revenue Accounts of the Reign of Richard II. Article by Sir J. Ramsay. *Ib.*, iv. 203. PP. 1,898 o.

Accounts of Henry IV. *Ib.*, vi. 100. PP. 1,898 o.

Extracts from Accounts of R. Bax, a Surrey Yeoman, 1648-1662. *Ib.*, vi. 162. PP. 1,898 o.

Bassingbourne.—Extracts from Churchwardens' Accounts, 1497-1540. *Ib.*, vii. 24. PP. 1,898 o.

Accounts of Henry V. *Ib.*, viii. 94. PP. 1,898 o.

Accounts of Henry VI. *Ib.*, x. 191; and xiv. 96. PP. 1,898 o.

Beginners in Business, 1607. Article containing some merchants' accounts. *Ib.*, xv. 100. PP. 1,898 o.

Accounts of Edward IV. *Ib.*, xvi. 185, 237. PP. 1,898 o.

Stanford-in-the-Vale.—Extracts from Churchwardens' Accounts, 1552-1602. *Ib.*, xvii. 70, 168, 209. PP. 1,898 o.

Winchester.—Short extract from Surveyor's Account, 1761. *Ib.*, xviii. 172. PP. 1,898 o.



Customs Accounts of Edward V. and Richard III. *Ib.*, xviii. 241. PP. 1,898 o.

Kirton-in-Lindsey.—Extracts from Churchwardens' Accounts, sixteenth and seventeenth centuries. *Ib.*, xix. 18. PP. 1,898 o.

Delaval Papers.—A few entries of wages accounts, early eighteenth century. *Ib.*, xx. 181. PP. 1,898 o.

Kyre Park, Worcestershire.—Extracts from wages accounts, 1588-1618. *Ib.*, xxi. 202; and xxii. 24, 50. PP. 1,898 o.

*Wilts Archaeological Magazine.*

Devizes.—Extracts from Churchwardens' Accounts of St. Mary's, Devizes, sixteenth, seventeenth, and eighteenth centuries. *Wilts Archaeological Magazine*, ii. 308. Ac. 5,740.

Wiltshire Provision for the Queen's Household, 1553-1588. *Ib.*, xiv. 237. Ac. 5,740.

Wulfhall and the Seymours. Article by Canon Jackson, containing extracts from accounts chiefly sixteenth century. *Ib.*, xv. 140. Ac. 5,740.

Lady Arabella's Progress. Account of travelling expenses, early seventeenth century. *Ib.*, xix. 217.

Some Account of the Parish of Monkton Farleigh: contains a few extracts from accounts of various kinds. *Ib.*, xx. 60, 185.

*Bristol and Gloucester Archaeological Society.*

Leigh.—Extracts from Constables' Accounts, eighteenth century. Bristol and Gloucester Archaeological Society, vii. 319. Ac. 5,650-4.

Ruadyn.—Extracts from Churchwardens' Accounts, seventeenth century. *Ib.*, viii. 143.

Buckland.—Inventory of farm stock and implements, early sixteenth century. *Ib.*, ix. 118.

Bristol.—Extracts from Churchwardens' Accounts of the Parish of St. Ewens, fifteenth and sixteenth centuries. *Ib.*, xv. 139, 254. Ac. 5,650-4.

*Books and Tracts.*

Manchester.—Constables' Accounts from 1612 to 1647, and from 1743 to 1776. Edited by J. P. Earwaker. 3 vols. 010,358 l. 30.

St. Mary Bourne, Hants.—Extracts from Parish Accounts in J. Stevens's history of this parish, p. 237. 10,352 l. 21.

Bassingbourne Churchwardens' Book. Rev. B. Hale Wortham. Mentioned in Walford's *Antiquary*, i. 143; not in B.M. Catalogue.

Commonwealth Accounts, 1640-42. 'Somers Tracts', iv. 382. 2,072 e.

Dublin.—Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1346. Ed. James Mills. Royal Society of Antiquaries of Ireland. Ac. 5,785-2.

Oxford.—An Undergraduate's Account Book, 1682-8. Oxford Historical Society's 'Collectanea', vol. i. part 5.

Oxford.—Bookseller's Day-book, 1520. Oxford Historical Society's 'Collectanea', i. 73. Ac. 8,128/5.

Chronicon Preciosum; or, an Account of English Money, the Price of Corn and other Commodities for the last 600 Years. W. Fleetwood, 1707. 1,103 a. 1 (1).

Windsor.—An Account of the true Market-price of Wheat and Malt at Windsor for 100 Years (1646 to 1745). W. Fleetwood. 816 m. 12, 64.

*Sundry Periodicals.*

Ottery St. Mary's.—Short extracts from Parish Accounts, eighteenth century. The *Western Antiquary*, i. 105. PP. 1,925 eg.

Morebath.—Warden's Account Book, 1520-1600. The *Western Antiquary*, x. 122, 149, 180; xi. 21, &c.; and xii. 71. PP. 1,925 eg.

St. Mabyn, Cornwall.—Extracts from Parish Accounts, 1620 and onwards. *London Society*, xlv. 641. PP. 6,004 gp.

Morton, Derbyshire.—A few extracts from Parish Accounts, 1592-1642. The *Reliquary*, xxv. 17. PP. 1,925 e.

Edinburgh.—A few extracts from old account books, seventeenth and eighteenth centuries. The *Leisure Hour*, 1883, pp. 204, 693. PP. 6,004 l.

Oxford.—Account Book of R. Freke, 1619-1637. *English Historical Review*, vii. 88. 2,083 e.

Chester Cathedral.—A few extracts from Treasurers' Accounts, sixteenth and seventeenth centuries. Chester Archaeological Society's *Journal*, iii. 179. Ac. 5,627.

Solihull, Warwickshire.—Extracts from Churchwardens' Accounts, chiefly seventeenth century. *Solihull Parish Magazine*, July, 1882, and following numbers; sixteenth-century extracts, May, 1892, and following numbers.

B. L. HUTCHINS.

EARLY HISTORY OF THE STEAM ENGINE.—The materials for the history of the steam engine in the early years of the eighteenth century are so scanty that the smallest addition is of value. I therefore ask permission to record the following advertisement which appears in No. 945 of the *Post Man*, 19 to 21 March, 1702:—

"Captain Savery's Engines which raise Water by the force of Fire in any reasonable quantities and to any height, being now brought to perfection, and ready for public use. These are to give notice to all Proprietors of Mines and Collieries which are incumbered with Water, that they may be furnished with Engines to drain the same, at his Workhouse in Salisbury Court, London, against the Old Playhouse, where it may be seen working on Wednesdays and Saturdays in every week from 3 to 6 in the afternoon, where they may be satisfied of the performance thereof, with less expence than any other force of Horse or Hands, and less subject to repair."

The year 1702, I may point out, is the year in which Savery published his 'Miner's Friend', which is, in fact, the specification, as we now call it, of the patent which was granted to him in 1698.

The next advertisement is taken from the *Daily Courant* of 24 July, 1721:—

"Whereas an Engine to raise Water by Fire, commonly called Savery's Engine requires double the Quantity of Fuel that it ought to do, and besides is liable to burst or break in the using: This is to certify the public that a Remedy is found for both these Faults, and a Scheme for the same has been laid before Persons of Eminence as well as Skill, who have so far approved it as to sign a Certificate that they are of opinion it will fully answer the Author's Design for the Public good: Yet the said Certificate being produced before the Patentees of this Engine, they have wholly slighted the same, and demand that the whole Scheme be laid open without Reserve before Mathematicians (or rather Workmen) of their own, and of far inferior Note to those who had judged of it before, and that the Author rely wholly upon the Event, and upon their Generosity

for his Reward. Now this will appear an Hazard both to himself and the Publick, these Patentees having no Fund for Tryals, nor for assigning a Reward, and besides having lett Leases of their Engines for many Years are wholly regardless whether the same be improved or not. This is therefore to invite those who have purchased such Leases, or are Proprietors of such Mines where this Engine is or may be useful, to meet at St. Paul's Coffee House on Tuesdays & Fridays between the Hours of four & seven in the Evening where they will be informed more fully of these Matters, and of some others it may concern them to know."

I am not able to furnish any explanation of this advertisement, but it will no doubt serve to supply a missing link in the chain of the history of the steam engine. R. B. P.

"AN END."—Dr. Morris says in his 'Elementary Lessons in Historical English Grammar' that the expression "an end" sometimes signified "in oon" = continually. I was interested in reading this because my late father used to say that he remembered an old Warwickshire labourer who used the words in this sense. He was accustomed to sew the buttons on his shirt with the same material as a cobbler would use with his shoes, and when asked by my father why he did so, he answered, "Because they most *an ind* stops on." I wonder if any of your readers have ever heard the expression.

W. A. C.

"MAYFAIR MARRIAGES."—Curzon Chapel, situated between Chapel Street and Market Street, on the south side of Curzon Street, Mayfair, is about to disappear, as the ground has been secured by the Duke of Marlborough for the purpose of erecting thereon a town house. This ecclesiastical building had an unenviable notoriety in the last century in connexion with clandestine marriages, of which the following concise account appears in the *Daily News* of 27 Dec., 1899:—

"With the disappearance of Curzon Chapel, or 'the little Chapel in Mayfair,' as it was once called, a curious link with the odd customs that prevailed in the middle of last century will be severed. This unlovely building was erected about 1740, and became the scene of the scandalous 'Mayfair marriages,' performed there by the once notorious Dr. Keith. He performed the ceremony when called upon with promptitude and dispatch, and asked no questions. Accordingly, he did an enormous business. Prices did not rule high, for the charge, inclusive of Crown stamp, minister's and clerk's fees, and certificates, amounted only to the round sum of one guinea. The thoroughly trading spirit in which Dr. Keith conducted these affairs may be judged from the fact that he advertised his chapel and his terms freely in the newspapers of the period. His success, as much as the scandal of the thing, aroused the jealousy of his clerical brethren, and they procured the passing of the Act for preventing Clandestine Marriages in 1754. In

1742, while there were but forty marriages celebrated at the parish church of St. George's, Hanover Square, the Rev. Alexander Keith had officiated at over seven hundred in his little chapel, and, as Lord Orford remarked, was securing a very bishopric of revenue. It was here that the Duke of Hamilton was married to the beautiful Miss Gunning at half-past twelve o'clock at night, the ceremony being performed with the ring of a bed curtain, February 14th, 1752."

The chapel contained a splendidly carved oak pulpit. This, I am glad to learn, is to be preserved, it having been presented to the parish church of Penn, in Buckinghamshire.

G. YARROW BALDOCK.

"THE GREEN-EYED MONSTER."—I doubt if the full force of this well-known Shakespearean phrase has been rightly perceived.

My belief is that the epithet must be taken in the subjective sense; that is to say, it is not the monster which appears green-eyed to others, seeing that green eyes were often considered to be beautiful, but a creature which sees a green colour in all that it looks upon. Hence it is that Schmidt explains it by "of a morbid sight, seeing all things discoloured and disfigured." This explanation tends in the right direction, but throws very little light on the reason for the use of *green* instead of yellow or red.

With regard to the word *green* itself, Schmidt defines it as "of a sick and lurid complexion"; with reference to *green-sickness*, to a "green and yellow melancholy," as in 'Tw. Nt.' II. iv. 116; "sick and green," 'Rom.' II. ii. 8; "green and pale," 'Macb.' I. vii. 37. It also means "inexperienced, raw," as in 'Hamlet,' I. iii. 101, &c. But this is not all; the principal point of the compound epithet is still missed.

This point is that green was well known in mediæval times as being the special symbol of fickleness and inconstancy, its opposite (as to sense) being blue. The contrast is clearly brought out in the refrain of the 'Ballad against Women Unconstant,' "In stede of *bleu*, thus may ye were al *grene*." I have explained, in my notes to Chaucer, i. 565, that this refrain is taken from Machault, who expressly says that *blue* denotes loyalty, *green*, fickleness, and *yellow*, falsehood.

Hence the green-eyed person is one who sees fickleness and inconstancy in the woman whom he watches, and who is thus filled with suspicions; "who dotes, yet doubts; suspects, yet strongly loves." Or, to take the immediate context, "which doth mock [*i.e.*, scorn, feel distaste of] the meat it feeds on."

The same idea throws a strong light on 'L. L. L.' I. ii. 90, where Armado says, "Green, indeed, is the colour of lovers; but

to have a love of that colour, methinks Samson had small reason for it." This Schmidt explains by, "probably as the emblem of youth and hope." But this is very insufficient; and, if that were all, Samson had very great reason to think himself wise. The whole passage abounds in quibbles; and surely "the colour of lovers" implies not only youth and hope, but also inexperience and rawness, not without a further hint at a longing melancholy of disposition. But when Samson is said to have had "a love of that colour," the allusion is obviously to Dalilah's fickleness and treachery. Had she been true and constant, had she been of a blue colour, all had been well; but she was "a woman unconstant," and her colour was green.

WALTER W. SKEAT.

BOSWELL'S 'JOHNSON.'—In a very interesting article on copyright in the January issue of the *Edinburgh Review* the writer says, "Boswell's 'Life of Johnson' has never been translated into any foreign language, though Dr. Birkbeck Hill has just discovered an abridgment of it in Russ."

WM. H. PEET.

THE BIBLE ORIGINALLY WRITTEN IN DUTCH.—This entertaining suggestion was launched into the world by Joannes Goropius Becanus, a physician of Antwerp, in 'Origines Antverpianæ' (Antwerp, 1569). An edition of the 'Germania' of Tacitus, by Simon Fabricius (Augsburg, 1580), accepts and quotes the arguments. They are of a mixed order, but a main point is that the Hebrew proper names in Genesis are really German; Adam, for instance, is the German *Athem*, "breath." Our early literature has several references to Goropius. J. Eliot, in 'Ortho-epia Gallica: Eliot's Frivts for the French' (London, 1593), p. 20, suggests that he would have been good sport for Aristophanes; R. Verstegan, in 'A Restitution of Decayed Intelligence,' 1605, p. 190, gives some account of the theory; Jonson, in 'The Alchemist,' and Butler, in 'Hudibras,' honour it with an incidental gibe. But it is startling to discover at the present day that the school of Goropius flourishes in the Transvaal. The *Daily News* for 2 Jan. has this amazing story in its 'Notes on the War':—

"A missionary was visiting a Boer family, and found that they were daily using, and therefore wearing out, a Bible that had been brought over with the family three centuries or so before from Holland. He pointed out to them that it was a treasure not so to be ruined. They agreed, but did not know where to get another to replace it. He promised to make them a present of one. The old Boer was aghast! 'But,' he said, 'the English do not

know anything about the Bible.' However, the book, printed in Dutch by the Bible Society, was duly presented. Of course, instead of the Dutch Arms it had the English Arms on the front page. The old man pointed this out. 'That is not the Bible,' he said. A little further examination showed him, however, to his amazement, that this was only a matter of printing, and that otherwise the two were identical. The explanation as to the Arms led to a reference to the translation. 'Translation?' said the old man. 'This is no translation. The words were originally said in Dutch.' Literally, that represents the ordinary state of the up-country Boer mind. They look upon the promises and threatenings of the Old Testament as personally addressed to themselves and their forefathers. They worship a purely tribal God, who has given over 'the heathen as a prey to their teeth,' and they, feeling themselves fully justified in so doing, act towards them accordingly."

PERCY SIMPSON.

"KNOBKERRIE."—This word and its abbreviation *kerrie* are of such frequent occurrence in books about South Africa that it is curious neither occurs in any English dictionary. The meaning is a knobbed throwing-stick, a favourite weapon with natives. The prefix *knob* is obviously English. *Kerrie* appears to be a Bushman's word; at any rate, I find in the Bushman vocabulary, in the appendix to Arbousset's 'Tour in South Africa' (1852), the entry "Club, *keri*." John Barrow, 'Travels in Southern Africa' (1815), has a third orthography; he calls it "the *keerie*, or war-club." Peter Kolbe, 'Account of the Hottentots' (1745), has "*Kirri*, a stick or staff." The Cape Dutch write *kieri*, *knopkieri*; for example, Mansvelt, who renders it *wandelstok*, walking-stick; and in German books on South Africa it is spelled *Knopfkerri*.

JAMES PLATT, Jun.

THE MARQUESSATE OF WINCHESTER. (See 9th S. iii. 224, 364.)—Recently in 'N. & Q.' I have noticed the absorption of this title in the dukedom of Bolton, which became extinct in 1794 by the death of Harry Powlett, sixth Duke of Bolton, and how the marquessate of Winchester emerged and passed to George Paulet, Esq., of Amport, who thus became thirteenth marquess.

Winchester is the premier marquessate in England, having been originally created in 1551. John Powlett, the fifth marquess, was noted for his gallant defence of Basing House, Hampshire, which was taken by storm in 1645 by the Parliamentarians. His son Charles was created Duke of Bolton by William III. in 1689, and thus absorbed in the dukedom the inferior title of marquess, where it remained until 1794.

Recently we have had to regret besides the deaths of many other gallant soldiers in South

Africa that of the fifteenth marquess, Augustus John Henry, true to the traditions of his house, of which "Ayez Loyauté" is the time-honoured motto, and of him it might well be said "non deficit alter." His body has been sent to England for burial with his ancestors at Ampth, co. Hants. Some now getting into the afternoon of life will remember Tennyson's fine lines on the death of Lord Raglan in the Crimea in 1855 and his burial,

Home they brought her warrior dead, &c.,  
as applicable to the event now recorded. Lord Raglan was interred with his ancestors, and the Duke of Malakoff, his comrade in the command, sent a wreath on the occasion, which was placed upon the coffin.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HUDGER."—This is said to be a Surrey word for a bachelor. Can any one tell me why this unhappy being is so called? Is it a term of pity or reproach?

A. L. MAYHEW.  
Oxford.

CROMWELL'S LETTERS.—Will the possessor of any private or family letters of Oliver Cromwell bearing date 1658 kindly mention the fact in your columns, or privately, by post-card, to  
W. G. THORPE, F.S.A.  
20, Larkhall Rise, S.W.

THOMAS POWELL was elected head of Westminster School to Trinity College, Cambridge, in 1621. Can correspondents of 'N. & Q.' give me any further particulars of his career?  
G. F. R. B.

JOHN MONGER was elected from Westminster School to Trinity College, Cambridge, in 1620. Any information concerning him will be thankfully received.

G. F. R. B.

THE BOTTLED ALE OF BURTON.—Bottled ale as a favourite beverage is at least as old in literary reference as Ben Jonson's 'Bartholomew Fair,' and Burton ale as the *Spectator*, in which "we concluded our walk with a glass of Burton ale, and a slice of hung beef"; but when did the bottled ale of Burton first become famous? I find the following advertisement in the *London Daily Post* and

*General Advertiser* of 25 May, 1738, which would indicate that it was then well known:

"To be Sold, by Thomas Ludford, in Essex-street in the Strand, in Partnership with Mess. Bucknal and Hayne, of Burton upon Trent, Staffordshire, Genuine Burton Ale, Brew'd to the greatest Perfection for Keeping by Sea or Land at 1s. 8d. per Gallon, Beer Measure, in Half Hogsheads, 24s. 16s., and 12 Gallon Casks, when return'd to be allow'd for. Also in Bottles not less than a Dozen at 7s. 6d. (some old of the Beer Kind 8s.) allowing 2s. per Dozen for return'd Bottles."

A. F. R.

SIR HENRY MORGAN.—Where can information be found regarding the descendants of Sir Henry Morgan, the famous buccaneer, who was three times Lieutenant-Governor of Jamaica, 1675, 1678, 1680? He lived after his retirement on his estate at Laurencefield. Sir Hans Sloane in his work on Jamaica, published 1725, describes him as married, with a family, in 1688, and at that date about forty-five years old.

ALEX. FORBES.

[He appears from Prof. Laughton's life in the 'Dict. Nat. Biog.' to have left no descendant. Consult this, and also Esquemeling.]

FRENCH SOCIETY IN THE LAST CENTURY.—I should be glad of the following items of information concerning the persons named below, who were prominent in French society about 1765:—(1) the maiden name of the ladies mentioned; (2) their title when not indicated (as in the case of Madame de Rochefort); (3) date of marriage; (4) date of death.

Duke and Duchess of Berwick.  
Comtesse d'Egmont (the elder).  
Comtesse d'Egmont (the younger).  
Madame de Rochefort.  
Madame de St. Prie (St. Priest?).  
Maréchale d'Estrées.  
Madame de Brionne.  
Princesse de Ligne (her mother was a sister of General Oglethorpe).  
Maréchale Duchesse de Luxembourg.  
Princesse de Talmond (a Pole, related to Queen Marie Leczinaska).  
Duchesse de la Vallière.

H. T. B.

"A FAR CRY TO LOCH AWE."—Kindly tell me where I can find the origin of this. Long years ago I remember having read of the rescue of the captive maiden, but cannot trace it and want to refresh my memory.

SAVOIR-FAIRE.

[It is supposed to have been a saying of the Campbells. Have you looked at the notes to 'Rob Roy'?)]

SHELLEY BIBLIOGRAPHY.—What special value, if any, is attached to an edition of Shelley's 'Poetical Works,' "including various

additional pieces from MS. and other sources, and the text carefully revised, with notes and a memoir, by William Michael Rossetti"? E. Moxon & Son, 1870, 2 vols. (vol. i. clxxxix-504; vol. ii. xiv-602 and one page of errata). Was the edition withdrawn for any reason?

SIGMA TAU.

WORDSWORTH'S 'EXCURSION,' BOOK I. 91-102.—

Strongest minds

Are often those of whom the noisy world  
Hears least; else surely this man had not left  
His graces unrevealed and unproclaimed.  
But, as the mind was filled with inward light,  
So not without distinction *had he lived*,  
Beloved and honoured—far as he was known.  
And some small portion of his eloquent speech, &c.

In this passage how are we to take the words I have italicized, "*had he lived*"? Is the verb subjunctive (*vixisset*), like "*had not left*" preceding it? or is it indicative (*vixerat*), the statement of a fact? The former interpretation seems to accord best with what precedes; the latter with what follows. With the former and more obvious sense, "*not without distinction*" may mean "*highly distinguished*"; and "*far as he was known*" has an amplifying force. With the latter both these phrases are restrictive, while "*but*" must be taken as "*nevertheless*." Perhaps it may be want of insight that leads me to see an ambiguity here, and if any one who sees more clearly can help me to fix the meaning I shall be obliged.

C. LAWRENCE FORD, B.A.

Bath.

SIR MICHAEL CROMIE, BART.—I am wishful for some information as to the above. He had a banking house in Liverpool in the early part of the present century, in partnership with Philemon Pownoll and Isaac Hartman, under the style of Sir Michael Cromie, Bart., Pownoll & Hartman. They issued one-guinea notes headed "*Liverpool Bank*." There is no notice of them in any Liverpool history or directory; but it is known that their business ceased in 1801. A commission in bankruptcy was issued against Pownoll in 1802, and against Hartman ("now a prisoner in the King's Bench") in 1808, but no record is traceable of Cromie. I find from an old Dublin directory that Michael Cromie, of Stacumine, Kildare, was created a baronet on 25 June, 1776. Perhaps some one who has access to an Irish baronetage can oblige me with further particulars.

J. H. K.

LIEUT. VAN SCHAICK.—In the year 1804 the 1st West India Regiment, then stationed at Hillsea Barracks, were ordered to Honduras.

No wives were allowed to accompany the troops. Amongst the officers was a Lieut. Van Schaick (whose father had been secretary to the Stadtholder), who left his wife and two children. Some disaster occurred. It appears he was drowned, and the young widow, whose written lamentations remain, was inconsolable. I am anxious to obtain details of the circumstances.

WILLIAM J. BAYLY.

READE FAMILY.—William Reade was Bishop of Chichester in 1369, and Robert Reade was bishop of the same see in 1397. Can any reader give any particulars of the ancestors, descendants, birthplace, place of burial, or any remarkable points in the careers of these bishops? Was the latter translated from Carlisle? Likewise, can any reader say who was "*George Reade of Sarum*" in 1808; and were there any descendants? H. G.

CHURCHES BUILT OF UNHEWN STONES.—The church of St. Just-in-Penwith, Cornwall, is built of small rough, unhewn surface-stones. I am informed that in the south of France are other churches having this charming peculiarity, and that they are all supposed to be the work of Freemasons. Can any reader give me names of such churches, and evidence in support of their connexion with Freemasonry? YGREG.

ENGRAVED PORTRAITS OF SIR W. RALEGH.—According to Walpole's '*Anecdotes of Painting*' (ed. 1876, iii. 145-6) and to Granger's '*Biographical History of England*' (ed. 1824, ii. 139-40), two portraits of Sir W. Raleigh were engraved by Simon Pass. One of these is found in all editions of his '*History of the World*,' 1617-87; the other is thus described in Granger's work, "*Sir Walter Raleigh; Fortunam ex aliis*. S. Pass sc. 4to." Will any of your correspondents inform me where a copy of the latter may be seen? There is none in the British Museum collection. T. N. BRUSHFIELD, M.D.

Salterton, Devon.

PICTURE BY LAWRENCE.—Where is the painting of Miss Farren by Sir J. Lawrence which was engraved by Bartolozzi? I have not seen the engraving, but I possess an oil painting (attributed to Turner) which I am told strongly resembles Bartolozzi's engraving. Is it possible that this picture is Lawrence's work? R. J. WALKER.

BEDINGFIELD FAMILY.—Could any reader give me a clue to the parentage (and descendants, if any) of Capt. Francis Philip Bedingfield, who married, before 1821, Mary

Delicia Rose, daughter of Forrester Rose, of Ringstead, Thrapston; of Olivebank, Edinburgh; and Nigg, Ross, N.B.? D. M. R.

'THE SQUIRE'S PEW.'—Where was this poem of Jane Taylor's first printed? W. L.

DUNBAR=OGILVY. — Ninian Dunbar, of Grangehill (circa 1610), is said to have married a daughter of Ogilvy, Lord of Banff. Is anything definite known as to the lady's parentage? A. C.

EASTWOOD FAMILY, Flockton Nether, parish of Thornhill, West Riding of Yorkshire.—Information wanted of the above family from the time of Charles I. to the grant of arms in 1747. A. E. EASTWOOD.

Auckland, New Zealand.

"THE ROMAN WASH."—Face, abusing Subtle in the opening scene of 'The Alchemist', speaks of

Your pinch'd horn-nose,  
And your complexion of the Roman wash,  
Stuck full of black and melancholic worms,  
Like powder-corns shot at th' Artillery-yard.

What is the meaning of "the Roman wash"? P. S.

ANCIENT COOKERY TERM: "JOLL."—What is the meaning, in a household book of 1683, of "a joll of salmon" and "a joll of sturgeon"? I can find no trace of it in my copies of Barclay's 'Dictionary' or Halliwell's 'Dictionary of Archaic Words,' or in the Indices to 'N. & Q.'

T. CANN HUGHES, M.A.

Lancaster.

[Same word as *jowl*=jaw, cheek. Gay has "The salmon's silver jole." In French the word is *hure*.]

PRINCE OF WALES.—What is the law by virtue of which the heir-apparent to the English crown is created Prince of Wales and Earl of Chester? I have heard it maintained that only he can be Prince of Wales who first draws breath son of a reigning monarch; but one recollects the fact that certainly five Princes of Wales were born before their fathers ascended the throne.

A. R. BAYLEY.

SALISBURY, COLLEGIUM DE VALLE.—There was a MS. chartulary of this college among the Phillipps MSS. Can any reader of 'N. & Q.' tell me where it now is?

A. R. MALDEN.

Salisbury.

CARLESS OR CARLOS FAMILY.—Any information respecting the family of Carless or Carlos will be gladly accepted. My present information is of Col. William Carlos, who sat in the oak with Charles II., and died in 1689, leaving

his property to an adopted son, Edward Carlos. The colonel had a son William, born 1643, died 1688, and buried at Fulham, and a brother John, who had a son William living in 1689 (see 'Boscobel Tracts'). The family lived for a long time at a farm called Bromhall, in the parish of Brewood, co. Stafford, and had to be ejected in 1724, as they claimed possession. Please send all information to

(Rev.) F. J. WROTTESELEY.

The Vicarage, Denstone, Uttoxeter.

CORNEY HOUSE.—Can any one tell me where Corney House was? It is mentioned in an unpublished letter from Aaron Hill to Samuel Richardson, the novelist (19 July, 1736):—

"Corney House is much oftener in my thoughts than perhaps you imagine, and it is not without some impatience that I long for the delight of becoming a witness of that friendly and agreeable freedom wherein you.....enjoy a retreat that carries temptation even in description."

CLARA THOMSON.

Solihull School for Girls, Solihull.

### Bylines.

#### THE PLACE-NAME OXFORD.

(9th S. iii. 44, 309, 389; iv. 70, 130, 382, 479.)

MR. SHORE's reply largely consists of irrelevant matter based upon hypotheses that may be true or false. It is hardly necessary to follow him through these digressions. The nature of his arguments may be appreciated by the three points that he specially emphasizes as affecting my contention. They are: (1) the fact (if such it is) that the line from the Cherwell to Binsey was the boundary, "from time beyond the memory of man," between the land of the abbot of Abingdon and "the liberty of Oxford"; (2) that the abbot's court met at Grandpont, which MR. SHORE identifies with Suthanford; (3) that I am "silent as to how the recognized boundaries of the abbey land at Abingdon, if Eoccenford was there, are to be identified with those to which I [MR. SHORE] have drawn attention." As my contention throughout has been, and is, that the boundaries in the 955 charter never touch Grandpont or the Cherwell-Binsey line, it is obvious that these points, even if true, do not affect my position that Eoccenford was at Abingdon. As regards (2), it assumes what is not true—that O.E. boundaries start from the place where a court was held. In (3) I am reproached because I do not show how an identification that I have maintained to be impossible can be made.

All this confusion of thought has arisen through MR. SHORE's assuming that the 955 boundaries represent the Hundred of Horner and not, as they purport to do, the land at Abingdon. He assumes that Ceadwealla granted this hundred to the abbey. Now it has never been proved that private jurisdiction in England is as old as 955, to say nothing of the time of Ceadwealla. As a matter of fact the abbot's jurisdiction over the hundred dated only from a grant of Edward the Confessor ('Chartulary,' i. 465), and not from Ceadwealla.

The point is not whether the boundaries between the abbot's land and Oxford followed the modern county boundary, but whether that line is the one described in the chartulary as the boundary of the Abingdon estate. MR. SHORE assumes the identity of the two, and then uses the identity as a proof that his assumption is true. By a similar logical confusion he tells me that "Nature is against me" when I say that *Geafing lacu* cannot mean "fork-shaped channel." The evidence of Nature merely consists in this, that there is now a fork-shaped channel in the place where MR. SHORE locates this *lacu*. That is, he wrongly interprets *Geafing lacu* as "fork-shaped channel," he finds such a channel, and adduces it as a proof by Nature herself that his explanation is correct. If the identification were correct, the argument would be much like claiming that London Bridge means, despite philology, "stone bridge," because there is a stone bridge at the place known as London Bridge.

After this it is not surprising to find MR. SHORE saying that he will "not traverse any argument based on charters centuries later that are not immediately concerned with these issues." The charter referred to is one year later only in date, and, as I showed in my last letter, goes over the same line as the imaginary Ceadwealla boundaries between Kennington and Abingdon.

That the Abingdon forgers did not consider the Ceadwealla boundaries to include the land between Kennington and Oxford and Binsey is proved by the fact that they deemed it necessary to provide a charter, dated not later than four years after the one upon which MR. SHORE relies, granting to them this land ('Cart. Sax.,' iii. 200). There are also other charters dealing with this district. It is noteworthy that the charter just cited does not mention Eoccenford and the other features that MR. SHORE holds were on the eastern border of this land.

MR. SHORE is wrong in stating that I indicated the thirteenth century as the date

of the fabrication of these charters. That I gave as the date of the MSS. of the chartulary. The charters were, no doubt, forged about the year 1100, the period when most of the forgeries of O.E. charters were made. MR. SHORE's difficulties about the composition of their boundaries in O.E. have, therefore, no existence. The opinion of Joseph Stevenson as to the authenticity of these charters is not likely to have much weight with either philologists or students of O.E. diplomatics.

MR. SHORE expresses a conviction that if there had been a school of Anglo-Saxon at Oxford in the thirteenth century "we should not now be discussing whether the late Anglo-Saxon name Oxeneford or Oxenaford ..... was derived from men or oxen." I cannot answer for the thirteenth century, but the much more important evidence of the preceding century does not support MR. SHORE. The famous Geoffrey of Monmouth in 1129 witnessed a deed relating to Osney Abbey, and was therefore resident in or very near Oxford. This city is represented in his 'Historia Britonum,' x. 4, by a Boso, consul (earl) *de Vado Boum*.\*

It is more to the point to remember that there is here now an efficient English school, in which the older language is scientifically studied. But this and the similar teaching in Cambridge, London, Victoria University, and other places do not protect us from the publication of theories that are incompatible with an elementary knowledge of English philology. No one with such a knowledge would seriously entertain MR. SHORE's notion that Oxenaford and Osanig are derived from Eocce(n). Still less could he believe that *Eocce* means "increased *ken* or kindred," MR. SHORE's latest etymology.

This brings me to the latter part of MR. SHORE's reply, in which arguments against me are, apparently, derived from the representation of West-Saxon *y* (or, to speak accurately, the *i*-umlaut of West-Germanic *u*) by *e* in Kentish. It is obvious that if MR. SHORE were right in assuming that the *ken* of *Eocce(n)* represented such a Kentish *e*, this would afford no evidence whatever that Eoccen-ford was not on this river at Abing-

\* I rather suspect that Geoffrey has, more accurately, evolved Boso from the name of Boar's Hill, so well known to Oxonians. I have not been able to trace the name back to his time, but it was still in the early part of the last century called *Bose Hill* (see Hearne, 'Liber Niger Scaccarii,' pp. 563, 566). This looks like a derivation of the O.E. personal name *Bosa*, the Norman-French (Frankish) form of which was *Boson* (O.H.G. *Boso*, which is also its Latinized form).

don. It is hardly necessary to say that the explanation is grammatically impossible.

The latter part of MR. SHORE's letter is so good an example of the dangers of meddling with questions of philology without having undergone the requisite training that I will briefly examine it. A philologist would know that this change in Kentish is comparatively late in date, and that it is, therefore, impossible that MR. SHORE's imaginary Kentish settlers in the upper Thames valley could have brought it with them. If he were acquainted with the chronology of the change from *u* to *y* (Kentish *e*), he would have doubts as to the possibility independently of the late date of the Kentish change. If, however, he could lay aside these difficulties, he would examine, in the first place, the common words in the Abingdon Chartulary, since their morphology is better known than that of local names. He would find, as he would have expected, that the language has regularly the West-Saxon *y*, not the Kentish *e*, to say nothing of other West-Saxon peculiarities. He would, therefore, waste no more thought over MR. SHORE's theories. But in these columns one is not, unfortunately, addressing an audience with all of whom philological evidence has much weight, and it is, therefore, necessary to examine MR. SHORE's examples further.

The astonishing thing about them is that MR. SHORE has not even taken the trouble to assure himself that they contain the vowel in question. He has simply taken any syllable *ken*, and assumed that it represents an unlauted *u*. The results are what might be expected from such uncritical recklessness. Kennington is derived not from Kentish *ken* = *cyn* (from *kunjo*), but from a distinct name-stem, viz., West-Saxon (&c.) *cēn* (from *kōni*). The *ken* of *Wacenesfeld* has no other basis than MR. SHORE's impossible division of the name. It is the name-stem *wæc* plus the hypocoristic suffix *en*. *Lewkenor* is a compound of the man's name *Lēofeca* and *ora*, and is accordingly recorded as O.E. *æt Lēofecan oran* ('Cod. Dipl.,' iii. 293, 6). The fact that *Chinnor* commences with *ch* in modern English would prove to any one with an elementary knowledge of O.E. philology that there never was an unlauted *u* in it, since that vowel prevented palatalization and its consequences in English. That is why we say *kin*, and not *chin*, for O.E. *cyn*. Here I must leave MR. SHORE and his impossible theories.

With regard to the note of R. B. S., the derivation referred to by him is well known. It is really a creation of the imaginative

Leland in the sixteenth century. It arose from the mistaken notion that *Thamesis*, *Thames*, is a compound of the name of its affluent the Thame and of an otherwise unknown *Ise* or *Isis*. For some strange reason, Leland Latinized the river-name *Ouse* as *Isis*, and this imaginary Isis, now represented by the bogus *alias* of the Thames at Oxford, was accordingly seized upon by him as proof that the river was called the Ouse. In the spirit of his day he proceeded to derive Oxenaford from this non-existent Ouse \* It was left for the seventeenth century to connect this hypothetical Ouse with the Irish *uisce* (not *usque*), and this and the unrelated Welsh *uisc* have in this century been adduced to explain the name of Oxford. These are a few specimens of the nonsense that has been produced by ingenious but ignorant writers in the attempt to prove that Oxford does not mean "the ford of oxen." The name of our great university seems to exercise as fatal an attraction for the unscientific etymologist as the candle does for the moth. W. H. STEVENSON.

'DR. JOHNSON AS A GREEKIAN,' BY GEN-NADIUS (9<sup>th</sup> S. iv. 451, 545).—In a private but anonymous communication your correspondent "C., of Pall Mall" (*sic*), complains that, "in supposing that the Madame Vestris referred to by C. was the person of that name who was born in 1797, I have arrived at an erroneous conclusion." Now, C. had said that "her star did not shine in Johnson's time with the brilliancy of her father's." This could only refer to the daughter of one of the famous family of dancers. It is true that the "person born in 1797" was the daughter-in-law, not the daughter, of one of them; but that, I thought, was a pardonable slip of C.'s. Well, I am now told that "the reference of C. was to another Madame Vestris of an earlier date and of equal reputation in her day." I am further informed in this letter that

"the record of the family is interesting, and MR. MARSHALL will find the details of its members set out in the French biographical dictionary immediately to the left on entering the east door of the Reform Club Library [and only there?]. He will, on perusing the entries under Vestris in this work,

\* See his notes to 'Cygnea Cantio' ('Itinerary,' ed. Hearne, ix. 71). It is greatly to the credit of Hearne's intelligence that he saw that this etymology was wrong, and that Oxenaford meant the ford of oxen (*ib.* iii. 135), although he mistakenly regarded this as an O.E. translation of the Welsh *Rhydychein*, whereas the latter is merely a translation of *Oxena-ford*. It is the regular name for Oxford in the 'Bruts.'



obtain information about the lady to whom reference was made, and he will then be in a position to acknowledge in a further communication to 'N. & Q.' that the phrase of C. was strictly accurate."

Were it not for the challenge conveyed in the last few words, I should have taken no notice of this anonymous letter. But the answer is plain. The other Madame Vestris, mentioned in what I suppose to be the 'Biographie Universelle,' which is not so rare a work as to need the particular instructions given above for finding a copy, must be, I presume, the famous French actress, born 1746, died 1804. This reference is, for other reasons, no more accurate than the former one. C. had said that she was the daughter of Vestris. This lady was nothing of the sort. She was the daughter of no M. Vestris, "preceptor in dancing" or in anything else. She was the daughter of an actor, Dugazon, who had a son and another daughter, both in "the profession." She married Paco Vestris, an indifferent actor, and brother of the famous Vestris, the dancer. But she was in no way related to the dancer. She was a great tragic actress. She never danced. She never taught dancing. She acted at the Comédie Française, and for a short time at the Palais Royal, from 1768 to her death. She was never in London. Johnson was never in Paris. She is not a new fact to me. But she was just as much out of the question as the Madame Vestris who charmed London in the early part of this century, if we may still call it by that name, under the Editor's authority and protection.

JULIAN MARSHALL.

EARLS OF ST. POL (9th S. iv. 169, 293, 386, 444).—I transcribe from Anquetil's history other notes concerning this family. François de Luxembourg, Duc de Piney, lived in the year 1590:—

"Il était arrière petit-fils d'Antoine de Luxembourg, comte de Brienne, et baron de Piney, fils puîné du fameux Louis, connétable de Saint-Paul; sa petite-fille Marie Charlotte porta les biens de sa branche dans la maison de Clermont Tonnerre, et Madelaine-Charlotte-Bonne-Thérèse, fille de cette dernière, dans la maison de Montmorenci, par son mariage avec François-Henri de Montmorenci, comte de Bouteville, connu sous le nom de Maréchal de Luxembourg. Les biens de la branche aînée étaient passés à la maison de Bourbon par le mariage de Marie, petite-fille du connétable, avec François de Bourbon, comte de Vendôme, bisaïeul de Henri IV."—Vol. viii. p. 118, note.

The following note seems to show that the name of one of the branches was Martigues, and not Marigues, as given in another part of the work:—

"Marie de Luxembourg-Martigues était fille de Sébastien de Luxembourg-Martigues, comte, puis duc de Penthievre, du chef de sa mère Charlotte de

Brosse, sœur et héritière de Jean de Brosse, dit de Bretagne, et arrière petite-fille de François de Luxembourg, premier vicomte de Martigues de cette maison, second fils de Thibaut de Luxembourg, sieur de Fienness, frère puîné du fameux connétable de Saint-Pol."—Vol. viii. p. 155, note.

The name of St. Pol is mentioned in the list of nobles who rebelled against the Crown in 1614, under the Prince de Condé and the Duc de Bouillon. John, Count of Brienne, who was King of Jerusalem and afterwards Emperor of Constantinople, might seem from his name to have belonged to this family. But Anquetil says nothing about him.

I think that I ought to call attention to dates. Anquetil says that from Henry of Limbourg, who died in 1280, proceeded the principal families of St. Pol and Brienne. Voltaire speaks of a Count of St. Paul who flourished in the year 1204. John, Count of Brienne, Emperor of Constantinople, flourished in the year 1228. It is clear that there were Counts of St. Paul and Counts of Brienne before the time of Henry of Limbourg, who was Count of Luxembourg through his mother.

E. YARDLEY.

"HOASTIK CARLES" (9th S. iv. 477; v. 16).—The parishioners of Cowling, another parish in Craven, have the story of the floating moon told of them, and are locally well known as the "moo-in-rakers." Stanbury, near Haworth, and Trawden, near Colne, have the cuckoo tale as part of their parochial assets. The same tale, too, is told of Zennor and of St. Agnes people in Cornwall. Of "sacred" Haworth it is said that when the church tower needed heightening the farmers of the parish willingly gave manure to spread round the base of the tower that it might grow the more rapidly. Fearing the vengeance of a certain society on account of this last paragraph, I merely append my initials.

J. H. R.

"MIDDLELIN" (9th S. iv. 416, 495).—This is an expression prevalent in Mid and North Devon as an equivalent for "pretty good" or "fair," and might be the answer to an inquiry as to a person's health, condition or yield of crops, a man's ability as a shot, a hand at cards—in fact, is in every-day use in all circumstances.

W. CURZON YEO.

Richmond, Surrey.

DANDY'S GATE (9th S. v. 9).—This old toll-gate was situated in Jamaica Road, near the north-east entrance to the churchyard of St. James's, and was removed soon after that church was built in 1820. The toll was fourpence, and its payment cleared all gates to Woolwich.

W. T. LYNN.

HAWKWOOD (9th S. iv. 454 ; v. 11).—It is better to say that Byron alludes ironically to Hallam as "much renowned for Greek." His note to his line is as follows :—

"Mr. Hallam reviewed Payne Knight's 'Taste,' and was exceedingly severe on some Greek verses therein: it was not discovered that the lines were Pindar's till the press rendered it impossible to cancel the critique, which still stands an everlasting monument of Hallam's ingenuity."

E. YARDLEY.

"LOWESTOFT CHINA" (9th S. iv. 498 ; v. 12).—Are not some of the divergent authorities quoted by MR. HERBERT B. CLAYTON more or less correct in regard to the painting on what is called Lowestoft china? Very different sorts of ware are thus named ; the best and finest kind has a pure, highly finished and glazed body, which differs in no respect whatever from the choicest Chinese output, and, in that way, is manifestly Oriental. On this body the decorations, including armorials, emblems, and what not, are generally, and to artistic eyes unquestionably, of Oriental execution ; their coloration, its brilliance, harmonies, and design, leave, to me at least, not the least foundation for a doubt about this. I take it that these specimens, of which I have capital instances, are wholly Chinese, made in the Flowery Land to order, so far as regards their armorials, emblems, and the like purely European elements, from drawings sent abroad for the purpose. Several of my plates are enriched with escutcheons which no Chinaman designed and no Englishman reproduced upon porcelain ; the tints are not, except in a general way, heraldic, and as to the drawing of the charges let the heralds who executed them dread the vengeance of the College of Arms. Death could not shield them. On the same plates blossom immortal flowers, gorgeous in colours and gold, and such as no man of Lowestoft or elsewhere in this brumous isle ever painted, at least during the eighteenth century, nor in that manner, at any time before or after. No, not during the nineteenth century, happy as that is in flower painting. As to the Oriental bodies of white ware which Mr. Chaffers could not find at Lowestoft, the probability is that they never existed ; but as to the country being inundated with them in 1802—when the famous factory there came to grief—may I say that it takes many "pots" to overwhelm a country, especially if the factory has long been moribund? On the other hand, there are among my plates and dishes not a few at which—though the bodies may be more or less good and fine, indeed only inferior to the

Oriental porcelain their makers lived to approach—no decent Chinaman would have looked. In no respect are they equal to even moderately fine Oriental porcelain. On these bodies the decorations are manifestly Orientalized, but not Oriental in their coloration, brightness, clearness, delicacy, or finish. These are what the dealers and auctioneers say are Oriental porcelain painted in Lowestoft, or wholly from Lowestoft. The latter assumption is probably the less incorrect ; as to which it is not to be forgotten that other factories than the East Anglian one turned out porcelain which was quite as good, while some shops, especially in later days, when the right clay had been found outside of China, produced bodies which left nothing to be desired, except, perhaps, a slight addition to their toughness. It was in the decorations the defects existed, and therein neither Lowestoft, Nantgarw, Worcester, Bristol, Swansea, nor Derby, was ever fit to hold a candle before artistic eyes when the immemorial art of China was looked at. It is "the seeing eye that profits by seeing." Such was the case with Sir A. W. Franks and Mr. Litchfield.

Apart from all this there is something to be said for a notion to the effect that a Chinese painter or two were imported to Lowestoft to paint on Lowestoft ware. We know of one Tan-chet-qua, or an artist of some such name, who exhibited at the Academy and sat, if it was the same person, to Reynolds himself. It may be taken for granted, however, that if a Chinaman had been imported we should have his name among the records of Lowestoft, which I understand are in existence somewhere. Nor, I fancy, would Lowestoft have been alone in such an importation, say at Worcester, where they strained every nerve to produce colorable imitations of the Celestial ware, or at Derby, Nantgarw, and Swansea. The factory-books and pay-bills of some of these works have been printed, but among them I have not found the name of a Chinese. O.

"A GOOD PENNYWORTH" (9th S. iv. 436, 522).—There was an earlier version of this expression, viz., "Robin Hood's pennyworths":

"Walton the Bayliffe leavyed of the poore mans goods 77<sup>th</sup> att Robinhood's peniworths."—"Cases in the Court of Star Chamber," Camden, 8vo. p. 117.

This is explained by :—

"To sell Robin Hoods pennyworths.—It is spoken of things sold under half their value ; or if you will, half sold half given. Robin Hood came lightly by his ware, and lightly parted therewith ; so that he could afford the length of his Bow for a yard of Velvet."—Fuller, 'Worthies of England,' p. 315.

It would be easy afterwards to leave out all mention of Robin Hood and his methods, and give a "good pennyworth." AYEARR.

HOGARTH'S 'SIGISMUNDA' (9th S. v. 8).—This picture is in the National Gallery. It was bequeathed to the nation by the late Mr. James Hughes Anderdon. See Mr. Austin Dobson's 'Hogarth' (Kegan Paul, Trench, Trübner & Co.), pp. 137 and 299.

ARTHUR MAYALL.

Hogarth's 'Sigismunda' was bequeathed to the National Gallery by the late Mr. J. H. Anderdon in 1879, and is numbered in the catalogue 1046.

G. F. R. B.

ST. EANSWYTH (9th S. iv. 461; v. 8).—MR. JOHN T. PAGE says that recent mention made of the discovery of the relics of this virgin saint at Folkestone "whets his appetite," a remark that suggests a queer sort of taste. Particulars of the whole circumstances may be found recorded in the *Building News*, 3 June and 24 July, 1885; *British Architect*, 26 June, 1885; *Builder*, 27 June, 1885; *Kent County Standard*, 17 July, 1885; *Folkestone Chronicle*, 18 July, 1885, and 2 Oct., 1897; *Maidstone and Kentish Journal*, 20 July, 1885; and *Illustrated Carpenter and Builder*, 24 July, 1885. The story of my "find" was retold in the *Times*, 5 Oct., 1897, and that paper devoted a long leader to it four days later (9 Oct.). There were also articles and letters thereupon in the *Liverpool Mercury*, *Guardian*, and *Folkestone Express*, all for 6 Oct., 1897; *Weekly Register*, 9 Oct., 1897; and the *Morning Post*, 13 Nov., 1897. Probably many other publications contained accounts of what was considered to have been one of the most remarkable antiquarian finds ever made in Kent, but the above list comprises all that my press-cutting agents (Romeike & Curtice) seem to have sent me.

HARRY HEMS.

Fair Park, Exeter.

A description of this reliquary and its discovery is in *Arch. Cantiana*, vol. xvi. pp. 322-6. This account is also reprinted in the 'History of the Parish Church of Folkestone' (Skeffingtons), by the late vicar, the Rev. Matthew Woodward.

ARTHUR HUSSEY.

Wingham, Kent.

CARDINAL WARDLAW (9th S. iv. 498).—The following is taken from the Right Rev. Robert Keith's 'Historical Catalogue of the Scottish Bishops':—

"Walter Wardlaw, of the family of Torrie, in Fife, Archdeacon of Lothian, and secretary to King David II., was consecrated Bishop of the See of Glasgow in the year 1368 (Rymer), yet he is bishop here in the thirty-eighth year of King David II.

('Cart. Cambusk.'), i.e., anno Dom. 1367; but the time of the year, both of his consecration and of the beginning of the king's reign, may adjust this matter. He was Bishop of Glasgow 4 July, anno David II. 39, and 19 April, anno Robert II. primo (Mar.). He was bishop here (Glasgow) in the Parliament at Scone 27 March, 1371 ('Ruddiman against Logan,' p. 398). He was promoted to be a cardinal by Pope Clement VII. anno 1381 (Fordun). We find him Bishop of Glasgow in the sixth year of the said Pope, i.e., anno Domini 1384 (C. Paslet). In the cartulary of Dunfermline, fol. 66, the following paper is to be seen, viz., 'Valterus miseracione divina sancte Rom. ecclesie cardinalis, omnimodo potestate legatī à latere in Scotia et Hibernie regnis sufficienter fulcitus, sub sigillo quo dudum utebamur ut episcopus Glasgauen. 15to die mensis Decembris, Pontificatus Clementis Papae septimi anno octavo. He was bishop and cardinal anno 10 Rob. II. ('Royal Charters'), and 2 January anno Rob. II. 16 (Mar.). Fordun says he died anno 1387; yet we find him (Walter) still alive on 10 April in the nineteenth year of King Robert II., i.e., anno 1389 ('Dipl. et Num.,' c. 27). Bishop Wardlaw with the Bishop of Dunkeld were plenipotentiaries for negotiating a truce with England at Boulogne-sur-mer, in September, 1384 ('Fœdera,' vol. vii. pp. 438-41; and 'Rot. Scot.,' 10 Oct., 8 Ric. II.)."

Henry Wardlaw, a nephew of the above-mentioned Walter Wardlaw, was Bishop of St. Andrews in 1419 and the founder of the University in the city of St. Andrews.

RICHARD LAWSON.

Urmston.

Walter Wardlaw, Bishop of Glasgow, 1368; created a cardinal by Urban VI., 1381; died 1389. At the beginning of the reign of King Robert II. a solemn embassy was sent to Paris, to renew and strengthen the league between Scotland and France. The ambassadors were Sir Archibald Douglas and Walter Wardlaw—the latter soon afterwards raised to the dignity of a cardinal. We are told that he had "taught philosophy with applause in the University of Paris" (Michel, i. 71). I doubt if any complete biography exists. He was, historically, overshadowed by his more illustrious nephew, Henry Wardlaw, Bishop of St. Andrews 1404; founder of the University 1411; died 1440; distinguished for severe morality, and, even more, for bitter animosity towards heretics. During his tenure of office two persons were, with his knowledge, burnt at the stake for heresy—John Resby, an Englishman, 1422; and Paul Crew, a Bohemian, 1432. HERBERT B. CLAYTON.

Sir Henry Wardlaw, of Torrie, in the west of Fife, married a niece of Walter, High Steward of Scotland, and was father of Cardinal Walter Wardlaw, who was consecrated Bishop of Glasgow in 1368. (Walter Wardlaw first appears as Archdeacon of Lothian and secretary to David II., who reigned 1329 to

1370. He was present at the coronation at Scone of the first Stewart king, Robert II. (1370-90), and was made cardinal in 1381. His name is attached to documents in 1389, though Fordoun, the historian, says he died 1387. He was uncle of Henry Wardlaw, Bishop of St. Andrews, who founded the University there in 1410. Besides the copy of the family history mentioned as being at one time in France, it is said there was another at Torrie, brought down to the close of the fifteenth century. See Millar's 'Fife, Pictorial and Historical,' 1895. J. L. ANDERSON. Edinburgh.

HEADING TO A CHAPTER OF THOMAS À KEMPIS (9th S. iv. 538).—"Ama nesciri" is not, I think, to be found as a heading to any chapter of the 'Imitation,' but it occurs in l. 34 of chap. ii. bk. i.: "Si vis utiliter aliquid scire et discere, *ama nesciri* et pro nihilo reputari." The phrase is a quotation from St. Bernard's third sermon on the Nativity (St. Bernard, 'Opp.' tom. i. p. 782, ed. Mabill., Paris, 1690): "Tu ergo, qui Christum sequeris, absconde Thesaurum. Ama nesciri, laudet te os alienum, sileat tuum." The phrase became a proverb among the brothers of common life. Further information as to the use of the phrase will be found in the notes to ch. ii. bk. i. in the edition of the 'Imitation' by C. Hirsche (Berlin, C. Habel, 1891).

J. A. J. HOUSDEN.

[Similar replies acknowledged.]

'THE BOOK OF PRAISE,' &c. (9th S. v. 28).—I cannot give any better reference than my memory, but I believe that Matthew Arnold made the disparaging remark which was quoted, the occasion being a lecture at Oxford delivered in his capacity of Professor of Poetry.

WM. H. PEET.

ANKER-HOLES OR ANCHORITES' CELLS (9th S. iv. 519).—Sir Walter Besant, in his 'Westminster,' said that an anchorite had been appointed at Westminster. The statement was made from an unpublished document of apparently the reign of Henry IV. (1399-1413).

The late REV. W. SPARROW SIMPSON directed attention to this statement, and asked through 'N. & Q.,' 8th S. viii. 408, where the "unpublished document" was to be seen. No reply was given, and I now repeat the question, possibly with better success.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THAMES TUNNEL (9th S. iv. 419, 467; v. 35).—The tone of MR. CHARLES COBHAM's note is certainly rather surprising. The opinion of

Ralph Dodd imputed to me is even more surprising—in the form quoted. That Dodd was a man of ideas, and only of ideas, I venture to think there can be very little doubt. MR. COBHAM certainly does not even attempt to make him anything else. If he had any other stock-in-trade than ideas, how did it happen that the tunnel from Gravesend proved such a failure? It is ridiculous to think that the Board of Management was entirely to blame. Dodd's original estimates were absurdly inadequate. When he appeared in the direct conduct of the work he was absolutely ineffective. It took some years of pottering and wasting money to show that he was incompetent, even in the essentials of the working scheme. Brunel was a man of different calibre. It is rather surprising to find him mentioned with Dodd. The canal scheme came to nothing; the London dock scheme was futile. What are the achievements of Dodd (not of other people) on which MR. COBHAM would lay stress? It is to no purpose to argue about the value of ideas. Some of Dodd's (one notably, about the London water supply) were sound enough. But his performances were scarcely great enough to warrant the erection of a statue to his memory anywhere outside the kingdom of Barataria, where ideas reigned supreme.

GEORGE MARSHALL.

Sefton Park, Liverpool.

ENIGMA BY W. M. PRAED (9th S. v. 26).—A short article on 'Sir Hilary's Prayer,' by Mr. S. T. Whiteford, will be found in *Longman's Magazine*, December, 1882. The solution suggested was "Adieu," and as used alternatively, "A Dieu" and "Aide Dieu." Several other solutions were also offered by correspondents in the following February issue of the same magazine, viz., "Restrain," "Heart Ease," "Pension," "Good-night," "Farewell," &c. The editor, however, adds an expression of his opinion that it is doubtful if any of the solutions suggested will be accepted as final.

WM. H. PEET.

"QUAGGA" AND "ZEBRA" (9th S. v. 3).—I have no knowledge of the Bantu languages, with the exception of a very superficial acquaintance with Kiswahili, which I picked up at Zanzibar, and I cannot therefore say how far MR. PLATT's derivation of *quagga* may be correct. But with regard to *zebra*, MR. PLATT has been deceived by Isenberg. There is no such word in the Amharic language, though Isenberg has it in his 'Dictionary.' It is, in fact, a ghost-word, and the only reason for its spectral existence is that Isenberg in his missionary schools was called on

to translate elementary treatises in history and geography, and transliterated the English *zebra* into Amharic characters. So far as I know, there is no Ethiopic word which has any relation whatever to *zebra*. I can speak with some authority, for many years ago my regretted friend the late Bernard Quaritch supplied me with an interleaved copy of Isenberg's 'Dictionary,' on which I entered every Amharic word contained in the vocabularies consulted by Dillmann when compiling his 'Ethiopic Lexicon.' This involved careful research through every page and column of the 'Lexicon.' Nor do I think the Abyssinians know anything about the zebra. During three years' residence in the country I never heard of its existence, nor is it mentioned by Mr. W. T. Blanford in his 'Observations on the Geology and Zoology of Abyssinia,' 1870. Sir W. Cornwallis Harris, who was a great hunter and a distinguished naturalist, is also silent on the subject of the zebra in the 'Remarks on the Geology, Botany, and Zoology of the Highlands of Southern Abyssinia,' appended to the second volume of his 'Highlands of Ethiopia,' 1844. In conclusion, I may add that Amharic is not only the Court and official language of Abyssinia, but that it is the language of every Abyssinian in the southern and western provinces of the country. In Tigré, in the north-east, a distinct language is spoken, called Tigrîña, which is much more nearly akin to the old Ethiopic than Amharic is.

W. F. PRIDEAUX.

"DAN" CHAUCER (9th S. v. 27).—In the song "Now, Robin, lend to me thy cow" (*vide* Chappell's 'Old English Ditties') occurs the line

Dan Cupid is her master's name.

JOHN T. PAGE.

West Haddon, Northamptonshire.

When referring to Chaucer as "the morning star of song," Tennyson may have had in mind the lines of Plato beginning,

Ἄστὴρ πρὶν μὲν ἔλαμπες ἐνὶ ζώοισιν ἔφως,  
and of Shelley,

Thou wert the morning star among the living, &c.  
Besides Sir John Denham we have, nearly a hundred years later, the tribute of Thomas Campbell,

Chaucer, our Helicon's first fountain-stream,  
Our morning star of song, that led the way,  
using the identical words appearing in 'A Dream of Fair Women.' R. B.

ST. MARY'S, MOORFIELDS (9th S. iv. 511).—Under this heading it may be interesting to

note that a full-page engraving depicting 'Midnight Mass at St. Mary's, Moorfields, on Christmas Eve,' appeared in the *Illustrated London News* of 11 Jan., 1862. The picture shows more than two-thirds of the interior of the edifice, looking towards the high altar whereat the mass is being celebrated. A couple of inches of letterpress accompany the engraving, from which I extract the following:—

"St. Mary's, Moorfields, which is situated at the corner of East Street, Finsbury Circus, was opened in 1820. It has an embellished entrance façade, in the pediment of which are sculptured two figures kneeling at the cross. The interior is handsome—indeed, it may be called superb. The semi-circular altar-wall, behind a screen of marble columns, has a large painting of the Crucifixion, by Aglio, an Italian artist, executed in what is called mezzofresco. This great scenic picture is well shown by a subdued light from the roof, and its effect is very fine. On the ceiling are painted the Virgin Mary, the infant Jesus, the four Evangelists, and a series of paintings of events in the life of the Saviour."

St. Mary's is further characterized as "an edifice which stands next to the Cathedral of St. George amongst the [Roman Catholic] places of worship."

An engraving which shows the front of St. Mary's is contained in 'London and its Environs in the Nineteenth Century' (First Series), 1827. It is drawn by Thos. H. Shepherd, engraved by Thos. Barber, and dedicated to the Duke of Norfolk.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"MARQUÉE" (9th S. iv. 499).—The word was apparently unknown to the upholsterer of the seventeenth and the first half of the eighteenth century, although he was often called upon to "uphold" the portable canvas tent, the equivalent of our modern "marquee," when the *ménage* of outdoor life was an important factor in the society of those and preceding times. But the portable pavilion was superseded by the more permanent structure, which, though retaining the name, possessed nothing of the outward appearance of the original gaily stained pavilion or field tent; so that the use of the "marquee," so far as this country is concerned, may be assumed to have begun when that of the canvas pavilion had been abandoned for the more solid fabric of wood, &c., instances of whose use occur about the time to which Mr. W. P. COURTNEY's extract alludes, namely 1774. The Pavilion in Hans Place ('Old and New London'), for instance, was originally built as a model for the Pavilion at Brighton. The Brighton Pavilion, purchased by George IV., then Prince of Wales, in 1800,

was commenced in 1784, and completed in 1787; and the Queen's Pavilions in the gardens of Buckingham Palace, at the Royal Naval Exhibition, and on similar occasions are late instances of the superseded royal tent. The arms of the Company of Upholsterers are, On a chevron three roses, between three tents royal, two and one, the Company dating from 1627; and a tent royal, or pavilion—Randle Holme thus uses the alternative—appears to have been an appurtenance exclusively of royalty, whereas a “marquée” appertained to a French marquis, a title employed for the first time in the reign of Louis le Débonnaire, in the ninth century, so that it would be *à propos* of the question to learn when the marquée was first known in France. Randle Holme, in his ‘Armory’ (1688), certainly does not mention the term in his list of “several names given to these Moveing Houses” (bk. iii. ch. xii. p. 449). A *marquise*, Anglicized “marquee,” was originally, according to Littré, a marchioness's tent, and a marquis, an officer or prefect of the marches, would, doubtless, not expect the marquise to share the hardships of a “field-bed” life. A public-house sign of the “Royal Pavilion” occurs at No. 217, Vauxhall Bridge Road, and there is a “Royal Tent” in the Old Court suburb, while the “Royal Tent” again was the trade sign of an upholsterer in Red Cross Street, Southwark, in 1780 (Banks Coll. Shop-Bills). The last, at all events, of these three had its birth probably in the frantic popular joy which attended the Restoration of Charles II. in 1660. On May 29 in that year a very magnificent tent was erected on St. George's Fields, when the Lord Mayor and Aldermen met the king, and the former, having delivered the City sword to his Majesty, had the same returned with the honour of knighthood. A sumptuous collation had been provided, in which the king participated (J. G. Gough, ‘London Pageants,’ 1831, 8vo.). But on such occasions as this, within the period alluded to, we do not encounter the use, I think, of the word “marquee.”

J. HOLDEN MACMICHAEL.

Under the date 1783 I find the form *marquise*, “under a marquise or tent, taken from the British” (Conway's ‘Life of Paine,’ 1892, vol. i. p. 197). What does this same word mean in the following?—“La voiture s'arrêtant sous la marquise du perron” (‘Père Goriot,’ p. 78, my edition).

JAMES HOOPER.

AN UNCLAIMED POEM OF BEN JONSON (9<sup>th</sup> S. iv. 491; v. 34).—Dryden, in his prologue to ‘The Tempest,’ speaking of Fletcher

and Jonson as imitators of Shakspeare, says:—

One imitates him most, the other best.  
If they have since out-writ all other men,  
’Tis with the drops which fell from Shakspeare's pen.

This is not quite fair to Jonson, for Shakspeare has taken something from him. I think that Jonson shows most genius in ‘Every Man in his Humour.’ This play is conspicuous for humour and the drawing of character; but its plot is so faint and feeble as to be hardly perceptible. The style of the prose in which the play is chiefly written is simple and good, and in this respect often contrasts favourably with the turgidity of Shakspeare. ‘Every Man in his Humour’ was produced before ‘The Merry Wives of Windsor’ and ‘Twelfth Night’; and anybody who reads the three plays must see the likeness between Master Stephen Slender and Sir Andrew Aguecheek. There are other resemblances.

E. YARDLEY.

**SALADIN AND THE CRUSADER'S WIFE** (9<sup>th</sup> S. iv. 538).—The tomb of the Crusader and his devoted wife, referred to by MR. LAWSON, is in the chantry of a church at Cowarne, a market town and parish of Herefordshire, and near Paucefort Court, a “fair house” built (says Camden) *temp.* Henry III., at Hasfield, in Gloucestershire, by Richard Paucefort, who in 1248 had a grant of the manor, where his ancestors were possessed of fair lands in the Conqueror's time. Burke opens the Paucefort pedigree with Geoffrey or Galfrid de Paucefort, steward of the household to King John, who married Sybilla, daughter of William de Cantelupe, Lord of Aston Cantelo, Barwick, and Chilton Cantelo, and sister of William Cantelupe, Lord Cantelupe, Seneschal Regis.

I have somewhere seen that it was a Sybilla who sent her couped hand to the infidels to ransom her husband, who was called Grimbald; but even if he were really a Geoffrey or Galfrid—if, as MR. LAWSON seems to show, tradition indicates Saladin as the infidel who held De Paucefort prisoner—the date of Saladin's death, 1193, and the date of marriage with Sybilla de Cantelupe, 1209, do away with the possibility of this being the Sybilla. And supposing a former wife of Geoffrey or Galfrid to have been the heroine of the story, why was the later wife left entirely unmemorialized, whilst the effigy of the former wife lay beside his own?

Had it not been for that mention of Saladin, too, and in the absence of other

data, one might have supposed it to have been a later crusade, and have attributed the act of sacrifice to Sybilla, daughter and heir of the lord of the manor of Crickhowell, co. Brecon, who was wife of that Sir Grimbald, the first so named in the pedigree, who in 1281 obtained a charter for market and fair at Cowarne, and who may have followed Edward I. to the Holy Land in 1270. In a roll of that reign he bears Gules, three lions rampant argent, he "having received the lions from Sir Edward Bohun, who had knighted him."

Duncumb's 'Hist. of Herefordshire' (Brit. Mus. press - mark 2064 d.) has a very interesting account of the ruined effigies at Cowarne, and, I think, mentions Eustachius Pauncefort, who held one-fourth part of a knight's fee at Cowarne as early as 1109. I have an impression that Cowarne is sometimes called Much-Cowarne, unless that is the name of a mansion.

(Mrs.) C. LEGA-WEEKES.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.* Edited by Dr. James A. H. Murray.—Vol. IV. *Glass-coach—Graded.* By Henry Bradley, Hon. M.A. (Oxford, Clarendon Press.)

A DOUBLE section of Dr. Murray's monumental dictionary brings the fourth volume—the issue of which is superintended by Mr. Bradley—within measurable reach of completion. The part, which includes 3,675 words, illustrated by 15,816 quotations, is noteworthy as containing "three of the most important words of the Teutonic vocabulary, *go*, *God*, and *good*," which words, with their compounds and derivatives, occupy nearly a quarter of the space of the section. A curious history is narrated of the word *glee*=entertainment, play, sport, &c. This word is wanting from the other Teutonic languages. After presenting itself with great frequency in many different forms, it seems after the fifteenth century to have been rarely used, and by the beginning of the eighteenth was spoken of by Phillips as obsolete, while Johnson considered it a merely comic word. Pope, however, it should be noted, employed it twice in the 'Dunciad,' and Shakespeare, an instance from whose 'Timon' is advanced, once uses *gleeful*. A characteristic use of it is made in the version familiar to us of "A frog he would a-wooing go," in which occur the lines—

As they were in glee and a-merry-making,  
A cat and her kittens came tumbling in.

The date of this we do not know.

We find, to our surprise, *gleek* at cards used as equivalent to the French *brelan*: "A mournful of aces and a gleek of queens." *Glenarry*, as the name of a cap, is not found earlier than 1853. Some interesting comments are made on the verb *glide*. A happy instance of the use of this word is furnished, we think, by Lodge—

With hair that gilds the water as it glides—  
where the play on *gilds* and *glides* is possibly intentional. *Globe*, for a spherical body, is not found before the middle of the sixteenth century. An interesting comparison is suggested between the word *gloaming*, familiar in Scottish verse, and *glooming*, used, with a certain sort of anticipation of Milton, by Spenser in

A little glooming light, much like a shade.

Some interesting historical information is naturally found under *glove*. See the quotation from Gay concerning the claim for a pair of gloves by one kissing a sleeper. We should have expected to find an instance of *gnome*=goblin, dwarf, earlier than Pope's 'Rape of the Lock,' but can cite none. Among innumerable meanings of *go* as a substantive we find a *go* of brandy only a hundred years old. The word as applied to the measure containing the liquid is a few years older. Under *goat* we find one definition to which we object as inadequate. *Goat* is said to signify a licentious man. This is wrong, and is a mere euphemism. The meaning is a libidinous man, and even an excessively libidinous man, a lecher, and no weaker phrase should be employed. *Licentious* is broader and more varied in meaning. It is rarely we find the occasion for a comment of this kind. The references, too, are sometimes too vague. Under *goal*, advanced as of difficult etymology, we find, "Fick *Idg. Wb.* ii.," which is sufficiently enigmatical to puzzle us. Again, under *gown* we find, "Fick's *Idg. Wb.* ii. 281." Votaries of golf may be interested to know that the name is of obscure origin, but will find no final decision as to the way in which it is to be pronounced. The earlier forms of orthography seem to favour the now fashionable pronunciation of *golf*. The information concerning *goliard*, *goliardic*, &c., is worthy of study. Under *good luck* we would fain have had Milton's

Good luck befriend thee, Son, for at thy birth  
The fairy ladies danced upon the hearth.

The articles on *gooseberry* and *gossip* may be consulted with great advantage. We hail with much contentment the progress that is being made with this all-important work.

*Nooks and Corners of Shropshire.* By H. Thornhill Timmins, F.R.G.S. (Stock.)

MR. TIMMINS is continuing his pleasant and conscientiously discharged task of illustrating with pen and pencil the beauties, natural and architectural, and the antiquities of Wales and the Welsh borders, and has followed 'The Nooks and Corners' of Pembrokeshire and of Herefordshire by the 'Nooks and Corners of Shropshire.' His drawings are well executed, and the work will commend itself warmly to the inhabitants of this delightful county. Our own knowledge of Shropshire is slight. About forty years ago we accompanied the late Thomas Wright, one of the first of English antiquaries, to Ludlow, his birthplace, and Shrewsbury, and explored with him the Roman remains of Uriconium. Memories, pleasant though sadly remote, are summoned up as we turn over Mr. Timmins's agreeable pages. Of the quaint architecture of Shrewsbury he gives many striking pictures. Ludlow Castle, the scene of 'Comus,' is presented in more than one aspect, and there are views of Wroxeter with its quaint church and the remains of Uriconium. Bridgnorth, one of the most picturesque and ancient of Western towns, is

duly depicted, as are a hundred other spots of interest or beauty. In addition to the illustrations, which speak for themselves, there is a sensible map. Proof of the attraction of the book is found in the loughing—alas! vain and fruitless—to revisit the land of the Severn with which it inspires us.

*Modern Spain.* By Martin A. S. Hume. (Fisher Unwin.)

A MELANCHOLY tale is that Major Hume has to tell in the account of 'Modern Spain' he contributes to the "Story of the Nations Series." A hundred and ten years in all are covered by his work, which begins in 1788 practically with the accession of Charles IV. and ends in 1898 with the loss of Cuba. It is a story of unbroken calamity and trouble, due partly to the bigotry and untrustworthiness of her people and partly to the ambition of her neighbours. If a brighter outlook now exists, it is because of the spread of education and, the writer holds, because of the loss of colonies, the control of which was beyond her power. "A return to the days of Fernando or even of Isabella II. is as impossible now as a return to the despotism of the Philips." We are glad to hear such opinions, though the utterance fails to carry conviction. In the pauses between successive records of calamity our author gives us interesting information concerning literature and the stage. We are thus told that Marquez, the celebrated actor, the victim of Ferdinand VII., did for the Spanish stage of the close of the last century and the beginning of the present what Garrick had at an earlier date done for the English. He did, in fact, much more, the obligation of the English stage to Garrick being less than is generally conceived. A great share in the decadence of the Spaniards is attributed to the wasteful and unproductive expenditure on the public services, an evil which no Spanish government has dared to tackle. Each change of government means an entire change of the administrative staff from the Prime Minister to the doorkeeper. "Empleomania" Major Hume calls this, a word coined from the Spanish *empleo*, of which Dr. Murray takes no notice. This work may be studied with advantage and interest, and is one of the best of the series to which it belongs. Major Hume, who is the editor of the 'Calendar of Spanish State Papers,' is a recognized authority on Spanish subjects. His book, which is dedicated to the Duke of Wellington, is illustrated by some forty portraits of scenes and celebrities. The spelling is in some cases eccentric. Has Major Hume any authority for speaking of Pozzi di Borgo?

*The Age of Johnson (1748-1798).* By Thomas Seecombe. (Bell & Sons.)

To the series of "Handbooks of English Literature" edited by Prof. Hales has been added an excellent volume by Mr. Seecombe. In spite of its claims in art, which are indisputable, the eighteenth century has incurred the charge of dulness, chiefly, it appears, on account of the absence of romanticism and imagination from its poetry. From this charge our author is at some pains to defend it. It is certain that the age which produced Gray and Collins, and included Blake and Burns, cannot be ignored in any estimate of British poetry. No less certain is it that in the highest lyrical gifts it is as inferior to that of Milton and the Cavalier poets as it is to the age of Byron, Shelley, Wordsworth, Coleridge, and Keats. The appearance of Blake's poems while the

influence of Pope and his 'Ars Poetica' was supreme Mr. Seecombe himself holds to be "one of the greatest anomalies in literary history." The vindication of an age which counted in its ranks men such as Swift, Pope, Sterne, Walpole, Johnson, Goldsmith, and Burke, to say nothing of minor writers, is, of course, superfluous, since none will attack it. Its taste in poetry and the question as to the rank in poetry of Pope and his school are open to be contested. Mr. Seecombe has supplied an admirable volume to an excellent series. His biographies are models of condensation and accuracy, and his book may be read with pleasure and studied with advantage.

*Social Chess.* By James Mason. (Horace Cox.)

MR. RUSKIN, who up to his death took a keen interest in chess, suggested fifteen years ago the publication of a selection of pretty and easily read games, with varied openings, for the delight and advantage of amateurs. This idea Mr. Mason has carried out. After some preliminary matter, interesting enough in itself, we come upon 131 games, almost all brilliant, the longest of which extends to no more than about thirty moves, while in some mate is declared in eight. When such a result is possible, great inequality of play is naturally to be expected. Every variety of popular lead is illustrated, and we have fine games by old friends such as Staunton, Boden, Burden, and Blackburne, as well as Morphy, Mac Donnell, and such later players as Steinitz, Tschigorin, Winawer, and Zukertort. This handsome and instructive little volume should have a place in every chess library. It will be invaluable to beginners, but its service is not limited to such.

*History of the Taxes on Knowledge: their Origin and Repeal.* By Collet Dobson Collet. With an Introduction by George Jacob Holyoake. 2 vols. (Fisher Unwin.)

THIS book should be read by all who take an interest in the progress of the Press of this country, for it contains a history of the part played by the society of which Mr. Collet was secretary—the Association for the Repeal of the Taxes on Knowledge—in freeing the English Press from all taxation.

Newspaper readers of the present day can hardly realize how, until past the middle of the present century, the British Press was hemmed in all round by restrictions. The measure passed by Mr. Spring Rice in 1836 consolidated the existing Press into something like a guild. "The members of the guild were protected by the Stamp Office in their monopoly of news; but the Stamp Office gave this protection in order to preserve the revenue, not in order to enforce the law."

Mr. Holyoake—who in his interesting introduction makes reference to the great services rendered by John Francis—tells us how paper-makers were hampered in their business by the officers of the Excise; how any one who attempted to publish a paper containing news without a stamp was liable to have all his presses broken up, his stock confiscated, and he and all persons in his house to be imprisoned; and even a reader found with an unstamped paper in his possession was liable to a fine of 20s. Mr. Holyoake relates that when he published, during the Crimean War, *War Chronicles* and *War Fly Sheets* the Inland Revenue officers purchased six copies as soon as each number was out, and thus he incurred fines of 120s.; and that when the last warrant was



issued against him he was indebted to the Crown 600,000*l*. Besides these he had issued the *Reasoner*, incurring fines of 40,000*l*. a week.

Such was the state of the law when, in 1849, the crusade was commenced to free the Press. Mr. Collet's narrative states that John Francis was first in the field, his plan of action being to attack the three taxes, the Advertisement Duty, the Compulsory Stamp, and the Paper Duties, one by one, while Mr. Collet's Association dealt with them collectively. The repeal of the Paper Duties was contemplated by Sir Robert Peel in his celebrated Budget of 1845, but he hesitated whether to free glass or paper, and consulted the learned botanist Dr. Lindley, whose arguments in favour of the former were so conclusive that glass got the benefit and paper had to wait; but for this decision there would have been no "Palace of Glass" in 1861. Dr. Lindley afterwards rendered good service to paper-makers by being among the foremost to show the quantity of fibre available for the manufacture of paper in the common furze. Mr. Collet's record was not written until he was over eighty; he died 27 December, 1898, at the age of eighty-five. Mr. Holyoake is now the last survivor of those who joined the movement in 1849, and we cordially thank him for the careful way in which he has edited this narrative of his old friend. It is interesting to note that with the commencement of the present year the Austrian newspaper tax ceased to exist. The tax was a farthing on every copy printed.

*Aids to the Poor in a Rural Parish.* By T. N. Brushfield, M.D., F.S.A.

DR. BRUSHFIELD has reprinted from the *Transactions* of the Devonshire Association a paper on the above subject read last August at Great Torrington. It completes the cycle of subjects gleaned from the parochial records of East Budleigh, and constitutes a remarkable contribution to the social and ecclesiastical history of the county of Devon. The present portion overflows with matter of keen interest to antiquaries, and we only regret that considerations of space forbid our dealing at any length with matters which are of far more than local importance. The most advanced student of social life will find abundance of things worth attention and study.

*Whitaker's Naval and Military Directory and Indian Army List, 1900.* (Whitaker.)

WE have here another of those works of reference for which the publishing house of Whitaker is renowned. Like other publications of the same firm, it aims at once at comprehensiveness and concentration, and, as investigations prove, it accomplishes its purpose. The name of every officer on the active list of the British and Indian Army is given, together with the dates of his birth, commission, and appointment. So ample and trustworthy is, indeed, the information supplied, that some of the sleepy publications which have monopolized the field will have to waken and stir themselves. Our own investigations have been remunerative in every case.

*Shakespeare-Bacon: an Essay.* (Sonnenschein & Co.)

THE banner of folly is never allowed to lie long in the dust. So soon as one champion of dulness drops it another raises it aloft. The anonymous author of this pamphlet tries once more to show

that Bacon wrote Shakespeare's plays. We can only quote 'Gulliver' concerning the set of artists very dexterous in finding out the mysterious meanings of words, syllables, and letters, "For instance, they can discover a close-stool to signify a privy council, a flock of geese a senate, a lame dog an invader," and so forth. In supplying these parallels, not always too savoury, Swift might have had in prophetic view our modern readers of ciphers and discoverers of anagrams.

A LARGE-TYPE edition, in crown octavo, of Dr. Moore's Oxford text of the 'Divina Commedia' will be published at once at the Clarendon Press. It will contain a few emendations and corrections, and a revised index of proper names by Mr. Paget Toynbee. A volume of notes by the Rev. H. F. Tozer is in preparation, and should be in the hands of Dante students in little more than a year and a half from the present time.

### • Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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H. T. B.—The 'Spiritual Quixotte' was by Richard Graves or Greaves (see Halkett and Laing's 'Dictionary of Anonymous and Pseudonymous Literature,' p. 2477). 'Letters on the English Nation' (*ib.*, p. 1447) is said to be by Batista Angeloni, a Jesuit who resided many years in London. Translated from the original Italian by the author of 'The Marriage Act: a Novel.' [By John Shebbeare.] This appears to be your book. The second edition is, however, dated 1758.

R. S. ("Beak," a Magistrate).—Columns have been written on this subject. We can only advise you to consult 'Slang and its Analogues,' Barrère and Leland's 'Dictionary of Slang, Jargon, and Cant,' 'The English Dialect Dictionary,' and, of course, the 'H.E.D.' The origin of the phrase is practically unknown. Should these references not prove enough, cf. 'N. & Q.' 4th S. x. 65, 137; xii. 200; 8th S. iv. 409; v. 14, 192.

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LONDON, SATURDAY, FEBRUARY 3, 1900.

## CONTENTS. — No. 110.

NOTES:—R-Metathesis in O.E. 81—The Wooden Horse, 82—Mr. Bernard Quaritch—The Taxes on Knowledge, 83—The New Century—The Beginnings and Ends of Centuries—The Royal Dublin Fusiliers, 84—"Manatee"—"Gavel" and "Shieling"—"This maid no elegance"—Recollections of Blackburn, 85—Cinderella—Campbell and Keats—Taste, 86.

QUERIES:—"Hugin"—"Hun-barrow"—Classical Word for "Headore"—Armorial—Depreciation of Coinage—Salmon Disease—Sir Henry Carey—Lady Shoemakers, 87—Card-marches—Men wearing Earrings—Pond Farm, Leicester—"Jesso"—Dr. J. G. Morgan—Whiskers—"Every bullet has its billet"—Devizes—Beezeley—Old Wooden Chest, 88—"Africaner"—Lyttelton's 'Dialogues of the Dead'—Teesdale—London Church Registers—Arms on Bar Gate, Southampton—"Naming the Baby"—Aldebright, Rex Norfolkis—Walthamow Church Bells—Rate of the Sun's Motion—"Charlotte Temple," 89.

REPLIES:—The Jubilee Number, 89—Field-Marshals in the British Army, 90—General Lambert in Guernsey—Father Gordon, 91—"The Dukes"—Rogers's 'Ginevra'—The Surname Morcom—"By the haft"—"Anchylostomeasis"—Heraldic, 92—"The Energetic Old Man"—"The Christian Knight"—Nursery Rhymes—Bellringers' Rhymes—Danish Place-names in the Wirral, 93—"King of Bantam"—Prime Minister—Church in Canterbury—Henry Cavendish, 94—"Wound" for "Winded"—"Horse-bread"—"Brotherhood of Fools"—A Voltaire Engraving—Scott's Dialect, 96—Guilt Mayor—Cowper—"To Priest," 96—Poet Farnell—Sir Johns—"Argh"—"Sock"—Les Détenus, 97.

NOTES ON BOOKS:—Campbell's 'Balmorino and its Abbey'—Budge's 'Egyptian Ideas of the Future Life' and 'Egyptian Magic'—Temple Scott's 'Works of Swift'—Weston's 'Sir Gawain and the Green Knight'—Perkins's 'Wimborne Minster'—'The Hampstead Annual.'

## Notes.

## R-METATHESIS IN O.E.

THE absence of the W. Saxon *Brechung* in such O.E. words as *berstan*, *ðerscan*, *fersc*, *ærs*, *berst*, *ærn*, and *hærn*, is explained by Sievers ('A.-S. Gram' § 79, Anm. 2) by the fact that the group *r* + consonant, before which in W.S. Germanic *e* becomes *eo*, and Germanic *a* = O.E. *æ*, becomes *ea*, is in these words a secondary development, and due to metathesis. Metathesis is considered as a late process, which did not come into play until the *r* + consonant *Brechung* process had passed away. (Cp. Sievers, *loc. cit.*, and Bremer, 'Relative Sprachchronologie,' *Indogermanische Forschungen*, iv. Bd. p. 29). There can be no doubt that by placing metathesis later than *Brechung* we are able to explain the forms already mentioned, nor, indeed, can they be accounted for on any other assumption. On the other hand, as Sievers points out, the forms *iernan*, *earn*, *beornan*, show *Brechung*, although the *r* + consonant group is in their case, as in that of the former class of words, due to metathesis. These forms have not, so far as I know, been explained.

The only way out of the difficulty, apparently, is to assume an early period of

metathesis, which preceded consonantal *Brechung*, and consequently *i*-umlaut. I believe this first metathesis was Anglo-Frisian, whereas the later process was purely English. It may be mentioned here that the later metathesis is later than the original change of *-an* to *-on*, as is evident from the forms *born*, *orn* = *\*ronn*, *\*bronn*, from earlier *\*rann*, *\*brann* (Sievers, § 65; Bremer, *loc. cit.*). This latter change took place in the continental period and affected East Frisian as well as English. (See Siebs, 'Fries. Spr.' Paul's 'Grundr.', vol. i.; cf. also Bremer, p. 16, &c., and Pogatscher, 'Lautlehre d. griech. und latein. Lehnworte in Altengl.', p. 109.) O. West Frisian, on the other hand, has *land*, *nama*, compared with E. Fris. *lond*, *noma*.

There is also a second period of change of *an* to *on*, which is English alone. I propose the following scheme of development for, let us say, Germanic *\*ran*- in Anglo-Frisian. I assume three varieties for the oldest Anglo-Frisian: 1. *\*ron*-, 2. *\*ræn*- (which early became *ran* again), 3. *\*arn*-, with metathesis. It will be convenient to follow each type separately:—

1. *\*Ron*- was before *i*-umlaut; it underwent the second (English) process of the metathesis and became *orn* (*born*, &c.).

2. *\*Ræn* differentiated into *\*ærn* and *\*ran*; *ærn*, due to the second (English) metathesis, remained, being later than *Brechung*; *\*ran* became *ron* in the English period (cf. *hron*, 'Erf. Gloss.', 146).

3. *\*Arn*, the form with first metathesis, became *\*ærn* by the common Anglo-Fris. change of *a* to *æ*. This *æ*, being of continental origin, underwent, of course, the (English) process of *Brechung* to *ea*; from this type, therefore, we get *earn*, &c. Above suggested scheme may be diagrammatically expressed thus:—

|                                |   |                                                                                                           |
|--------------------------------|---|-----------------------------------------------------------------------------------------------------------|
| Germanic<br>*ran=Anglo-Frisian | { | 1. *ron (first change of an to on)=O.E. orn ;<br>(by second metathesis).                                  |
|                                |   | a { *ærn (second metathesis,<br>therefore no Brechung).                                                   |
|                                |   | 2. *ræn . O.E. { *ran, later ron (second change<br>of an to on).                                          |
|                                |   | β {                                                                                                       |
|                                |   | 3. *arn (first period of metathesis, earlier<br>than Brechung) = O.E. *ærn, then,<br>with Brechung, earn. |

The three types may be regarded as due to dialectal differences in Anglo-Frisian. The second type (*\*ræn*) survives in the earliest English; cf. *hraen*, Erf. *raen*, 400; *rendegu*, Erf. 1137; *meteren*, in a Kentish charter (Sweet, 'O. E. T.', p. 440, Charter 313). The further development of this type also appears in the old glossaries; *uunaern*, Ep. Erf. 1040. The other variety of type 2 occurs in *hron* (where *o* is due to a late English change from *a* before *-n*), Erf. (Ep. *hron*) 146. This word

appears as *horn* in Corpus 267, which form belongs apparently to type 1, produced by late metathesis. Dieter ('Ueber Sprache und Mundart der ältesten engl. Denkmäler,' Göttingen, 1885, pp. 51-53) has given a list of the metathesized forms in Epinal and Corpus which appears to be complete, and in this connexion cf. also Zeuner, 'Sprach. d. kentschen Psalters,' § 45. But the whole question of metathesis in O.E. and Angl.-Fris. requires investigation. What is needed is a complete account of the process, with a classification of forms according to dialect and period (*i. e.*, whether due to first or to second metathesis). Further, the distribution of metathesized forms in all the modern English dialects must be determined, and the distinction observed between the early and the later processes. This should be done, not only for the metathesis of *r* and *l*, but also for that of *sk* (*ks*). The forms *tusk*, *ask*, &c., have long been explained by the assumption of a second metathesis, of course much later than that of *r*. A special investigation of the development of the O.E. *-sc* forms, based upon very copious material, has convinced me that *tusk*, &c., cannot be explained in this way, for the simple reason that what evidence there is seems against such a change as that of *ks* from earlier *-sc* back to *sk* ever having occurred. In the mean time I hope that some one, with more leisure than I at present have, will take up the suggestion contained in this article. I believe that such an investigation would establish the reality of the three types, *\*ron*, *\*raen*, and *\*arn*, which I have postulated, and would also prove the existence in Anglo-Frisian of the early process of metathesis prior to *Brechung* and *i*-umlaut.

HY. CECIL WYLD.

University College, Liverpool.

#### THE WOODEN HORSE.

THERE is an illustration of the wooden horse in Jacques Callot's 'Les Misères,' which was published in Paris in 1633; but it is uncertain when that punishment was first introduced into the French army. Littré assigns no date, and simply describes the *cheval de bois* as "pièce de bois qui, taillée en arête et mise sur des tréteaux, servait à une punition de soldat." Nor is it clear when the wooden horse first came into use among British troops, but it is mentioned in the Articles of War of 1640. Carlyle, treating of events in England in 1649, alludes to the punishment, and adds:—

"Do military men of these times understand the wooden horse? He is a mere triangular ridge or

roof of wood, set on four sticks, with absurd head and tail superadded; and you ride him bare-backed, in face of the world, frequently with muskets tied to your feet,—in a very uneasy manner!"

Immediately after the Restoration the wooden horse became a very frequent punishment for military delinquents, as War Office records attest, and it is noteworthy that the allusion to it in 'Hudibras' is in part iii., which was not published until 1678:—

Worse

Than managing a wooden horse.

Canto iii. l. 212.

In that year (1678) a new wooden horse was provided at Rochester at a cost of forty shillings. The price, however, varied, and in 1701 the Coldstream Guards secured one for seventeen shillings and sixpence. It was thought that a cavalry man, from his acquired habits of gripping by his thighs, knees, and calves, would be able to find some relief, so the punishment was used almost exclusively for infantry, and in order to counteract any effort for relief it was often the sentence of a court-martial that four muskets, or a heavy shot, should be fastened to each of the culprit's heels. His hands were also tied behind his back.

By way of exciting the ridicule of spectators it was sometimes ordered that the culprit should sit with his face to the horse's tail, or that jugs, or cups, or other articles be suspended about him as indicating the nature of his offence, or that a written scroll stating his crime be pinned to him; and there are two instances on record of putting a petticoat on him, one a sentence for cowardice, the other for beating and ill-treating his wife.

In Callot's illustration four men are shown on one wooden horse, each man with his hands tied behind his back. In Fleming's 'Deutsche Soldat,' 1726, there is an illustration showing three men on one horse, and their hands are not tied.

The duration of the punishment was from half an hour to three hours, sometimes one day only, sometimes every day for a week. Some punishments in our army fell into a sort of partial disuse before being finally discontinued—that is, they remained in use at a few stations only; and the wooden horse, like the "strappado," "neck and heels," and the "picket," fell into disrepute, as it was found to injure its victims so severely that many of them had to be at once discharged from military service.

Grose states that the remains of a wooden horse were standing on the parade at Portsmouth in 1760, but it must not be inferred that the punishment had wholly ceased before

that date. Knox, in his 'Journal of Campaigns, 1757-60,' mentions a case of its infliction within that period, and such works as 'Cautions and Advices,' 1761, speak of the punishment as still in use.

Smollett makes Crabshaw exclaim: "And yet I've been worse mounted, that I have—I'd like to have rid a horse that was foaled of an acorn" ('Sir Launcelot Greaves,' vol. i. chap. viii. p. 166, London, 1762). This passage must have been in Scott's mind when he wrote of the "colt foaled of an acorn" ('Old Mortality,' chap. iv.). W. S.

#### THE LATE MR. BERNARD QUARITCH.

As no formal notice has appeared in 'N. & Q.' chronicling the death, on 2 Dec. last, of the "Napoleon of booksellers," be it my privilege to put one on record. The note will also serve as a pendant to my recent article on 'Some Record Book-Prices' culled from his penultimate circular. My sole literary intercourse with the deceased bibliophile was in 1889, when, in reply to a query of mine anent an early copy of the 'Legenda Sanctorum' belonging to a friend, I received the following courteous letter, which explains itself:—

22 August, 1889.

SIR,—The 'Legenda Sanctorum' mentioned in your letter is probably one of the numerous editions of the Latin text which were printed on the Continent between 1470 and 1490, and which are not in request unless when illustrated with woodcuts. I should not care for the book at all unless it be in English and printed by Caxton.

Your obedient servant,  
BERNARD QUARITCH.

The book was afterwards disposed of for 1*l*.

The subjoined leaderette is worthy of reproduction here:—

"The death of the Napoleon of booksellers has aroused world-wide regret and interest. The announcement that Mr. Quaritch was in his eighty-second year has also caused considerable surprise. For so daring were his plans of campaign, and so energetic were his methods of carrying them out, that it was difficult to realize that he was not youthful as well as enthusiastic. Yet it is a far cry to the year 1847, when this naturalized British subject, hailing from Prussian Saxony, left the service of the late Mr. H. G. Bohn and began business on his own account. His little shop in an alley off Leicester Square speedily became famous, for Mr. Quaritch was not only a Nimrod in the hunting of rare books, but by his catalogues he showed how thoroughly he understood the art of displaying his wares. Nor will lovers of Victorian poetry ever forget that Mr. Quaritch was the publisher of the early editions of FitzGerald's 'Omar Khayyam,' a poem which is only now 'coming to its own.' About 1860 he removed to Piccadilly, but his operations were limited to no

city or country. He had the art of selecting men as well as books, and became the most noted book-buyer in the world, eclipsing all previous names. The French booksellers found their Waterloo at the famous Didot sale, when he met and beat them. And if he could give nearly 5,000*l*. for one volume, he in 1882 expended 32,000*l*. when the Sunderland Library was sold, and about the same time was the largest purchaser at the Hamilton and Beckford sales. At the recent Ashburnham sale his bill amounted to nearly 40,000*l*. Apart from his particular vocation, Mr. Quaritch was a notable man. He was the founder of the Society of Bibliophiles known as 'Ye Sette of Odde Volumes,' and his friends included all book-lovers from princes and princesses to the humblest of students. What effect his disappearance from the auction-room will have upon book-prices remains to be seen. Of late his presence at a sale cheered the heart of sellers of rare books. For if he had not a commission to purchase, he was always willing to 'buy and hold,' and practically every copy of the Mazarin or Gutenberg Bible has for many years past fallen to his bid. In some special departments his knowledge may be equalled, but it will be almost impossible to find a successor who shall possess that combination of qualities which rendered Mr. Quaritch the despair of his rivals, the marvel of his epoch."

Amongst Mr. Quaritch's book-loving and book-buying friends could be numbered Prince Leopold, Mr. Gladstone, and Lord Rosebery. But was he himself an author? Did he combine the not unusual rôles of bookmaker and bookseller? A book publisher he was, for, in addition to the work alluded to in the above excerpt, he also issued Anglo-Turkish and Anglo-Arabic dictionaries and manuals; but beyond his valuable and interesting notes to his circulars, I know of no original production of his pen, nor am I aware that he ever contributed a line to 'N. & Q.' Curwen's 'History of Booksellers' will for ever remain incomplete until some editorial hand adds a chapter on the prince of modern booksellers. J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

THE TAXES ON KNOWLEDGE. (See *ante*, p. 79.)—The review of Mr. Collet's book in the *Athenæum* of 20 January and *Notes and Queries* of the 27th has brought to my recollection the prosecution in 1836 of John Cleave, who had a shop in Shoe Lane, not far from Hatton Garden, where I carried on my business as news-vendor. John Cleave published *Cleave's Police Gazette*, and for some time, as I remember, the shop was watched by the police. None of the papers was to be seen, and the officers had great difficulty in tracing the plan of Cleave in getting his publication into the country. Next door to his shop was an undertaker's, and by a friendly arrangement made with him Cleave used to have the



parcels put over the wall at the back of the house, and *these were placed in coffins*, directed to a mutual friend, who was in the secret, who forwarded them to their various destinations. This went on for some time, until the neighbours were at a loss to make out the continued exit of these coffins always at a particular hour each week. The stratagem was discovered, Cleave was imprisoned, and the paper died a natural death. At one time for a short period several papers published a *stamped* and an *unstamped* edition, the latter to be forwarded in parcels, the former free by post. This occasioned a great amount of trouble to newsvendors, and frequent blunders were made. The view then taken was that it would be better to keep the penny stamp on all; but further thought convinced me that freedom from the tax altogether was the right step. I am glad to see that in Mr. Collet's book recognition is paid to the valuable service rendered by my old friend John Francis in the fight for the freedom of our Press. I knew him from his boyhood when he was an apprentice at Marlborough's newspaper office in Ave Maria Lane, and remember his becoming the publisher of the *Athenæum*, and was present at his funeral, when I rode in the same carriage as Mr. Collet. James Grant, in his 'Newspaper Press,' vol. iii. p. 306, refers to Cleave, and frequent mention is made by him of John Francis and the part he took in the agitation against the Advertisement and Paper Duties.

I have maintained, and always shall maintain, that more credit is due to Francis than has ever been given for his exertion and toil in bringing about the abolition of the taxes on the Press.

Hornsey Rise.

PETER TERRY.

#### THE NEW CENTURY.—

When the sixtieth minute is ended

The clock at last strikes one;

When the hundredth year is expended

The century's course is run.

WALTER W. SKEAT.

THE BEGINNINGS AND THE ENDS OF CENTURIES.—It will be noticed that in my note (*ante*, p. 41) on 'The Beginning of the Twentieth Century,' col. 2, l. 21 from bottom, I inadvertently wrote A.D. 1 instead of B.C. 1. I profit by the opportunity of correcting this to offer a few remarks on the dates of the beginnings and ends of earlier centuries. As there has been so much extraordinary misunderstanding about the date of the end of the present century after the Christian era, it may be well to define also those of the beginnings and ends of the centuries before

Christ. Now the date of the Christian era as we actually use it (a use which cannot now be displaced, though it is not the actual date of the birth of Christ) is 31 December, B.C. 1, or a week after the traditional Christmas Day. It follows that the year B.C. 1 (the year immediately preceding A.D. 1) is the first year before the Christian era, and B.C. 100 the hundredth, so that the first century before Christ began on 1 January, B.C. 100, and terminated on 31 December, B.C. 1, just as the first century after the Christian era began on 1 January, A.D. 1, and terminated on 31 December, A.D. 100. In like manner the second, third, fourth, &c., centuries before the Christian era began on 1 January, B.C. 200, 300, 400, &c., and terminated on 31 December, B.C. 101, 201, 301, &c., and the second, third, fourth, &c., centuries after the Christian era began on 1 January, A.D. 101, 201, 301, &c., and terminated on 31 December, A.D. 200, 300, 400, &c., till we come to the nineteenth, which began on 1 January, 1801, and will terminate on 31 December, 1900, so that the twentieth will begin on 1 January, 1901. W. T. LYNN.

P.S.—In my former note (*ante*, p. 41, col. 2) it would make the meaning clearer to insert after the words "years more" (l. 5 of second paragraph) "from the date of the Incarnation."

[We can insert no more on this subject.]

THE ROYAL DUBLIN FUSILIERS.—An article in the *English Illustrated Magazine* (Christmas number) in praise of the Royal Dublins is to some extent misleading. It quotes from Macaulay the well-known passage: "At this moment the valour and genius of an obscure English youth [meaning Clive] turned the tide of fortune"; and then it adds that the Royal Dublin Fusiliers were the chief instrument by which Clive turned it. This passage leads one to suppose that Clive had with him an Irish regiment known as the Royal Dublin Fusiliers. But this was not the case. Further on, speaking of the gallant act of self-sacrifice by which Clive's life was saved at Arcot, it says: "Lieut. Trewith, of the 102nd, deliberately leaped forward and received in his own heart," &c. This passage leads one to suppose that Clive had with him at Arcot a king's regiment known as the 102nd. But this was not the case. The European soldiers that Clive had with him belonged to the old Madras European Regiment, whose distinguished history was written by one of its officers, Brigadier-General Neil, who was in command of the 1st Battalion—the celebrated Madras Fusiliers—when the regiment was

ordered to Bengal in 1857. This book, the full title of which is 'The History of the Madras European Regiment by a Staff Officer,' may doubtless be consulted at the British Museum. The original Madras European Regiment consisted of three battalions, which were entirely in the service and pay of the Honourable East India Company. The 1st Battalion were the Fusiliers; the 2nd Battalion was the European Light Infantry, and was generally known as the 2nd E.L.I.; the 3rd Battalion was known as the 3rd Europeans. In 1859 these three battalions were transferred from the service of the Honourable E.I. Company to the service of H.M. the Queen. The 1st Fusiliers became the 102nd; the 2nd E.L.I. became the 105th; and the 3rd Europeans became the 108th. The old Madras European Regiment was not an Irish regiment, though it had a good proportion of Irishmen in it. It was principally recruited in London; men from all parts of Great Britain and Ireland knew where to go if they wanted to enlist for Indian service. Nearly thirty years later the 102nd and the 103rd, i.e., the old Madras Fusiliers and the old Bombay Fusiliers, were linked together and called the Royal Dublins.

FRANK PENNY, LL.M.

Fort St. George.

"MANATEE."—It is curious to find in so exact a work as the 'Encyclopædia Britannica' the statement, *sub voce* 'Manatee,' that the name of this animal is derived from the Latin *manus*, "in allusion to the hand-like use which it makes of its fore-limbs." This vulgar error was exposed last century by Father Gili, whose judgment upon it has been confirmed by such philologists as Humboldt (in his 'Travels') and Von Martius ('Beiträge zur Ethnographie und Sprachenkunde America's,' Leipzig, 1867). The 'Encyclopædic Dictionary' was misled by the 'Britannica,' but the 'Century' adopts the more scientific theory of the word, viz., that it is Haytian, and adds, I do not know on what authority, that it means "big beaver." Von Martius makes it signify *Weiberbrust*, "woman's breast," which one would prefer to believe, because it fits in with the mermaid fable.

JAMES PLATT, Jun.

ROBERT BRUCE.—This, from a letter dated Cape Town, 6 December, 1899, and published in the *Daily Telegraph* on 26 December, seems worth preservation:—

"An interesting Scottish relic was produced at the Cape Town banquet. Capt. Bruce, of Her Majesty's ship *Monarch*, now at Simon's Bay, sent

a locket containing a piece of the cloth of gold and a fragment of the coffin in which King Robert the Bruce was enshrouded in 1327. Three only of these lockets are extant to-day. Her Majesty the Queen possesses one, Lord Elgin, also a Bruce, another, and Capt. Bruce, a lineal descendant of King Robert, the third."

It is almost needless to say there are no legitimate male descendants of King Robert Bruce, nor, indeed, of his grandfather the "Competitor."

JAMES DALLAS.

THE WORDS "GAVEL" AND "SHIELING."—I beg leave to enter a protest against at least two of the assumptions made in Mr. ADDY's remarks on 'The Origin of the English Coinage' (see *ante*, p. 29). It is much to be wished that he would let philology alone, and allow his arguments to rest upon historical facts only.

There is no connexion at all between A.-S. *gafol*, tribute, a derivative of the verb to give, and A.-S. *geafel*, *gafel*, a fork, which is allied to our modern E. *gaff*. The former is neuter, and the latter is feminine. All the arguments based upon this supposed identity of two wholly unrelated words are not only worthless, but make the reader suspect that there is too much special pleading.

So, again, we are told that a *shieling* is "usually of one bay," which has nothing to do with the matter. *Shieling* is obviously related to Icel. *skjöl*, Dan. *skjul*, and means precisely "shelter," from the Idg. root *skeu*, to cover, the -l being a suffix. But our *shilling* is from a root *skil*, where the l is radical. They are totally different words, involving different gradations, and that is why the vowel-sounds are different. Bad philology ought to be a thing of the past.

WALTER W. SKEAT.

EPITAPH: "THIS MAID NO ELEGANCE."—The late Bishop Fraser seldom visited Warrington without asking to see the epitaph of Margaret Robinson, who died December, 1816:—

This maid no elegance of form possess'd;  
No earthly love defil'd her sacred breast;  
Hence free she liv'd from the deceiver man;  
Heaven meant it as a blessing; she was plain.

See the 'Reminiscences of the Rev. William Quekett, M.A.' RICHARD H. THORNTON.  
Portland, Oregon.

SOME RECOLLECTIONS OF BYGONE BLACKBURN.—In the *Blackburn Times* for 2 December, 1899, there was published an account of a long interview which a representative had with an old Blackburnian, and two or three of the latter's recollections seem to me worthy of being repeated in 'N. & Q.'

The school which he attended, now over seventy years ago, was situated in Chapel Street. It seems to have been built on a graveyard, for not infrequently the flooring was removed and graves dug, even while the children were at their lessons. At the funerals, however, the scholars were not present.

The church-tax, first levied for the building of the parish church, was a great hardship to the poor people, many of whom did not earn more than five or six shillings a week by hand-loom weaving. Of course it was very unpopular, and numerous attempts were made to evade it; but the authorities were obdurate, and many a poor man was "sold up." Dr. Whittaker was vicar at the time of the Chartist agitation, and a Chartist named Preston challenged him to preach from a certain text. The doctor accepted, and a great congregation assembled to hear him. The sermon is supposed to have been one of the finest ever delivered in the church, and it amazed and confounded the Chartists, their principles receiving a blow from which they never recovered in Blackburn. It was the custom in those days for many of the congregation, after leaving the church, to assemble outside the neighbouring "Old Bull" Hotel to listen to the clerk of the church, who, standing on some riding stones, would announce the cattle sales fixed to be held in the locality during the coming week.

When a funeral was about to take place some intimate friend of the bereaved family would, on the previous day, go round the neighbourhood inviting friends and acquaintances to attend the obsequies. Consequently large numbers of people were generally present, and on assembling at the house of mourning, each one, on being admitted, would slip a shilling into the hand of the nearest female relative of the dead person. This custom was known as "presenting." Before proceeding to the churchyard a great quantity of spiced ale would be consumed, and, as hearses were very seldom used fifty or sixty years ago, it was quite a familiar sight to see the coffin-carriers staggering along in a state of intoxication, scarcely able to support their burden.

CHARLES H. STIRRUP.

CINDERELLA.—According to a note in the 'Reminiscences of an Old Bohemian,' the absurd notion of a glass slipper did not originate with Perrault (or his son):—

"*Vair* is the word in Perrault's tales, not *verre*. Glass slipper is simply a blundering translation. Yet learned men have been found, who, upon the assumed existence of perfectly flexible glass that

could be woven into shoes and garments, have victoriously shown, to their own satisfaction at least, that the glass industry in our days is far less advanced than it was in the dark ages. It is to an unlucky substitution of *Κάμμος* for *Κάμλος* in the Greek text that we owe the spoiling of one of the most obviously intended and most beautiful similes in the New Testament."

The latter reading was given by Fielding in one of his novels ('*Amelia*'?).

B. D. MOSELEY.

Burslem.

CAMPBELL AND KEATS.—I am not aware whether any one has pointed out a singular resemblance between a passage in Keats's '*Lamia*,' part ii., towards the end, and some well-known lines in Campbell's '*Rainbow*.' Keats writes:—

Do not all charms fly  
At the mere touch of cold philosophy?  
There was an awful rainbow once in heaven:  
We know her woof, her texture; she is given  
To the dull catalogue of common things.

Who does not at once recall Campbell's two stanzas?—

Triumphal arch, that fill'st the sky  
When storms prepare to part,  
I ask not proud Philosophy  
To teach me what thou art.  
When Science from Creation's face  
Enchantment's veil withdraws,  
What lovely visions yield their place  
To cold material laws!

The date of '*Lamia*' is 1820. I do not know that of Campbell's poem.

C. LAWRENCE FORD, B.A.

Bath.

RUSKIN ON TASTE.—In '*Modern Painters*,' vol. i. part i. sec. i. chap. vi., we read:—

"This, then, is the real meaning of this disputed word. Perfect taste is the faculty of receiving the greatest possible pleasure from those material sources which are attractive to our moral nature in its purity and perfection. He who receives little pleasure from these sources wants taste; he who receives pleasure from any other sources has false or bad taste."

Ruskin's definition of perfect taste is excellent; but in the next sentence he stumbles over the very thing he is trying to avoid, namely, the vulgar distinction between so-called good taste and bad taste. If there were a man who had perfect taste, it is probable that he would not receive pleasure from any but the proper sources. But such a being would sit apart on a mountain top, while his most daring mortal emulator could climb only a short distance above the plain. According to Mr. Ruskin, therefore, as they cannot but receive pleasure from sources other than those specified by him, men are at the same time endowed with good taste and bad taste.

This, of course, may be explained by saying that a man may have good taste as regards one subject and bad taste as regards another. But there are no such qualities. One must have either some taste or no taste. He who receives pleasure, though it be ever so little, from "those material sources which are attractive to our moral nature in its purity and perfection" has taste, though in a very small degree; and as the pleasure increases so the taste advances towards perfection. So when the new moon appears it is no more than a thin crescent; but as the nights roll on it gradually grows larger until the orb is complete. On the other hand, he who receives no pleasure from these sources has no taste; but he does not have bad taste, however much pleasure he may receive from other sources, for taste, being a moral quality, cannot be bad. It may be dissolved by other pleasures, but it is still taste, and, if the menstruum be removed, remains undegenerate, just as sugar, though melted in water, is still sugar, and will crystallize in its former purity if the water be evaporated. One could have understood Mr. Ruskin had he said, He who receives little pleasure from these sources has little taste; he who receives no pleasure from them has no taste, or, if he have any, it is dissipated by pleasure derived from other sources.

CHARLES S. BAYNE.

Glasgow.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HURGIN."—In Mrs. Ewing's 'Lob Lie-by-the-Fire' the expression is used "like a great hurgin bear." In the north of Yorkshire people speak of "a great origin lad," the epithet implying that the lad is fat and unwieldy. Can anybody suggest an etymology?

A. L. MAYHEW.

Oxford.

"HUN-BARROW."—In the addenda to Dartnell and Goddard's 'Glossary of Wiltshire Words' the word *hun-barrow* is said to have been used in the sense of a tumulus in the south part of the county. I should be glad to hear of any other instance of the use of the word in England. We may perhaps compare E. Fris. *hüne* (a giant) and *hünen-bed* (a barrow or cairn); see Koolman's 'Dictionary,' and Grimm's 'Teutonic Mythology' (tr. Stallybrass), ii. 522.

A. L. MAYHEW.

CLASSICAL WORD FOR "HEADSORE."—What is the word (Greek or Latin, I think) used, with metaphorical application, to signify the reverse of a plague spot in the human body, i.e., a *headsore* into which all that is pernicious and evil in it flows of organic necessity? I think it occurs in some Greek play to express the term and "finis" of every kind of evil in some connexion or other.

J. M. Oxford.

ARMORIAL.—Eyton, in his 'Antiquities of Shropshire,' vol. iii. p. 103, mentions the following coat of arms as having been in existence in the church of Claverley, Shropshire, at the end of the seventeenth century: "Gules, on a fesse between three bucks' heads cabossed or, three bugle-horns strung sable." Can any of your readers say to what family these arms belonged?

G. S. PARRY, Lieut.-Col.

DEPRECIATION OF COINAGE.—Can any of your correspondents inform me at what date and in what country the earliest depreciation of the coinage took place in mediæval Europe? Oresme writing in 1373 describes coins as something "noviter adinventæ." Our earliest depreciation in England was in the reign of Edward I.

W. W. C.

THE SALMON DISEASE.—The salmon disease, or "fungus" as the local term goes, is virulent in the Tay and its tributaries this year again. It is pitiable to see the sick fish lying in quiet corners near the bank covered with the growth, some so diseased that they lie quiet even when the water is stirred beside them. Is there any mention of this disease in sporting or other books before 1840? What book makes the earliest mention of an epidemic among salmon?

S. F. H.

Perth.

SIR HENRY CAREY, KNT., afterwards first Lord Falkland, was M.P. for co. Hertford from 1601 to 1622. In the Parliament 1604-11, when certain vacant seats were under discussion, we read, "9 Nov., 1605. Sir Henry Carey—Captive. To stand still as a Burgess. Resolved, not to be removed" ('Commons' Journals'). Where and by whom was Sir Henry Carey taken prisoner? How long did his captivity last? He was present again in the House before the close of the session of 1607.

Leigh, Lancashire.

W. D. PINK.

LADY SHOEMAKERS.—In Mrs. Gaskell's pretty character sketch 'My Lady Ludlow,' at the beginning of chap. ii., we are told that my lady "would not sanction the fashion of

the day, which, at the beginning of this century, made all the fine ladies take to making shoes." Some further account of this curious freak of fashion would be interesting.

JAMES HOOPER.

Norwich.

#### CARD-MATCHES.—

"My Lord Temple, as vain as if he was descended from the stroller Pindar, or had made up card-matches at the siege of Genoa, has resigned the Privy Seal, because he has not the Garter."

What is the meaning of these mentions of Pindar and of the siege of Genoa? The sentence occurs in Horace Walpole's letter to Montagu of 17 November, 1759 (Cunningham's ed., vol. iii. p. 266). The 'H.E.D.' gives: "Card-match—a piece of card dipped in melted sulphur."

H. T. B.

**MEN WEARING EARRINGS.**—Can any one explain why some working-men, especially navvies, wear earrings? W. CURZON YEO.

Richmond, Surrey.

[Is there not a belief that earrings are good for the sight?]

**POND FARM, LEICESTER, AND WHITEBROOK FAMILY.**—William Whitebrook, who was born about 1716 and married about 1750, was in the last-named year in possession of a farm known as Pond Farm, near Leicester. I shall be glad of any information upon the following points: (1) The exact location of Pond (? Pound) Farm, which was the largest in the southern vicinity of Leicester; (2) the name of the parish in which it was situated; (3) the dates—the exact dates, for those I give are only approximate—of the birth and marriage of the William Whitebrook named; (4) whether he was its tenant or owner.

W.

**"Jesso."**—What are the meaning and origin of this word, and what books give an account of "the lands of Jesso" mentioned in Barclay's 1808 'Dictionary' in connexion with the word 'Continent'?

H. J. B.

**DR. JAMES GORDON MORGAN.**—Could any of your correspondents give information regarding the descendants or family of Dr. James Gordon Morgan? He took the degree of M.B. at Cambridge (St. John's College) in 1806. He afterwards practised medicine at Barnstaple, in Devonshire. He married an heiress, Ann Douglas, by whom he had a numerous family. The eldest son is registered as baptized there: "William Archibald Morgan, 23 Dec., 1813"; and a daughter Jean, 14 May, 1823, also born at Barnstaple.

ALEX. FORBES.

**WHISKERS.**—In a notice in the *Saturday Review* of 13 January of Mr. M. H. Spielmann's work, 'The Hitherto Unidentified Contributions of W. M. Thackeray to Punch,' it is said:—

"On one very trifling point we think that Mr. Spielmann is under a misapprehension. 'It is curious and characteristic,' he says, 'that Thackeray, who illustrates his own text' (in which there is mention of whiskered guardsmen), 'has drawn the warriors with moustaches only.' Now, an old dictionary defines a whisker as 'a tuft of hair on the upper lip of a man,' and we take it that these terms were not properly differentiated even as late as 1846. 'Beard' used to be a word of quite generic signification. We still keep the old nomenclature when we speak of the whiskers of a cat."

With the note that in 'Pendennis,' which was in course of publication in 1849-50, the immortal Major certainly indicates that he knows what a moustache means—and that in the sense in which it is used to-day—I would ask whether anywhere outside the *Saturday Review's* "old dictionary" whiskers have been considered the equivalent.

A. F. R.

**"EVERY BULLET HAS ITS BILLET."**—In what song do these words occur?

E. MEIN.

[It is assigned to King William III. See 5th S. viii. 68. We have before us a copy of the song 'Ev'ry Bullet has its Billet,' by H. R. Bishop. This refrain occurs in each verse. The song is described as sung by Mr. G. Smith at the late Theatre Royal, Drury Lane, in the opera of 'The Circassian Bride.']

**DEVIZES.**—What is the origin of this name? I have recently come across an old Act of Parliament, "anno vicesimo quarto" of George II., "for repairing the road leading from West Lavington to the Devizes,"

A.D. 1750.

H. Y. POWELL.

Bayswater.

[See 1st S. vii. 11; 5th S. x. 115, 417; and particularly 7th S. vii. 491.]

**BEEZELEY.**—In Warner's 'Collections for Hants,' 1795, vol. i. p. 88, I find, "Beezeley five miles East from Petersfield"—no more. I presume this must have been a Sussex hamlet since disappeared. Information as to it and its etymology I would esteem a favour.

F. C. BEAZLEY.

Fern Hill, Oxtou, Birkenhead.

**OLD WOODEN CHEST.**—I should like to ask your readers if any of them have yet come across an old chest cut from a length of solid tree trunk about whose age there is a well-founded opinion. Along with St. Augustine's chair there was found at Stanford Bishop such a chest, but I have not seen any account of it from which its age has been gathered. Is it, or may it with the chair be, assigned to the seventh century? In our parish church here

in Hooe we have a chest like that at Stanford Bishop. I conjecture it to be of Saxon make of the eighth century. I shall be glad to have light on the subject. J. J. NEWPORT.

"AFRICANDER": "AFRIKANDER."—Why have the English newspapers disfigured Afrikaner by putting that ugly letter *k* instead of the *c*? Does it mean a different person? In the *Outlook* for 7 October, 1899, p. 279, I find, "The feeling among the Cape Colony Afrikaners." Would our English papers confuse us by putting Afrikaner to this, and so make one wonder whether a new people is intended? RALPH THOMAS.

LYTTLETON'S 'DIALOGUES OF THE DEAD.'—An Earl of Angus and a Duke of Argyll figure in one of these dialogues. I should be glad to have these two noblemen identified. H. T. B.

TEESDALE.—Can any of your readers help me in tracing the whereabouts of four letters, dated 1657, which were formerly in the possession of Mr. H. W. Teesdale, of 6, Frederick's Place, Old Jewry? They were purchased by him at a sale at Sotheby's in July, 1887. Mr. Teesdale died the following year, and his relatives and executors know nothing of the documents beyond the fact that he made the purchase, and it is conjectured that he gave or sold the letters to some one interested in antiquarian and historical matters. If any friend of the late Mr. Teesdale could throw a light upon the matter would he kindly communicate with me? A. FEA.  
Mill Hill, N.W.

LONDON CHURCH REGISTERS.—Can I procure, through the medium of 'N. & Q.,' a list of all the churches in London and its suburbs whose registers have been printed? P. E. CLARK.

ARMS ON THE BAR GATE OF SOUTHAMPTON.—Will some reader be so kind as to give me an account of the coats of arms on the Bar Gate of Southampton? ALFRED F. CURWEN.

'NAMING THE BABY.'—Can one of your correspondents kindly tell me where I can obtain a poem bearing some such title as 'Naming the Baby'? It relates to the difficulty of selecting a suitable name for a child. WILLIAM ANDREWS.

Hull Press.

ADELBRIGHT, REX NORFOLCIÆ.—Where can information be obtained as to this king, who, according to Geoffrey Gaimar, was of Danish origin, and was the father of Or-

ville? In Gaimar's 'Chronicle' he is said to have died at Thetford, and to have been buried at Colchester. Is he mentioned by any other author? There is a brief allusion in Brewer's 'Phrase and Fable,' but without authorities. W. G. B.

WALTHAMSTOW CHURCH BELLS.—There is a very fine peal of bells at Walthamstow, in Essex, and some of them, I am informed (very ancient ones), are called the "robber's bells." Nobody seems to know the origin of the name. Can any campanological reader of 'N. & Q.' enlighten us? R. CLARK.  
Walthamstow.

RATE OF THE SUN'S MOTION.—Can MR. LYNN, or any of your astronomical readers, inform me what is the exact time which the sun takes in his apparent diurnal motion to move through the distance of his own diameter? Or, in other words, what time elapses between the first appearance of the rim of his disc above the horizon and his last contact with it? It is said that this period, whatever it is, lies at the base of the Babylonian horology. A. SMYTHE PALMER.  
S. Woodford.

'CHARLOTTE TEMPLE: A TALE OF TRUTH.'—Can any readers of 'N. & Q.' kindly indicate name of publisher, with date of issue, of the book bearing this title? CECIL CLARKE.  
Authors' Club, S.W.

### Replies.

#### THE JUBILEE NUMBER. (9th S. iv. 533.)

IF MR. HUGHES will look again carefully at the previous lists he will find that some of the information he desires has already been given, e.g., E. F. Rimbault (9th S. iv. 412); Gastros was E. Ventris (9th S. iv. 375); A. E. B. was A. E. Brae, and A. B. R., A. B. Rowan (9th S. iv. 412). With respect to some of the others, I may add that J. S. (Doncaster) is my friend John Sykes, M.D., F.R.C.P., F.S.A., J.P., still living there, in his eighty-fourth year. J. O. W. H., I believe, was the Rev. J. O. W. Haweis (now deceased), father of the Rev. H. R. Haweis. Not a few of the names have passed into the 'Dictionary of National Biography,' e.g., J. A. Giles, d. 24 September, 1884; J. R. Walbran, d. 7 April, 1869; Jonathan Eastwood, d. 5 July, 1864. J. M. (Oxford) was probably J. Macray. One J. M. was Joseph Maskell (9th S. iv. 374); another was J. Manuel, of Newcastle-upon-Tyne. Perhaps MR. PICKFORD may be able to identify the

Oxonienſis of 1850. The Rev. Wm. Denton died 2 January, 1888; the Rev. Sir William H. Cope, Bart., died in 1892; Wm. Bell, Ph.D., died at Bonn in 1868 (4th S. ii. 529).

The Rev. William Major Kingsmill, who was mentioned as one of the few surviving contributors to the first volume of 'N. & Q.', died on 13 January. He was a son of the Rev. Henry Kingsmill, B.A., of Southampton and Kilkenny, was of Jesus College, Cambridge, and was ordained in 1848 to the curacy of Tothill Fields. For the last thirty-five years he had been Rector of Bredicot with Tibberton, Worcestershire. W. C. B.

The late George William Skyring, a contributor to the first volume of 'N. & Q.', was the only son of Commander William George Skyring, Royal Navy, who, when in command of H.M. surveying vessel *Ætna* (six guns), was on duty in one of the rivers on the west coast of Africa, and was killed by a native in the year 1833 or 1834. Mr. George William Skyring was born in the year 1831, was educated at King's College School, London, and was admitted to a partnership in the firm of Stilwell & Sons, then of 22, Arundel Street, Strand, in the year 1858. He died on 15 August, 1866, at Hampstead, greatly beloved by all who knew him. His remains lie in Abney Park Cemetery.

JOHN PAKENHAM STILWELL.

42, Pall Mall.

I notice in the list of contributors to the first volume of 'N. & Q.' as supplied by MR. T. CANN HUGHES, the name of John Allen Giles. The word "Bampton" added in brackets shows this to be the late Rev. John Allen Giles, D.C.L., Rector of Sutton, Surrey, from 1867 to 1884. He died at Sutton Rectory, 24 September, 1884. He was Oxford Vinerian Scholar in 1831, took his degree of D.C.L. in 1838, and was head master of the City of London School from 1836 to 1840. He held the curacy of Bampton (whence he communicated with 'N. & Q.' from 1849 to 1854). His literary work was most voluminous, the titles of books of which he was either editor or author filling upwards of a column of Crockford. I corresponded with Dr. Giles once in 1882, and still retain the following couplet with which his kind letter in reply opened:—

DEAR MR. PAGE,

You don't at all offend

By asking what I now with pleasure send.

The name John Eyton Bickersteth Mayor is that of Prof. Mayor, of Cambridge. He was (and maybe still is) a great advocate of

vegetarian diet. I have a *Times* report by me of his speech as president of the Vegetarian Society in 1885.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MR. T. CANN HUGHES gives us the names of four surviving contributors to the first volume of 'N. & Q.' I am able to add another name to his list, that of my father, who, although deprived of sight, still enjoys good health.

W. B. RYE, Jun.

T. G. Lomax (Lichfield).—This gentleman was Mayor of Lichfield in 1843, where, at the sign of the "Johnson's Head," he conducted his business as a bookseller for sixty-three years. He was an enthusiastic admirer of Dr. Johnson, and possessed many of his relics. Died at Lichfield on 1 January, 1873, aged ninety.

B. Thorpe.—Benjamin Thorpe, archaeologist, antiquary, and Anglo-Saxon scholar, ob. 19 July, 1870, aged eighty-eight.

EVERARD HOME COLEMAN.

71, Brecknock Road.

J. S. (Doncaster) is my venerable friend Dr. Sykes, of that place, now, I believe, in his eighty-fourth year.

S. O. ADDY.

I write to inform you that my late husband, John Miland, died on 13 August, 1877. I may add that I value much the whole series of 'N. & Q.' from 3 November, 1849, to the present time, which I possess.

ELIZABETH MILAND.

E. H. A.—Rev. Edward Hussey Adamson, M.A., Vicar of St. Alban's, Heworth, co. Durham, from 1842 to 1898. His first contribution appears in No. 43, 24 August, 1850, p. 197; his last in the issue for 14 August, 1897, p. 124.

RICHARD WELFORD.

I have not noticed the name Margaret Gatty, 1st S. i. 429. Along with other names I mentioned the above on 27 November, 1899.

H. J. B.

The contributor named in the editorial comment as "one of our earliest contributors" appears by the index in 4th S. viii. 32, 8 July, 1871; but the undersigned had appeared in 3rd S. vii., 1867, a difference of four years; so over, not under, thirty years' work.

A. H.

FIELD-MARSHALS IN THE BRITISH ARMY (9th S. v. 44).—I am grateful both to COL. PRIDEAUX and the *Athenæum* critic for setting me right. The necessary correction has been made just in time for the third edition. Perhaps I may urge in palliation that I was misled by a passage in the letter from Lord Bathurst to

Lord Wellington, announcing his promotion to Field-Marshal:—

"As a mark of the sense he [the Prince Regent] entertains of your Lordship's distinguished services, he has conferred upon your Lordship the rank of Field-Marshal. If this promotion be unexampled in our military service, it must be also recollected that the occasion on which it is granted cannot be matched."—"Suppl. Despatches," viii. 49.

Taken in conjunction with the following from Col. Torrens, military secretary, to Lord Wellington, it is obvious that by "unexampled" Lord Bathurst referred to the elevation of a junior general over so many seniors:—

"Allow me to congratulate you upon being made a Field-Marshal. You may possibly have heard that the Duke of York has hitherto thought that such promotion would embarrass the public service; but without entering into any explanation upon such a point, it is a justice I owe to His Royal Highness to assure you most solemnly that I never saw him forward any measure with so much eagerness and self-satisfaction as your promotion upon this occasion."

HERBERT MAXWELL.

Surely it is COL. PRIDEAUX and not the *Athenæum* reviewer who has "fallen into error." A asserts that no person had been promoted to the rank of Field-Marshal for a period of fifty years prior to the date when Wellington was raised to that dignity. B says this is an error because a similar promotion had been made seventeen or eighteen years before. How does this imply that there were no such promotions between that quoted by A and that quoted by B? Clearly all that is necessary is for B to quote a later date than the one already mentioned by A. Whether there are any cases between the two dates or after B's date does not affect the question. Seventeen is less than fifty, even though many numbers come between them, and though ten and five are still less than seventeen.

F. W. READ.

GENERAL LAMBERT IN GUERNSEY (9th S. v. 7).—In *Chambers's Edinburgh Journal* for December, 1846 (pp. 396-7), appears a "narrative" entitled 'Isabella de Lorma.' From the style in which it is presented one would almost imagine that the writer intended it to be taken as fact. "General Lambert, one of those stern and desperate men who had been concerned in the trial and condemnation of Charles I." is discovered "one day about the middle of the seventeenth century" on the small island of Sorreno, in the Caribbean Sea, by the commander of a buccaneer vessel, a man named Cleveland. After his banishment to Guernsey, Lambert had eloped with the Donna de Lorma to

St. Domingo, where he hoped to marry her. Instead of allowing this, the Spanish maiden's relatives, on hearing her story, put Lambert ashore at Sorreno, where he was found by Cleveland. The whilom Parliamentary general is eventually taken on board the buccaneer and landed in Jamaica. "From hence Lambert took himself to his appointed retreat in Guernsey, where he died after an agreeable and tranquil sojourn." Is there any truth in this story? JOHN T. PAGE.

West Haddon, Northamptonshire.

See F. B. Tupper's 'History of Guernsey,' 1854, where the exact date of Lambert's arrival in the island is given, p. 322, on the authority of Peter Le Roy. On p. 334 Tupper says that

"In 1666 Guernsey was placed in a posture of defence, the French having then some design on the islands.....It was at this time that the captain of the isles of Chausey (Vaucour) was detected in Guernsey when tampering with some of the inhabitants whom he suspected of disaffection, and particularly with General Lambert.....But the general, it seems, preferred any government to a French one, and therefore, [he] having made a free discovery, Vaucour was apprehended and, as a convicted spy, suffered death. It may have been this discovery which procured for Lambert the favour of his removal to England."

It is odd that a Guernseyman like Mr. Tupper should have regarded Lambert's removal to "the fortified island of St. Nicholas at the entrance of Plymouth" as a favour; whereas MR. R. J. KING, whose note on p. 340 of 1st S. iv. was referred to on p. 7 of the current volume, says that "probably it was thought a safer (and certainly, if he were confined in the little island of St. Nicholas, it was a severer) prison than Guernsey." Mr. Firth, in the 'Dict. Nat. Biog.,' points out that, after having been allowed a certain measure of liberty in Guernsey in 1664, Lambert

"was again closely confined for a time, and in 1666, a plot for his escape having been discovered, Hatton [the governor of Guernsey] was instructed to shoot his prisoner if the French effected a landing.....The clandestine marriage of Mary Lambert with the governor's son, Charles Hatton, further strained Lambert's relations with the governor, and in 1667 he was removed to the island of St. Nicholas, in Plymouth Sound."

Mary Lambert was, I suppose, the lady whom in 1659 Hatton had himself suggested as a suitable match for the king. D. C. I.

FATHER GORDON (9th S. v. 28).—There has been more than one priest of this name (mostly Jesuit fathers) living in France during the last two centuries, filling clerical or scholastic offices. I think, however, the



one sought by H. T. B. would be Robert Gordon, of the Kirkhill family; born in Scotland, 1687; entered the Scotch College, Rome, 1705; ordained priest, and left for Paris, 1712, where he was appointed prefect of studies and procurator. For many years he was occupied translating the New Testament into English; and in 1743 he revisited Rome, to have his version approved before putting it in print. In this, however, he was disappointed. In 1786 the translation, still in manuscript, was in the possession of Dr. Alexander Geddes. Father Gordon returned to Paris, where he lived for some time at the Scotch College, dying in retirement at Lens, 1761. See 'Dict. Nat. Biog.'

HERBERT B. CLAYTON.

"THE DUKES" (9th S. v. 7).—This word, which stablemen, &c., almost invariably pronounce as if it were written *jukes*, is probably the same as the Scotch *yeuka*, which has a similar meaning, and seems to come from the German *jucken*, to itch.

A.

I much suspect that *the dukes* is a corrupt spelling for what should rather be *the jukes*. We all know how many fail to distinguish, in speech, between *dew* and *Jew*. And, secondly, *juke* is a corruption of *yuke*, the usual Northern dialect word for "itch"; cf. Du. *jeuken*, G. *jucken*; A.-S. *gyccan* (whence Eng. *itch*, for *yitch*). Some have doubted that initial *y* can become Eng. *j*; but we have many examples, as in *jacobin*, *janizary*, *jasmine*, *jasper*, *jerboa*, *Jesus*, *Judah*, *John*; and even *Jerome*, for *Yerome*, from *Hieronymus*.

WALTER W. SKEAT.

ROGERS'S 'GINEVRA' (9th S. v. 3).—MR. FORD does not appear to be acquainted with the ballad 'The Mistletoe Bough' (very popular as a song when I was young), in which a story substantially the same as that of *Ginevra* is told of an English girl. Whether Rogers's poem or the ballad is the older I cannot say, but I presume the latter.

C. C. B.

THE SURNAME MORCOM (9th S. iv. 148, 312, 406, 467; v. 16).—No doubt some of the persons bearing this name may owe it primarily to Morecambe (Bay); but, apart from this, I do not see that it is absolutely necessary to assume that "Morcom" is Celtic. It is probably to be equated with another English place-name cognomen, Morden, both meaning "the moor or marsh valley."

HY. HARRISON.

"BY THE HAFT" (9th S. iv. 287, 355; v. 38).—When I learnt single-stick at school, thirty

odd years ago, we used to touch the basket (of our own sticks) as a sign that we acknowledged to have been hit. I wonder if this custom was derived from the one mentioned in Scott's 'Minstrelsy of the Scottish Border.' The incident your correspondent J. H. C. mentions is in Kipling's story 'The Man Who Was.'

J. C.

"ANCHYLOSTOMEASIS" (9th S. v. 28).—This word should be "anchylostomiasis" or "ankylostomiasis." It is the name of a disease of the bowels caused by a small worm, the *Anchylostomum duodenale*. The parasite was first discovered at Milan in 1838. D. M. R. will find the subject fully dealt with in a 'Report on Anæmia, or Beri-beri, of Ceylon,' by W. R. Kynsey, principal civil medical officer of Ceylon, published at the Ceylon Government Press in 1887.

DONALD FERGUSON.

Croydon.

The following, from Dunglison's 'Dictionary of Medical Science,' p. 67, will perhaps give D. M. R. the information he requires:—

"Ankylomiasis (*ankylo*, stiffness; *stoma*, mouth). Morbid conditions from presence of *Anchylostomum duodenale*, observed in miners—hence called *miner's anæmia*—and workers in tunnels, attended with morbid heart-sounds, dropsy, and deficiency of white corpuscles in the blood."

The *Anchylostomum duodenale* referred to in the above extract is, according to the same authority, a "parasitic worm in the upper portion of the human intestine, causing fatal anæmia." The disease is, I may add, sometimes called "anchylostomo-anæmia," and perhaps it bears other names, for the vocabulary of medical men is wonderfully varied. I think that D. M. R. has not got exactly the correct spelling of the word; it may be spelt "ankylostomiasis," as in Dunglison (whose work was published in America), or "anchylostomiasis" (some English dictionaries render *ankylo* "anchylo"), but scarcely, as D. M. R. gives it, "anchylostomeasis." The *Lancet*, by the way, which ought to be an authority on the spelling of medical words, I see uniformly uses *k* in "ankylosis."

R. CLARK.

Walthamstow.

HERALDIC (9th S. iv. 538).—The arms, Sable, on a pale or three torteaux (not portaux), with crest, a dolphin haurient azure, are ascribed to the Hamby family. The motto, although given in several works as "*Cautus sed strenue*," should, I think, be "*Caute sed strenue*." There is no published pedigree of this Cornish family. Scattered notes respecting individuals of this name

will be found in Boase's 'Collectanea Cornubiensis' and other Cornish works of reference. The Hamblys are said to belong mostly to the parishes of St. Breward, Egloshayle, and Bodmin. CHEVRON.

If this item of information is of any use, the arms belong, or belonged, to a family called Hambley or Hambly. See Burke, Papworth, &c. J. LONSDALE.

"THE ENERGETIC OLD MAN": "THE CHRISTIAN KNIGHT" (9th S. iv. 518).—The latter was, of course, Sir William Sydney Smith. The three references are plainly to the ineffective siege of Acre by Bonaparte. The "French Renegads" were presumably the French army, as opposed to the royalist Col. Phellipeaux, who helped Sir Sydney Smith. For that help the colonel has not received half enough credit as a soldier, nor half enough discredit as a Frenchman. Sir Sydney Smith wrote a stupid, bombastic letter to the Druses, inviting them to "choose between the friendship of a Christian knight and that of an unprincipled renegade." The "energetic old man" was probably Djezzar Pasha, the Turkish commander. He rewarded all who brought him the heads of French soldiers, and was directly instrumental in the destruction of General Lasan's column. He allowed the leading files to enter the breach unchallenged, and then closed with them hand to hand, reaping a rich harvest of heads thereby, "the sabre proving more than a match for the bayonet." The reference to Constantinople is, of course, to Smith's duties as joint-plenipotentiary there. He was to the last an upholder of the "Christian knight" traditions. A few years before his death, in Paris, he formed a fantastic society of "Knights Liberators," or "Knights Templars." This league fought with the arms of modern Crusaders—words and sentiments—on behalf of the Algerian slaves.

GEORGE MARSHALL.

Sefton Park, Liverpool.

NURSERY RIMES (9th S. v. 27).—Halliwell, in his 'Nursery Rhymes of England,' considers 'Humpty Dumpty' to be a riddle, and the solution, "An egg." Another edition of 'Hickery Dickery,' he states, will be found in *Blackwood's Magazine* for August, 1821, and 'Handy Spandy' might be the game of "Handy Handy," mentioned in 'King Lear,' IV. vi., also in Florio's 'New World of Words,' 1611. 'Old Mother Hubbard' has been discussed in 'N. & Q.' 8th S. viii. 384, 458. Possibly your correspondent would find the information he requires in an essay on

'Archæology of Popular English Phrases and Nursery Rhymes,' by John Bellender Ker, published in two volumes by Longman, and a supplement thereto, by the same author, issued by Ridgway. There is also 'Popular Rhymes of Scotland,' by Robert Chambers, and *Temple Bar*, vol. viii., both of which might be consulted.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have a copy of 'Wee Willie Winkie,' nearly forty years old, entitled "Wee Willie Winkie, A Nursery Song, by William Miller. Air by the Rev. W. B. Arranged by Andrew Thomson. Published for the Benefit of William Miller, by William Mitchison, Glasgow." E. MEIN.

I would suggest a reference to 'Golspie: Contributions to its Folk-lore,' edited by E. W. B. Nicholson, Bodley's Librarian (David Nutt, 1897). J. L. ANDERSON.  
Edinburgh.

BELLRINGERS' RIMES (9th S. iv. 305, 446).—In connexion with C. C. B.'s note at the former reference, I enclose an inscription I copied a few weeks ago (21 September, 1899) from the wall of All Saints' Church, in the old town at Hastings—the exact position being on the north side of the church, under the tower, at the top of the steps leading into the nave from the west door:—

+  
IHS

This is a belfry that is free  
for all those that civil be  
and if you please to chime or ring  
it is a very pleasant thing

There is no musick playd or sung  
like unto Bells when theyr wellring  
then ring your bells well if you can  
silence is best for every man

But if you ring in spur or hat  
sixpence you pay be sure of that  
and if a bell you overthrow  
pray pay a groat before you go

1756

It will be noticed that only the first line of each verse commences with a capital letter. The inscription appeared to be written in black paint on the white wall, and also as if it had formerly been covered with whitewash, recently discovered, and the whitewash removed.

G. YARROW BALDOCK.

DANISH PLACE-NAMES IN THE WIRRAL OF CHESHIRE (9th S. iv. 379, 442, 502).—MR. J. R. BOYLE, of Hull, qualifies his appreciation of the little book that Mr. Elliot Stock published for me on 'The Place-names of the

Liverpool District,' by saying that it is "disappointing from the fact that many interesting names are not noticed." I fear that MR. BOYLE is likely to remain disappointed if will-o'-the-wisp names like Stonby Green are types of those which he would like to see in the volume. Little wonder that an old resident in Wirral should write asking where the place was! The book did not pretend to deal with the fancy or hazardous names of modern villas or new bowling greens; nor was it deemed necessary to insult the reader's intelligence and waste space by explaining such names as Ashfield, Westwood, Woodchurch, Red Brow, Highfield, Knotty Ash, &c. It is, however, possible that two or three names in the comparatively wide district covered are omitted, which ought to be added to the two hundred odd places included in the volume, and the defect will probably be remedied in due course.

I am afraid that MR. BOYLE's interest in place-names is much greater than the trouble which he has taken to keep himself posted with regard to their etymological and historical treatment, or he would know—to mention one instance only—that Prof. Tait, of Victoria University, dealt at some length in the *Athenæum* for 1895 with the extraordinary passage on p. 86 of 'Feudal England,' relative to Wirral place-names. The author, Mr. Round, must think that he is never going to hear the last of his unfortunate slip. The blunder, like some others, was, however, so transparent that I did not mention it in the above-named onomasticon.

HY. HARRISON.

"KING OF BANTAM" (9th S. iv. 419, 488, 526; v. 18).—In Hudleston's 'Notes and Extracts of the Proceedings of the Council of Fort St. George,' published 1871, there is printed a letter from the Hon. Court of Directors of the East India Company to the President and Council of Fort St. George, dated 15 December, 1676, in which complaint is made of the practice of private trading by the Company's servants. It is mentioned that this unlawful trading was carried on under assumed names, one man trading under the title of the "King of Bantam." As a matter of fact there was no such person. Does this assist your correspondent?

FRANK PENNY, LL.M.

Fort St. George.

PRIME MINISTER (8th S. x. 357, 438; xi. 69, 151, 510; xii. 55, 431; 9th S. ii. 99; iii. 15, 52, 109, 273, 476).—The original question under this heading was as to why, in the table of

precedence, no place was assigned to the Prime Minister; and the editorial reply was immediately made:—

"The precedence of the Prime Minister is given according to the office he may hold in conjunction with the Premiership."

An anecdote is told concerning Lord Palmerston which strikingly illustrates this answer. When he was visiting Glasgow in the spring of 1863, during his last Premiership, to be installed as Lord Rector of the University,

"the captain of the Guard-ship [on the Clyde], anxious to do honour to the occasion, was hindered by the fact that a Prime Minister was not recognized by the code of naval salutes; but he found an escape from his dilemma in the discovery that Lord Palmerston was not only First Lord of the Treasury, but also Lord Warden of the Cinque Ports, for which great officer a salute of nineteen guns was prescribed."—Evelyn Ashley, 'Life of Lord Palmerston,' vol. ii. p. 422.

When Mr. Gladstone as Prime Minister attended the opening of the new Law Courts by the Queen, in December, 1882, he took precedence as Chancellor of the Exchequer, which office he at that time held.

As to the general question of the origin of the term "Prime Minister," I would note that a correspondent (9th S. iii. 273) describes my statement (*ibid.*, p. 109) that it was first applied to Harley as incorrect, because he has found it in a book translated from the French, which has an introduction dated 8 May, 1711, and "consequently made before the term could with any propriety have been applied to Harley." But (8th S. xi. 510) I had previously proved that it was so applied, and in the month named, while it was indicated seven years before—on 29 Aug., 1704—in a prophetic utterance destined to be fulfilled.

ALFRED F. ROBBINS.

CHURCH IN CANTERBURY OLDER THAN ST. MARTIN'S (9th S. v. 26).—Surely the existence of old St. Pancras's Church has been long known to your readers familiar with Canterbury and its antiquities. I have not Mr. Brent's 'Canterbury in the Olden Time' beside me (Simpkin & Marshall, about 1880), but, if I am right, it gives an account of it. Certainly such an account exists. It is from association with this saint that the London church of St. Pancras takes its name. Is his day in the calendar not 12 May?

J. L. ANDERSON.

Edinburgh.

HENRY CAVENDISH (9th S. v. 4).—In the Tyssen Library, at the Town Hall, Mare Street, Hackney, there is preserved an account

of Mr. Newcome's school at Hackney, together with letters concerning it, and bills of the plays performed there every third year. I cannot say whether this collection contains any references to Henry Cavendish or his schoolfellows, but the library is open for consultation every Tuesday evening, and I am sure that MR. BRESLAR would meet with any necessary assistance at the hands of the courteous hon. librarian, Mr. Geo. Chambers.  
W. F. PRIDEAUX.

"WOUND" FOR "WINDED" (9th S. v. 4).—"Wound," in Scott's line

But scarce again his horn he wound,  
is proscribed at the above reference "as an instance of a false past tense." This is a somewhat remarkable deliverance, seeing that "wond" or "wound," and not "winded," is the real and regular past tense of the word "wind." A notable instance later than that in the 'Lady of the Lake' occurs early in Tennyson's 'Elaine.' Sir Lancelot, having lost his way through giving the reins to his fancy and his steed, at length beheld the towers of Astolat:—

Thither he made and wound the gateway horn.  
It has of late become so common to tilt at Scott's laxity as a stylist that it is a pleasure to uphold his practice when, as here, he is unquestionably correct. THOMAS BAYNE.  
Helensburgh, N.B.

"HORSE-BREAD" (9th S. iv. 83, 173, 333, 547).—

Ralph. "O brave, Robin! shall I have Nan Spit, and to mine own use? On that condition I'll feed thy devil with *horse-bread* as long as he lives, of free cost."—Marlowe, 'Dr. Faustus,' quarto of 1604.

J. G. WALLACE-JAMES, M.B.

Haddington.

LINCOLNSHIRE SAYINGS (9th S. iv. 478; v. 38).—As quoted at the latter reference I do not remember to have previously met with the saying, but have in recent years known it used in London, by an elderly lady born and bred in Northamptonshire, in the form "As black as Old Sam's nutting-bag." I always understood that the saying was commonly used in her native county as applied to things much soiled or dirty, which required washing; and I believe that the "Old Sam" alluded to was identical with "His Satanic Majesty."  
W. I. R. V.

WAS SHAKESPEARE MUSICAL? (9th S. v. 22.)—If MR. J. B. MCGOVERN will read Mr. Edward W. Naylor's 'Shakespeare and Music' I think he will be led to the conclusion that the poet had no inconsiderable technical

knowledge of the art. Many of the evidences of this are apt to escape the attention of a student of the plays and poems who knows "no more of the scales than a cow does of the zodiac."  
ST. SWITHIN.

"BROTHERHOOD OF FOOLS" (9th S. iv. 539).—Full accounts of this order will be found in Hone's 'Every-day Book,' 1 Oct.; also in Chambers's 'Book of Days,' 12 Nov. Divested of detail, the order was founded at Cleves about 1381, and was in existence in 1520. Two of its principal objects were to relieve the wants and alleviate the miseries of suffering humanity, and to banish *ennui* during the numerous festivals observed in those ages, by preconcerted methods.

RICHARD LAWSON.

Urmston.

For a long article on the 'Feast of Fools' in A.D. 1431 (suppressed in 1445) and the 'Office of Fools,' see 'N. & Q.,' 3rd S. iv. 487.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A VOLTAIRE ENGRAVING (9th S. iv. 328).—Desnoiresterres, in his 'Iconographie Voltairienne' (Paris, 1879), at p. 27, gives an account of the print referred to in this query. The design is by Huber. The engraving published by Sayer is said to be rare. There is a later counterfeit print with additional figures. Desnoiresterres considers that this is the design of Huber's to which Voltaire refers in his letter of 11 Dec., 1772, to the Empress Catherine. See vol. xlviii. p. 244 of the edition of 1883-5.  
R—N.

SIR WALTER SCOTT'S DIALECT (9th S. iv. 242, 330, 421, 503).—This seems to be a question whether Scotch is a language or not. If any one will venture to moot the question in a Scotch weekly—say the *Weekly News*—such a storm of undoubted "language" will descend upon him as to satisfy the most exacting. If Scotland had been the bigger country would the Scotch of Knox not have taken the place of the English of Shakespeare throughout Britain after the union of the crowns? The removal of the Court to London made English the universal tongue. Had the Court come to Edinburgh, Scotch would now be the universal tongue. The following interesting note on Scotch being used by men of first-rate abilities and acquirements at a recent period is from Dr. Smiles's 'Life of Nasmyth,' the mechanical genius and inventor of the steam hammer. The year was 1858:—

"But not the least interesting part of my visit to Edinburgh on this occasion was the renewed intercourse which I enjoyed with many of my old

friends. Among these were my venerable friend Prof. Pillans, Charles Maclaren (editor of the *Scotman*), and Robert Chambers. We had a long 'dander' together through the Old Town, *our talk being in broad Scotch*. Pillans,.....in his position of Rector of the High School had given rare evidence of his excellence as a classical scholar. He was afterwards promoted to be a Professor in the University. He had as his pupils some of the most excellent men of my time. Amongst his intimate friends were Sydney Smith, Brougham, Jeffrey, Cockburn."

Nasmyth himself, it need hardly be said, was welcomed in the best society, from the Queen and Prince Consort downwards.

S. F. H.

Perth.

GUILD MAYOR (9th S. iv. 538).—The town of Preston (Lancashire) can claim a goodly list of charters, with numerous privileges granted, dating back to Henry II. To uphold these charters, as embodied in their Merchant Guild, an order was made by the mayor's court, *circa* 1348, for the "sayd Maior ballifes and burges there heyres and successors to sett a Gyld Marchand at every xx yere end," to be "held on the Monday next after the Feast of the Decollation of St. John Baptist."

It is an important canon held by the jury entrusted with the selection of mayor for the year that the Guild commemoration will be held that an experienced and influential man shall be chosen. Though for a period of something like three hundred and twenty years the members of the house of Stanley have taken part in these jubiliations in some form or other (as, in 1822, the then Earl of Derby provided a cockfight for 200 guineas), it will be the first time that a titled mayor, in the person of the present Earl, will have been appointed Guild Mayor.

Though the Municipal Corporations Act of 1835 has annulled the favours contained in its charters, proud Preston does not allow its carnival to fall into desuetude, and no doubt the observance in 1902 will equal in glory its numerous predecessors.

At a fancy dress ball, held at the celebration of 1822, the late Mr. James Crossley (one of the founders of the Chetham Society) appeared as a "Lancashire waggoner"—a personation a newspaper critic naively pronounced "a well-supported character."

RICHARD LAWSON.

Urmston.

Lewis, in his 'Topographical Dictionary of England and Wales,' explains that the Preston Guild, or "Gilda Mercatoria," a jubilee celebrated every twentieth year, is the tenure by which the freemen retain their privileges. It was originally granted by Henry II., and con-

firmed by the charter of Charles II. The mayor and other officers are elected by a jury of twenty-four guild burgesses, empannelled by two elisors who are appointed for that purpose on the Friday before the festival of St. Wilfred.

The Guild Merchants' festival is recorded as beginning in 1328, and to have been kept once in twenty years regularly since 1562. It was duly celebrated in September, 1862, and September, 1882.

EVERARD HOME COLEMAN.

71, Brecknock Road.

COWPER (9th S. v. 44).—It might seem strange that I did not refer to the pathos of Cowper, which is remarkable. It is always connected with his own troubles. It is not the pathos of Homer, Sophocles, Virgil, Tasso, Shakspeare, Goethe. I observed that the style of several poets depended on that of Milton. I may give one instance to show how they followed, directly or indirectly, that great writer. In 'Paradise Lost' is the expression

Me of these  
Nor skilled nor studious.

These words "nor skilled nor studious" are in the 'Cider' of Phillips. They can be found also several times in 'The Chase' of Somerville, who seems to be, in his style, under the influence of Phillips. I feel somewhat uncertain how to spell the name of this last-mentioned author. Thomson, who refers to him with admiration in his 'Seasons,' spells the name as I have done. Cowper, who also pays a tribute of praise to him in his 'Task,' calls him Phillips.

E. YARDLEY.

"TO PRIEST" (9th S. iv. 514; v. 10).—It is clear, from the courteous strictures of your more experienced correspondents, that I was hasty in assuming that *priested* was an undesirable neologism. I have appealed to some clerical friends, and one, a D.D. of Oxford, vicar of an important South London parish, assures me that the word is nothing more than "ecclesiastical slang," and that he has heard bishops and other high dignitaries laugh at its use. In my friend's words:—

"I can find no such verb as *to priest* or *to be priested* in Johnson or in any ecclesiastical authority. I do not think any such verb has ever been recognized. *Priested* is an obvious abbreviation of 'being made or ordained priest,' in use only among clerics, and not often among them. Every profession, the clerical not excepted, has its professional phrases, lying outside the dictionary of the average citizen. Such an expression is *priested*; at least so it seems to me."

*Priested*, then, is an analogy with *knighted*. It is curious that in other substantives signi-

flying rank and cognate participates the sense of the latter does not signify conferring of rank, e.g., *captained* and *marshalled*. As to *bishoped*, my friend reminds me that sixteenth and seventeenth century writers use this term in the sense of "being confirmed by a bishop," in the ceremony of confirmation. He never heard of *deaconed*; and I wonder whether any one knows of *archbishoped*. PACE the REV. C. S. WARD, with due respect to him I must still be considered over-sensitive with regard to these verbs.

FRANCIS P. MARCHANT.

Brixton Hill.

THE POET PARNELL (9th S. iv. 495; v. 33).—Those interested in the Parnell pedigree may like to know that a branch of this family is located in West Haddon. It is found firmly established in the village as far back as 1682, in which year one Thomas Parnell was churchwarden. His name may still be seen carved over the south porch of the church and also inscribed on the third bell. There have been five generations in this branch since then, in each of which the name Thomas Parnell duly appears.

JOHN T. PAGE.

West Haddon, Northamptonshire.

SIR JOHNS (9th S. iv. 534).—Halliwell gives "Sir-John, a priest," with the following quotation:—

"With much adoe and great difficultie obtained that a poore chapell, served with a single Sir John, and destitute both of font and churchyard, might remaine standing in the place. — Lambard's 'Perambulation,' 1596, p. 317."

A writer on 'Parish Registers,' in *Fraser's Magazine* for 1861, p. 361, says:—

"In the registers of this period [middle of sixteenth century] we shall come upon the old terms of 'Sir Knyght' and 'Sir Prieste.'.....whilst in the churchwardens' books we meet with the more familiar phrase 'Sir John' itself."

H. ANDREWS.

Gainsborough.

For various examples and variants of this nickname, see the valuable 'General Index' to the Parker Society's publications.

EDWARD H. MARSHALL, M.A.

Hastings.

"ARGH" (9th S. v. 48).—I think the supposed etymology from Gaelic may be set aside, and with it the Icel. *ery*, which is merely the Gaelic word done into Icelandic. See Vigfusson.

Derivation from Icel. *erja* is quite out of the question. The *j* is a mere glide, and the Icel. *erja* is notoriously represented in English by A.-S. *erian*, E. *ear*, to plough, with no final guttural and a lengthened vowel. The

slightest acquaintance with phonetics will show how impossible it is.

The evidence seems to show that the right form is *hargh*; cf. *Siritis herche*, *Niandes hergh*, *Solh-her*, *Bret-hargh*. The loss of *h* in a secondarily accented syllable is common; indeed, it is too common even when the syllable contains the primary accent.

If this be so, the origin is perfectly obvious. There was no necessity for Mr. Atkinson to resort to Icelandic (with the modified vowel *ö*), when all the while the word is native English. Of course in the Wessex (Anglo-Saxon) dialect the *a* (before *rh* or *rg*) will be "broken" to *ea*. Thus, just as the 'New English Dictionary' derives the adj. *argh*, timid, from A.-S. *earg* or *earh*, so the form *hargh* is rightly represented by A.-S. *hearh* (gen. *hearges*), cognate with Icel. *hörgr*. The original sense was a heathen altar or heathen temple; and I suppose there is no reason why there may not *once* have been a temple or place of worship (once heathen) at the places indicated.

Again, just as the nom. *hearh* would become *hargh*, *hergh*, *argh*, *ergh* in Anglo-French spelling (the scribes constantly dropped initial *h*), so the case-stem *hearg(e)* would give *Harrow*, as in Harrow-on-the-Hill.

Why not work by phonetic rules instead of making impossible guesses?

WALTER W. SKEAT.

"SOCK" (9th S. iv. 539; v. 53).—I was aware that "sock" is quite common, but the other form is, I think, not so common; and it was about this that I inquired. MR. RATCLIFFE says he has heard it at Worksop. This is interesting, as proving that it is not purely local, but it does not throw any light on the origin of the prefix.

C. C. B.

LES DÉTENU (9th S. iv. 288, 354, 425, 522).—My grandfather, Dr. James Carmichael-Smyth, Physician Extraordinary to the King, was in Paris with his wife and two of his children when Napoleon insulted the English ambassador, declared war against England, and thrust some ten thousand English visitors into French fortresses for ten years. As my grandfather had ten children, mostly under age, his detention would have been an awful calamity. Luckily he had travelled in France in his early days, spoke French well, and, after settling in London to practise his profession, carried on a constant correspondence with eminent physicians in Paris on scientific subjects. In his distress he applied for their assistance, which was at once accorded. The President and a dozen other Fellows of the College of Physicians robed themselves and

waited on the Governor of Paris, Maréchal Junot, and, with no little difficulty, at last attained their object. It is a family tradition that the doctor was the last British subject who managed to escape. D. F. C.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Balmerino and its Abbey.* By James Campbell, D.D. (Blackwood & Sons.)

WHAT the world elects to regard as a generation has passed since the appearance of the first edition of Dr. Campbell's '*Balmerino and its Abbey.*' That edition, issued in 1867, won respectful recognition. We have not seen it, however, and cannot judge what proportion it bears to the portly volume which now appears. Seven hundred pages, of which the present work consists, seem a good many to bestow upon the history of one parish, however interesting and important. We are of those, however, who advocate the gathering together of local details; and though we concede that much that is now said concerning the parish of Balmerino, of which Dr. Campbell is minister, would be true of other places, we hold that its publication is justifiable and laudable. As regards prehistoric Scotland, the information we possess, drawn from articles of various kinds found imbedded in the soil, though inadequate to our requirements, is trustworthy. Since the appearance of the first edition of Dr. Campbell's work elaborate explorations have been conducted in various parts of Scotland. With these, the testimony of which is practically the same, we find ourselves now and again called upon to deal. In the neighbourhood with which Dr. Campbell is specially concerned, many interesting objects have in recent years been brought to light. In and since 1873, in the highest parts of the district, cists have been examined, and the contents, appetizing rather than satisfying, are now in the private collection of Col. and Mrs. Anstruther Duncan, of Naughton. Still more recently an ancient cairn on the summit of Greenhill has been explored. A burial cist, obviously constructed for some important personage, was found. It had, however, been previously opened, and whatever relics it had contained had been removed. At a previous period many stone coffins had been investigated. Amongst other treasures two pieces of gold of the combined value of 14*l.* had been discovered. It is, of course, from the graves of celebrated personages that the most interesting objects have been obtained. An inquiry into the reason for the interment of these objects would lead us too far. Our readers are, moreover, too well instructed to render comment necessary. Of weapons belonging to the Stone Age, and of the remains of animals consumed for human support, we hear comparatively little, the district supplying apparently no caves which were used as human habitations. A windy day will, however, reveal from under the sand drift flint implements belonging to the neolithic period. Remains also exist of hill forts, which extended along the north of Fife, but we hear nothing of the vitrified forts which are found in other portions of Scotland. Recorded history begins, of course, A.D. 83, with the description by Tacitus in the '*Agricola*' of the consterna-

tion of the inhabitants of North-East Fife on seeing the Roman fleet sailing up the Firth of Tay. What was the exact scene of the events depicted, including the battle of Mons Grampinus or Grampius, we must leave to the decision of Scottish antiquaries. The discoveries of Roman coins favour, at least, the theory that the Romans were at some period in the north-east of Fife, and the description of the Varnicores of East Fife as a large-limbed, red-haired race, and other particulars given, have all inherent plausibility. Concerning pagan rites, the Beltane, the washing of the face with May dew, and other traces of sun and fire worship still in a modified form traceable among us, Dr. Campbell has something to say. In the twelfth and thirteenth centuries what is called parochial history began, and it is in the reign of William the Lion, 1165-1214, that Balmerino is indirectly mentioned. At this time the chronicle portion of the work begins, and we have a consecutive account of the proprietors of Balmerino, and also of the ancient estate, chapel, and castle of Naughton. Part II. is occupied with the '*History of the Abbey of Balmerino*,' the monks of which were Cistercian, as were those of Melrose, Cupar Angus, Culross, and other institutions. Balmerino Abbey itself was founded by Queen Ermengarde, the second wife of William the Lion. The pages describing the foundation of the abbey and supplying the lives of the consecutive abbots constitutes the largest, most important, and most interesting portion of the volume, and seems worthy of publication at some future date in a separate form. After the battle of Pinkie the abbey was surprised and burnt by Admiral Wyndham. The particulars concerning the assault, ignored until the latter half of the present century, are now given in the text or in the appendix. In addition to the geology and botany of the parish, the appendix gives many documents of equal value and interest. We have not dealt with the genealogical portions of the book, which to some will constitute its chief value. The space at our disposal is, however, occupied, and we must leave those interested in Scottish genealogies to turn to them. Dr. Campbell has done a sound and important piece of work, to the merits of which we gladly bear testimony. Numerous and well-selected illustrations add to its attractions, and it is in most respects a model of a parish history.

*Egyptian Ideas of the Future Life.* By E. A. Wallis Budge, M.A. (Kegan Paul & Co.)

*Egyptian Magic.* (Same author and publishers.)

THESE two volumes, the first of a series of "*Books on Egypt and Chaldaea*," by Dr. Budge, the Keeper of the Egyptian and Assyrian Antiquities in the British Museum, constitute important aids in the study of Egyptology. Their price—regarding them as works on a recondite subject—brings them within reach of most students, and they will be of extreme utility to those who bestow on them the attention they claim. The first volume—drawn principally from that strange and important collection of religious texts '*The Book of the Dead*'—gives as full an insight as, with our present knowledge, is obtainable of ideas and beliefs which, in altering forms, have prevailed over many thousand years. No systematic account of Egyptian ideas concerning the resurrection and the future life exists or is to be hoped. Egyptian theology is, however, saturated with the idea. The mummy-

fication of the body is not due to a belief that the corpse so treated would live again, but in order that within the carcase thus preserved the spiritual body may germinate. It is impossible for us to present any idea of Dr. Budge's assertions and conjectures. It is obvious that the notions which were entertained by English poets—Butler and Herbert—were as wrong as were before them those of Juvenal in regard to the multiplicity of the deities and of the workmen who are

said to

Have made the gods they after prayed to.

Milton seems, however, to have understood the sufferings and the transformations of Osiris; and the account by Plutarch of Isis and Osiris, whereon, presumably, Milton drew, though the result in part of imagination and misinformation, is of genuine value. How, while the Egyptian religion is monotheistic, it yet included countless gods we must leave Dr. Budge to explain.

The book on Egyptian magic will probably interest a larger number of readers. That Egypt has long been regarded as the home of magic students of the Bible are well aware. So early as the fourth dynasty the working of magic was among the Egyptians a recognized art; and it is all but impossible, Dr. Budge thinks, to imagine a time in Egypt when they had not such knowledge. Their control of black magic and of white magic seems to have been equal. To them is due the belief in black powder, by means of which the transmutation of metals was accomplished. To them we owe many quaint and fantastic beliefs which prevail and are practised to this day. Take the idea of the Egyptian magician that it was possible to transmit "to the figure of any man, or woman, or animal, or living creature, the soul of the being which it represented, and its qualities and attributes." From this sprang the practice of setting before a fire the figure of a man, commemorated by Rossetti in 'Sister Helen,' and by other poets. Practices of the kind linger in Italy, and even in England. A heart stuck full of pins was discovered in a chimney of an old house at Staplegrave, and even more recently the melting of a waxen image of a man was followed by the immediate death of the victim. Such, absurd as it may seem, was the avowal of a distinguished writer, who failed to perceive that if what he said was true concerning an action for which he accepted the responsibility he was open to the charge of murder. We are not mentioning this either as a joke or with any belief. The statement was made more than once in our hearing, and may now be read in the life of the writer in question. In aiding to popularize Egyptian lore Dr. Budge, who is known to be one of the highest of authorities, is rendering a genuine service. His books may be warmly commended to all whom the study of Egyptology attracts.

*The Prose Works of Jonathan Swift, D.D.* Edited by Temple Scott. Vol. VIII. (Bell & Sons.)

Successive volumes of Temple Scott's edition of Swift appear in irregular order, the latest volume comprising 'Gulliver's Travels,' edited by Mr. G. Ravenscroft Dennis, B.A. For the use of the worker the present edition will oust all others. It adopts and incorporates all the alterations and additions in the large-paper copy of the first edition of 'Gulliver' belonging to Swift's friend Ford, and due to Swift himself. All the facts concerning this

copy, now in the Forster Collection, South Kensington, are given in the introduction, which, from a literary and bibliographical point of view, is excellent. No attempt at a complete commentary is, fortunately, made, the few notes being, it is hoped, adequate to the elucidation of allusions. Swift, like his predecessor Rabelais, has been the subject of far too much comment, and the reader of one, as of the other, will do well to pay little heed to historical illustrations. These are occasionally, in Swift's case, of use to the imperfectly informed reader. More often they are insignificant, troublesome, or misleading. The latest editor seems to share our opinion. On one occasion he says, *à propos* of attempted explanations, "Neither of these conjectures is very satisfactory, and it is more probable that Swift had no particular incident in mind, but was attracted by the absurdity of a solemn refutation of so ludicrous a scandal." Again, though he ventures to say that "the Queen of Brobdingnag is probably intended to represent the Princess of Wales"—O those commentators!—he finds himself compelled to add, "The King, however, bears little resemblance to the Prince, who was afterwards George II." A repudiation of 'Gulliver' convinces one that, witty as it is, it is almost the saddest book in the world. In a letter to Pope, quoted in the introduction, Swift says, "The chief end I propose to myself in all my labours is to vex the world rather than divert it, and if I could compass that design without hurting my own person or fortune, I would be the most indefatigable writer you have ever seen." And again, "I have ever hated all nations, professions, and communities." Well might Coleridge say that Swift was "the soul of Rabelais *habitans in seculo*."

#### *Sir Gawain and the Green Knight.* (Nutt.)

THIS Middle-English Arthurian romance, "retold in Modern Prose, with Introduction and Notes, by Jessie L. Weston," is the first of Mr. Nutt's attractive series of Arthurian romances unrepresented in Malory's 'Morte d'Arthur.' It consists of a prose rendering of a supposedly unique MS. of the fourteenth century in the Cottonian Collection in the British Museum. It tells in agreeable language a strange story of the "typical English hero," as Miss Weston calls Sir Gawain, and shows him a very loyal, pure, and constant knight. Curious pictures of society in the period dealt with are given, and the tale will commend itself to the folk-lorist and the poet. We have read few of these Arthurian legends with more pleasure, and commend warmly Mr. Nutt's charming series, the appearance of which is attractive. The designs by M. M. Crawford constitute a distinct enhancement of delight.

*Winborne Minster and Christchurch Priory.* By the Rev. Thomas Perkins, M.A. (Bell & Sons.)

WE own to a little apprehension lest the useful, convenient, and excellent "Cathedral Series" of Messrs. Bell & Sons should have come to a close with the death of its editor, Mr. Gleeson White, whose share in the undertaking is visible in the cover as well as in the contents. Our fears are set at rest by the appearance of the present volume, which, without belonging to the series itself, constitutes one of the companion volumes which already comprise 'Beverley Minster' and 'St. Martin's Church, Canterbury.' Few of our English



ecclesiastical edifices are more interesting or more beautiful than the two fanes dealt with in the present volume. Though situated in different counties, they are to this extent neighbours, that both are within easy reach of a walk from Bournemouth, to which, in fact, the Christchurch Priory belongs. The days of our pilgrimage to Wimborne Minster are not likely to be forgotten, and we can only hope that they may be renewed when we can replace the information of gossiping guides or vergers by Mr. Perkins's excellent volume. All that can add interest and instruction to a visit is therein to be found, and there are capital views from photographs and other sources of the Minster at various epochs. In addition to representations of the exterior, many of the monuments, the Beaufort and Etriche tombs, the Uvedale monument, the relic chest, &c., are shown, and there is a good picture of the very interesting library of chained books, which we remember inspecting. Let the reader specially note what is said (p. 47) about "housseling linen" in connexion with Hamlet's

Unhoused, disappointed, unaneled.

We know few if any architectural views lovelier or more impressive than that of Christchurch Priory, with the ruins of the castle and other ancient buildings as seen from the bridge. Mr. Perkins's book brings back the charm of this exquisite Norman edifice, and inspires a profound longing to see it again beneath the changing summer sunshine. Among his illustrations are views of the choir, the reredos, the Salisbury Chantry, the Draper Chantry, the sacristy, and one of the quaint and finely executed miserere carvings of the early fourteenth century.

*The Hampstead Annual, 1899.* Edited by Greville E. Matheson and Sydney C. Mayle. (Mayle.)

THIS attractive annual deals with the Hampstead of past days, and contains many contributions of deep interest to the residents in this highest and most salubrious of London suburbs. Prof. Hales opens out the volume with an account of 'The King of Bohemia,' as a public-house in Hampstead is named. Dr. Garnett follows with 'Notes on some Poets connected with Hampstead'—Keats, Leigh Hunt, and Joanna Baillie. Canon Ainger devotes a paper to 'Mrs. Gillies,' and Mr. John Danvers one to 'Constable at Hampstead.' Mr. Nevinston's 'Some Hampstead Nonentities' gives a pleasant picture of domestic life. The book is illustrated with portraits and views of spots of interest, the latter showing what sad alterations have been made in this, till now, least molested of suburbs. If, as its name denotes, the publication is to be continued, we would only suggest, as a frequent visitor to Hampstead, the giving of further indications by which spots of interest can be recognized.

AMONG the books in preparation at the Clarendon Press may be mentioned the following: 'Celtic Folk-lore: Welsh and Manx,' by John Rhys,—'A Translation into Modern English of King Alfred's O.E. Version of Boethius,' by W. J. Sedgfield,—'King Horn,' edited by Joseph Hall,—'The Complete Works of John Gower,' edited from the MSS., with introductions, notes, and glossaries, by G. C. Macaulay, Vols. II. and III. (English Works),—'The Canon of Chaucer,' by W. W. Skeat,—Dryden's 'Critical Essays,' edited by W. P. Ker,—'Plays

and Poems of Robert Greene,' edited by J. Churton Collins,—'The Works of Thomas Kyd,' edited by F. S. Boas,—'Milton's Poetical Works,' edited by H. C. Beeching,—'Bosworth's Anglo-Saxon Dictionary: Supplement,' by T. N. Toller,—'A New English Dictionary,' founded mainly on the materials collected by the Philological Society, and edited by Dr. Murray; portions of *G* by Henry Bradley, and of *I* by James A. H. Murray,—'A French Grammar,' by A. H. Wall,—'The Alfred Jewel,' by John Earle, illustrated,—'Asser's Life of Alfred,' edited by W. H. Stevenson,—'Voyages of the Elizabethan Seamen,' edited by E. J. Payne, Series II.,—and 'Burnet's History of My Own Time,' Vol. II. (to the end of the reign of Charles II.), edited by Osmond Ayr.

Among the catalogues in preparation are: 'A Catalogue of the Turkish, Hindustani, and Pushtu MSS. in the Bodleian Library,' by H. Ethé, Part II.; 'A Catalogue of the Armenian MSS. in the Bodleian Library,' by S. Baronian,—'A Summary Catalogue of Bodleian MSS.,' by F. Madan, Vols. V. and VI.,—and 'Catalogue of the Rawlinson MSS. (D) in the Bodleian Library,' by W. D. Macray, Part V. (Index).

### Notices to Correspondents.

*We must call special attention to the following notices:—*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. L.—"Brewers' entire" means entirely drawn from one butt, as formerly the favourite beer was a mixture of two separate fluids (see 1<sup>st</sup> S. ix. 235).

THE propounder of the query as to 'Army Rank' on p. 47 wishes, of course, for early references.

### NOTICE.

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LONDON, SATURDAY, FEBRUARY 10, 1900.

## CONTENTS. — No. 111.

NOTES:—"King Alfred": a Long Poem—Letter from Lord Derby, 101—Eliza Meteyard—Cyclope or Cyclop—"City of Lushington," 103—Regimental Nicknames—Rubbing Eyes with Gold for Luck—"Horse-Gentler"—"Wigwam": "Tepee"—Box-Irons—Coincidence in Names—Orientation of Churches, 104—Eighteenth-Century Advertisement Competition—Word Corruption—Literature for Soldiers, 106—A Son of George II.—Lucan Quotation—A Bulgarian Bard, 106.

QUERIES:—"Hurry"—Stalth—"Hirst"—Governor-General of Madras—Sir H. Linthorne—St. Hieretha—Lytes of Lytes Cary—"See how these Christians love one another"—Highland Incantation, 107—Proverbs in "Jacula Prudentum"—"Irish Fearagurthok"—Davis Arms—"Noctoc"—Poker Virtue—"Bottle," St. Paul's Churchyard—Sir A. Keck—Empress Eugénie—Drawings by Sir J. Gilbert, 108—Classical Reference Wanted—John Thurbane—Haydon's Pictures—Authors Wanted, 109.

REPLIES:—Welsh MS. Pedigrees, 109—Bill of Exchange—Egyptian Chessmen—Marriage Gift, 111—Name Swigg—"Wroth Silver," 112—Old Church at Chingfort—South African Names—"Hoyt"—"Hoodock"—St. Michael's Church, Basildon, 113—Pewter Marks—"Thé Beurré"—The Mint—Number of Baronets in each Reign—"New Critical Review of Public Buildings," &c., 114—"Norman Gizer"—Bensted Family—Emery Family—Shepherdess Walk—Misquotation, 115—The late Mr. Quaritch—The Discoverer of Photography, 116—"Petigrew," 117.

NOTES ON BOOKS:—Piper's 'Church Towers of Somerset'—'Upper Norwood Athenæum Record'—'Lambkin's Remains'—Reviews and Magazines.

Notices to Correspondents.

## Notes.

'KING ALFRED,' BY FITCHETT:  
A LONG POEM.

IN 1897 (8th S. xi. 498) appeared a note on Dr. Beaumont, in which the writer (R. R.) spoke of 'Psyche; or, Love's Mystery,' as one of the longest poems in the English language. As to length a Warrington poet has far surpassed Beaumont. 'Psyche' (second edition, 1702) has twenty-four cantos, making, including the arguments, only 38,688 lines.

'King Alfred,' a poem by John Fitchett, is in forty-eight books, containing in all 131,150 lines.\* The last book (2,585 lines) was written by Robert Roscoe, who edited Fitchett's poem after the latter's death, and wrote the forty-eighth book to complete the work, Fitchett having failed to exhaust his subject in 128,565 lines. The poem was published by Pickering in 1841 in 6 vols. 8vo. An incomplete edition was printed in Warrington by J. Haddock, and then J. & J. Haddock, for Cadell, Davies, and others, 5 vols. 4to., 1808-34. These quartos were, I believe, never published, but given to friends. The quarto poem was divided into twenty-two books. The shortest book has 863 lines, the longest 23,045

lines. The title is 'Alfred,' not 'King Alfred.' Vol. i. (1808) is dedicated by permission to the king.

Roscoe, in his preface to the Pickering edition, in which he does not mention the first edition, excepting that he speaks of the first volume having been called in by Fitchett, refers to the poem as

"an Herculean labour, which had it been found in the centre of the loftiest pyramid of Egypt might have been considered as a specimen well worthy of the massive character of that land of wonders, and of the shrine in which it was inclosed."

Allibonede does not say anything about Fitchett, but says, under 'Robert Roscoe,' that he "was the author of 'Alfred, an Epic Poem,'" whereas he wrote no more than 2,585 lines of 'King Alfred.'

A copy of the incomplete edition was bought by the Warrington Museum and Library in 1882 at Sotheby's, when the library of the late John Fitchett Marsh, formerly of Fairfield House, Warrington, and late of Hardwick House, Chepstow, was sold.

Our library also possesses a copy of the second edition (not called second edition). Mr. Marsh was a nephew of Fitchett, and at one time his partner in the locally well-known firm of Fitchett & Marsh, solicitors, Warrington. Probably 'King Alfred' is the longest poem in the English language, perhaps in any language. The Warrington Library in its collection of local books has also the manuscript of 'Alfred,' as well as several minor poems of Fitchett, published or printed mostly at Warrington. Fitchett was born at Liverpool, 21 Sept., 1776, and died at Warrington, 20 Oct., 1838. See 'Profiles of Warrington Worthies,' collected, &c., by James Kendrick, M.D., Warrington, 1853.

The poem ought not to be estimated by its weight, though doubtless it is very heavy, but rather by its length. In the MS. the lines average at least six inches. Taking that as the length per line, the total length would be a little over 12 miles 3 furlongs.

A critique of this portentous poem appeared in the *Spectator* of 20 April, 1844. The writer confesses that he has only dipped into 'King Alfred.' There is a good deal about Fitchett and his works in the *Palatine Note-Book*, vol. ii. p. 168.

ROBERT PIERPOINT.

St. Austin's, Warrington.

LETTER FROM LORD DERBY TO  
C. A. BRISTED.

SINCE the introduction of the Penny Post in 1840 the art of epistolary correspondence has been dying out, and it is rarely that one meets with a letter of later date either of

\* Mr. Madeley, the librarian of the Warrington Museum and Library, gives the number as 131,238.

much general interest or in good style. The following—in my collection of autographs—written in his twenty-fifth year, when residing at the Albany, by the Hon. E. H. Stanley, shortly afterwards known as Lord Stanley, and subsequently fifteenth Earl of Derby (b. 1826; d. 1893), to his friend and, if I remember rightly, late fellow-student of Trinity (Camb.), Charles Astor Bristed, the author (b. 1820; d. 1874), at Washington, U.S., is, however, an exception to the rule, and (as containing references to the then prevailing epidemic of catarrh called “influenza,” to our first Great Exhibition, to the recent changes in the Government, the “No Popery” agitation, and other matters of considerable public interest) deserving of publication. It will be noted that the writer terms his letter “short and dull,” but this is in the humorous vein which runs throughout:—

Albany, London, March 9th, 1851.

DEAR BRISTED,—You will owe this epistle in part to your pamphlet of last year, which arrived in safety, and was eagerly read: and also to an influenza, as I believe the learned in such things call it, which keeps me at home half-deaf, nearly dumb, and altogether lazy. I never knew until now that doing nothing was so amusing an occupation as I find it: the discovery once made, I shall profit by it in future. We are a nation of invalids, and France, at least Paris, is the same. They say there are there 40,000 people ill with colds, coughs, &c. I don't put much faith in such social statistics, but certainly London does nothing but sneeze and wheeze in chorus. This is since the ministerial crisis: then everybody was too busy, too anxious, or too impatient for news, to recollect that they were ill. As I see none of your papers except the *New York Herald*, and that only in the edition intended for Europe, I never know to what extent the transatlantic editors keep you misinformed on the state of affairs here. Our penny-a-liners combine on such occasions not only to tell all that is passing, but a great deal more into the bargain: and the inventive powers of “our own correspondents” have been heavily taxed in the course of the last few weeks. The history is briefly this. Government found themselves weak, and grew weary of being baited every night in the speeches, and often beaten in the division: besides, they had raised difficulties innumerable, which they could not settle, and durst not leave alone, but which they hoped to have the satisfaction of bequeathing to their successors: so one fine morning they resigned, and we tried our chance. During three or four days we thought ourselves nearly certain of success: unluckily our intended colleagues did not agree with us, and looked on at our efforts as an Englishman (according to some authors) looks on at a row: in the end it failed, and things remain as they were. The most peculiar feature of these political changes is the immense amount of slander and gossip which they produce: no old maid in a country town could invent or circulate half the scandals which on these occasions are hatched in the clubs, and passed round from one grave politician to another. You used to complain, and as far as I could judge, with perfect

justice, of the talking of the New York coteries: had you only seen London ten days back, you would have gone home reconciled to your country, and patriotic for life. We have cooled down for the present, but I expect fresh troubles before the autumn.

For myself—I left Paris about a fortnight after you, rambled on to Madrid, thence returned through the South of France, paid Lord Brougham a visit at Cannes, and vegetated through a winter in Lancashire. I have not spoken once during the three weeks of the session: my silence was choice at first, and just now is necessity. But I find the “grand talent pour le silence”—our national boast—grow upon me even in Parliament: one of the qualifications for a debater is the power of occasionally talking nonsense either without knowing, or without caring that it is so: and when one has succeeded to a certain extent at first, one grows more afraid of failure, afterwards. Of our Parisian friends I have seen none. Rochefoucauld talked of coming over to look at the Exhibition, which really will be a fine show. Imagine a gigantic conservatory 1,800 feet long, and 900 wide in the broadest part: that is, about six times the length of the Astor House front which looks on Broadway: fill this with everything that can be found or made between China and Peru: and collect 20,000 people, who will be able to move about at the same time without crowding the building, to look on and wonder. There is a story that Barnum has bid for it—house, goods, and all—at secondhand: and that you are to have the scene acted over again—I suppose near Hellgate or on Long Island. After Jenny Lind and Thackeray, he could do no less. Our good cockneys, however, have no idea of parting with their toy: last year they insisted on its being a mere temporary building, and now they are ready to tear the architect to pieces because he obeyed his orders.

When I first came home, I found England in one of its periodical fits of No-Popery madness. No one could speak, write, or think, of anything except the Pope and Cardinal Wiseman: it reminded me of the three months immediately before a Presidential election. Among the mob the feeling amounted to frenzy. You may judge whether this is exaggerative, when I tell you that soon after Wiseman came over, his legal adviser (a Mr. Bagshaw) asked him to dinner. On the day for which his party was fixed, the butler came and told him that “other people might do as they liked, but for his part, he had a soul to be saved, and he could not reconcile it to his conscience to wait upon Papists.” The man persisted, and left his place accordingly. Can you fancy this in England, and in 1851? I heard the story directly from the person concerned. It really ought to be set down to our credit politically, that we have done everything to discourage this mania. Had we chosen to avail ourselves of it, we might long ago have been carried into Downing Street on a high tide of fanaticism. To be sure we should have had a civil war in Ireland: but there are some speculators who say that such an event rather strengthens a government, since nobody dares then oppose their measures for fear of being suspected of abetting revolution.

We have no new books of much interest, except a posthumous memoir of Lord Holland's, containing much scandal, not exactly about Queen Elizabeth, but what is hardly newer, about Marie Antoinette. A minister's politics follow him into the grave: the rival reviews have praised and

blamed the work, as though the writer were still in the Whig Cabinet. It contains nothing that could make, or destroy, the reputation of an author unknown: but seemed to me to be one of those trifles which one enjoys only when they come from somebody who can do greater things on occasion.

I hear often of the papers in *Fraser*, which are pretty generally known as yours. Most people like them, which is something: and everybody reads them, which is more. I hope you have satisfied Troland that none of the characters are drawn from life.—I need not ask you if you are in a literary quarrel—but what particular quarrel are you in? As long as the weapons used are only pen and paper, I shall not condole with you, for controversy is your element, and you are never happy out of it.

A fellow-citizen of yours (I forget his name) has printed a book on Jamaica, wherein he abuses my pamphlet in good set terms. I wish a few more had done the same, and it might have paid the publisher's bill. The *Quarterly* has reviewed it in language of rather exaggerated compliment.

Let me hear from you: a monthly article cannot take up all your time. When do you mean to come across again? I have no plans fixed, not knowing what may happen.

I hope Madame is well, and after seeing Paris, has decided like a good American to prefer New York. Paris was in mourning for her departure, as well it might be.

This is a short and a dull letter, but I write from my bed, and have no energy left to do better.

Ever yours,  
E. H. STANLEY.

The "pamphlet" first alluded to above was probably 'A Letter to the Hon. Horace Mann' (1850), being a reply to some remarks on the characters of Stephen Girard and J. J. Astor contained in the latter's 'Thoughts for a Young Man.' It was one of the earliest printed productions of Bristed, who, it may be added, wrote also under the pseudonyms of "Carl Benson" and "Frank Manhattan."

W. I. R. V.

ELIZA METEYARD.—I do not think the following facts regarding Miss Meteyard's charming story 'Dora and her Papa' are generally known, and therefore they may be considered of sufficient interest to be placed on record in the pages of 'N. & Q.' The story is written in Miss Meteyard's most fascinating style, and brings before her young readers many antiquarian and historical subjects in such a way that they are easily understood and appreciated, and an appetite created for knowing more about such things. But this in passing. What I wished to be recorded is that some of the principal characters in the story are drawn largely from actual life—from persons whom Miss Meteyard knew. Mr. Flaxdale (Dora's papa) was taken from the late Mr. Thomas Bateman, of Lomberdale House, Derbyshire,

the well-known antiquary; and the original of Hornblower was Mr. Samuel Carrington, the village schoolmaster of Wetton, Staffordshire, a frequent contributor to the early numbers of the *Reliquary*, a self-taught, but learned geologist, who supplied more than one museum with rare geological specimens. The vivid description of the opening of a barrow is a faithful account of one actually opened by Mr. Bateman, and I may add that a portion, probably a good portion, of the book was written during a visit of the authoress to Lomberdale House. I may also here state that 'The Doctor's Little Daughter,' by the same author, is practically a history of her early childhood, and the old-fashioned town mentioned therein as having once been the scene of a battle is Shrewsbury, where she was living with her father from 1818 to 1829. Both books, I believe, are now out of print.

CHARLES DEURY.

CYCLOPS.—Your reviewer at 9th S. iv. 548 says: "The Cyclops in Ovid (we cannot call him 'The Cyclop') offered Galatea two cups," &c. I would beg to remind him and your readers that the encyclopædic Dr. Garnett, of British Museum fame, writes thus in his 'Life of Milton,' at p. 119: "Milton..... persisted in exhibiting himself as the blind Cyclop dealing blows amiss." I agree with your reviewer, but in the face of so great a general authority as Dr. Garnett, I should like to hear the opinion of others.

NE QUID NIMIS.

[Pope in his 'Odyssey' wrote "Cyclop"; modern classical authorities seem to prefer "Cyclops," e.g., Liddell and Scott, Smith's 'Dictionary,' Lewis and Short, Paley, Conington, Profs. Jebb, Mahaffy, and Jevons, Messrs. Butcher and Lang, &c.]

"THE CITY OF LUSHINGTON." (See 9th S. iv. 522.)—Early in the spring of 1877 I was, on the introduction of a bohemian artist then of Twickenham, made free of "The City of Lushington," and entered as of the "Juniper Ward." The other "wards" were, I think, "Poverty," "Madness," and "Death," each represented by a small dusky painting under the ceiling at the four corners of the room. The entrance fee was a shilling disbursed on three pots of porter. I do not remember who the Lord Mayor was, but the master of the ceremonies, called, I think, "the town crier," was a man named Moriarty, said to be a sculptor. There were present Mr. Vokes, a theatrical costumier, and father of the well-known family of that name, and Mr. Leno, a second-hand bookseller of Booksellers' Row, Holywell Street, Strand. The proceedings were orderly, and



the society appeared to be of the nature of a friendly, benevolent, or philanthropic one.

THOMAS J. JEAKES.

**REGIMENTAL NICKNAMES.**—*Lloyd's Weekly Newspaper* for 14 Jan. asserts that by a facetious adaptation of initials as Roman numerals, the City of London Imperial Volunteers, now on their way to the front, achieve the title of the 154th, an appellation likely to commend itself to the regiment. Furthermore, "some wit" has christened them "The Turtle Soupers," which is, remarks *Lloyd's*, a regimental nickname that may yet become famous. Your correspondent happened to be present when the interesting cognomen last referred to was conferred. An ex-dragoon recited to two friends (a Yorkshire engineer and myself) a MS. paragraph proposing that the civic volunteers should be styled "The Gog and Magog Brigade," the engineer suggesting an amendment in favour of "The Turtle Soupers." The paragraph, thus improved, appeared in the *Daily Chronicle* of Friday, 12 Jan.

F. P.

**RUBBING THE EYES WITH GOLD FOR LUCK.**—The following is from Thomas Miller's 'Gideon Giles the Roper,' a Lincolnshire tale, published about forty years ago:—

"'Well, I declare! lucky-daisy me!' exclaimed Mrs. Cawthry, taking up the sovereign, and turning it all ways, 'and good gowd too! I'll hev a lucky rub at any rate'; and she rubbed both her eyes with the sovereign, then handed it to her gossip, who did the same, saying, when she had done, 'I've never rubbed my eyes with one before for above seven years; the last time I did was in the month of May, and the mart after that I fun sixpence as I was going to Gainsbro'; so you see that proves it's lucky.' As this happened six months after, we must suppose the spell, or whatever it was, to have had power a long time; be this as it may, we have many a time seen a sovereign handed round a room, where, of course, such things are scarce, and each one in turn rub the eyes with it, believing it to be 'lucky.'"—Chap. xxiii. p. 202.

H. ANDREWS.

Gainsborough.

[We have known this done by girls quite recently in Yorkshire.]

**"HORSE - GENTLER" = HORSE - BREAKER.**—I recently heard this word used by a Lincolnshire man. It may be common enough in other counties, but I never heard it before in this locality, and therefore make a note of it.

H. ANDREWS.

Gainsborough.

**"WIGWAM": "TEPEE."**—These two words, both well known to English readers, are synonymous, but not interchangeable. *Wig-*

*wam*, roughly speaking, is English; it comes from the language of the Algonquins, two-thirds of whom are British subjects. *Tepee* is American; it belongs to the language of the Sioux, who live under the stars and stripes. Buffalo Bill's Indians were Sioux, hence their tents should be called *tepees*, not *wigwams*. The 'Century Dictionary' seems not to grasp this distinction. It calls *tepee* "American Indian," which is surely too vague for so learned a work.

JAMES PLATT, JUN.

**BOX-IRONS.**—The box-iron used by laundresses for ironing linen is generally said to have been invented by Isaac Wilkinson, the father, I believe, of John Wilkinson, the great ironmaster of South Staffordshire. Isaac Wilkinson took out a patent for the invention in 1738 (No. 565). The appliance in question was, however, known long before, as is evident from an entry in the minutes of the Charity School of St. Ann's, Soho, under date 25 Sept., 1704, as follows: "Resolved that Mr. Smyth and Mr. Patrick be desired to buy one box smoothing iron and three heaters, with two plain flat smoothing irons." This entry is printed in the Rev. J. H. Cardwell's 'Story of a Charity School,' 1899, p. 43. R. B. P.

**COINCIDENCE IN NAMES.**—Reading under 'Hanky Panky,' *ante*, p. 26, an old announcement of the marriage of a Capt. Hankey to a Miss Pankey, I am reminded that a few years since I had a cottage occupied by a Mary Petty and a Richard Sessions.

F. W. C.

**THE ORIENTATION OF THE FABRICS OF CHURCHES IN ENGLAND.**—The question of the orientation of churches in England has been recently brought before the public by a memorial to the ecclesiastical authorities—which is now being circulated for signature—calling attention to the fact that so many recently built churches in the neighbourhood of Ealing have, by the design of the architects or others, departed from the ancient Christian custom in this respect, and praying the ecclesiastical authorities to look into the matter, and, if possible, prevent the further violation of ancient and primitive practice in the matter.

In connexion with this subject, it may be mentioned that the principle of orientation, as applied to the building of churches in England, appears to have been maintained with almost unbroken fixity until Puritan times. It was then suggested that an improper and even superstitious reverence was directed towards the *chancels* of cathedrals, churches, and chapels, which occupied the

eastern end of such buildings, and in 1584 Sir Walter Mildmay, the founder of Emmanuel College, Cambridge, caused the college chapel to be purposely built north and south, by way of protest against the supposed superstitious traditions of pre-Reformation church builders. Such Puritan ideas seem to have been carried out at that time in a few instances, and occasionally continued during the Georgian period, as is to be seen in St. George's Church, Bloomsbury (built about north and south), and some others, and in later times, as instanced at Ealing and neighbourhood.

In a few instances this arrangement may have been necessitated by difficulties and peculiarities of the *site*; but in others the altar has actually been purposely placed at the *west* end of the church instead of the east, with no other apparent motive than that which influenced Sir Walter Mildmay in 1584 (as in Emmanuel Church, Streatham Common).

I am referring now to the Church of England fabrics only. Those of the Roman communion and of the Protestant sects seem to be influenced by no guiding rule in this matter. Further information is solicited from the readers of 'N. & Q.' J. B. H.

[There is much on the subject in the Second and Third Series.]

**EIGHTEENTH - CENTURY ADVERTISEMENT COMPETITION.**—The following quaintly worded offer is, I think, worthy of preservation in 'N. & Q.' :—

"By Authority. | State Lottery, 1777. | Shoe-Cleaning, | Persons having Shoes cleaned by | *John Eavey*, | Opposite Red Lion Street, Holborn, | on paying the usual Price for the same, with each Pair will receive a Number and Note | of Hand, entitling the Bearer to Half A | Crown, if such Number proves the same | as either of the Two £20,000 Prizes in | the present State Lottery.

"\* \* \* The Money is lodged in the Hands | of an eminent Banker.

"N.B. To prevent the Public being imposed on by Piratical Intruders | on this Plan, be careful to observe that the Office-Keeper and Inventor has | a *Wooden Leg*—which is at once a Criterion of his Identity, and the Pur- | chaser's Security for his not *Running away*; as too many Intruders in the | Lottery Business, Men of *No Property*, have been known to do.

"††† For the Purchaser's further Safety, he is cautioned to see the | Office-Keeper's *Wooden Leg*; a Security which no Plan possesses but his | *original* and *authentic* one!"

The "Note of Hand" runs thus :—

"I promise to pay the Bearer hereof Half A Crown, if | ††† No. [17 M 222] ††† | should prove the same as either of the £20,000 Prizes in the | present Lottery, 1777. | *John Eavey*."

W. G. BOSWELL-STONE.

**WORD CORRUPTION.**—It was once the prevailing notion that dialectic forms of speech were corruptions of the language as it is used in Parliament, the law courts, and the newspapers, which was, as a consequence, regarded as "elegant" English. Though this superstition is by no means extinct, it is confined now to a small obscurantist body that is yearly becoming less. Word corruption does exist, however, and is itself a subject worthy of attention, as it is, like all things else, regulated by laws. It may therefore not be out of place to record a curious example of a perversion of this kind which was brought under my notice upwards of twenty years ago. In the township of Burringham, on the east bank of the Trent, not far from the point where that river empties its waters into the Humber, a farm was bought by three partners, who borrowed from the Law Life Assurance Company much of the capital to pay for it. One of these partners had been a labouring man, and had risen to be a farm bailiff. With him I often came in contact in my official capacity as a Commissioner of Sewers. I noticed that when alluding to the mortgagees, as he often had occasion to do, he always spoke of them as the "Low Life Company." As I knew him to be on by no means cordial terms with the agent of that body, I at first thought that this was but a feeble attempt at sarcasm, but I soon discovered I was wrong, and that this was the name the company went by throughout the neighbourhood. Not only the labourers on the farm, but every one else around used the same form of speech. Witnesses of various classes employed it over and over again when giving evidence before the Court of Sewers. The three partners are dead, but the mispronunciation still flourishes. A Burringham man used it in conversation with me not more than two years ago.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

**SPECIAL LITERATURE WRITTEN FOR SOLDIERS.** (See *ante*, p. 2.)—In addition to the curious literature noted in 'N. & Q.' the following, of rather later date, may be worthy of notice. 'Abridgement of the English Military Discipline,' 1686 :—

"I. All officers and soldiers shall diligently frequent divine service and sermon.

"XX. Whoever shall run from his colours, or doth not defend them to the utmost of his power, shall suffer death."

And 'The Rules and Articles for H.M. Land Forces in the Low Countries,' 1704, prescribe not less draconic laws :—

"Art. XVI. If any inferior officer or soldier shall refuse to obey his superior officer, he shall be punished with Death.

"XXXVIII. If two or more, going into the field to fight a duel, shall draw their swords or other weapons, and fight; though neither of them fall upon the spot, or die afterwards of any wound there received, they shall be punished with Death.

"LXIX. Lastly, all the foregoing rules and articles shall be read and published at the head of every regiment, troop, and company, once every month at furthest. Whereof all Majors and Adjutants of each regiment are to take care at their peril."

W. J. G.

A SON OF GEORGE II.—The 'Annual Register' for 1801 (p. 65) records the death of Mrs. Dunckerley at her apartments in Hampton Court Palace. She was the

"relict of the late Thomas Dunckerley, esq., who bore for his arms those of King George II. with a baton, and with this motto, 'Fato non merito.' In the engraving of his arms he was styled 'Thomas Dunckerley Fitz-George.'"

The uncertainty in the spelling of the name is that of the chronicler. As the 'Dictionary of National Biography' does not mention this son of George II., it may be well to note the claim. WILLIAM E. A. AXON.

Moss Side, Manchester.

"NIL ACTUM," &c.—For many years my memory has been haunted by a famous line in Lucan's 'Pharsalia,' ii. 656, which, said of Julius Cæsar, transcends the particular instance, and passes into a general rule or maxim bearing on human action and conduct: "Nil actum reputans, si quid superesset agendum." I quote it as found in Coleridge's 'Friend' ('Misc. Essays,' No. 5), and in King's, Bohn's, and Macdonnell's dictionaries of quotations. But in Walker's 'Corpus Poetarum Latinorum' the reading is "Nil actum credens, dum quid," &c. Montaigne, iii. 13, has "credens, quum," and another dictionary of quotations has "reputans, dum."

It would be satisfactory to know which of all these is the best accredited reading, and therefore the one to use in quoting the line. The translation of the first three words most obviously is "Thinking nothing done," and thus it is Englished in the several dictionaries of quotations, and, virtually, by Coleridge, who applies the words to his friend Sir A. Ball; but is there not a slight ambiguity in the Latin construction, sufficient to justify an alternative, and perhaps more forcible rendering, "Counting what was done as nothing, if aught remained to be done"? Rowe's version does not help in this point:—

He reckons not the past, while aught remained  
Great to be done, or mighty to be gained.

Johnson, transferring the thought from Lucan's Cæsar to his own Charles XII. in 'The Vanity of Human Wishes,' gives the usual construction: "'Think nothing gained,' he cries, 'till nought remain.'"

The difference in the two ways of rendering—neither of which, it seems to me, can be called, grammatically, more correct than the other—is very slight; but as a question of precision and taste, one would like to have it settled by some competent authority. In prose the latter would, I suppose, require "pro nihilo." C. LAWRENCE FORD, B.A.  
Bath.

[The obvious translation seems right, and the other doubtful Latin, if "Nil actum credens cum," &c., is read with the best modern editions.]

A BULGARIAN BARD.—The smaller nations of Europe often present as great interest to the student as the larger, from a literary point of view. In respect to poetry, romantic Switzerland has produced sweet singers in each of the tongues spoken on her soil. To mention Roumania is to recall her gifted queen, "Carmen Sylva," a poetess in many languages. Servia has her singers, and her representative in this country, M. Chedomil Mijatovic', is a writer of renown, while Madame Mijatovic' has rendered the tales of her country into English.

Bulgaria, which on account of its picturesque ruggedness has been called the Scotland of Southern Europe, possesses those who sing.\* In the reading lessons at the end of his Bulgarian grammar, Mr. W. R. Morfill furnishes a short account of the brothers Dmitri and Constantine Miladinov, of Macedonia, who collected popular songs. (One of these, the pretty story of 'The Janissary and the Fair Dragana,' is also included by Mr. Morfill.) Through the kindness of the Oxford Slavonic Reader and of your learned contributor DR. H. KREBS, I recently had an opportunity of glancing through the poems of Ivan Vazov—perhaps better known as the author of a novel, 'Pod Igo-to' ('Under the Yoke')—published under the title of 'Polia i Gori' ('Fields and Hills'), at Plovdiv, 1893. The muse of Vazov is intensely patriotic, but very lachrymose. The Bulgarian language to him is "the sacred tongue of my sires, language of sorrows, eternal groans," and his country has worn "the crown of thorns."†

\* A century ago, however, the Bulgarian learnt and read Greek, and despised his own nationality, thanks to Phanariote zeal. See Mr. W. Miller's interesting work 'The Balkans' ("Story of the Nations"), p. 198.

† This is a frequent metaphor of the sorrowful Russian bard Nikolai Nekrassov.

In the heroic poem 'Monuments of Bulgaria' Vazov laments her absence of historical monuments compared with the numbers preserved in other countries. In his ode on the thousandth anniversary of the arrival of the missionaries Cyril and Methodius, he exhorts the crushed Slavs to rise and cry "Hosanna!" There are fine passages in the poem 'To Nature,' referring to her eternal youth. In 'The Wish' the poet sighs after the glories of ancient Hellas. In common with many poets, Vazov has made translations from others, including Schiller, Pushkin, Byron ('The Dying Gladiator'), and Mickiewicz. In 'Stolietnik' ('The Centenarian') there are fierce expressions of contempt for modern youth, like those in Lermontov's 'Borodino.' Vazov can be humorous occasionally, as in 'A Philological Dispute,' written on the occasion of a philological congress at Plovdiv to discuss the alphabet, in which he makes fun of some of the letters. In his poem on Europe he is not very kind to John Bull.

It was my privilege on a former occasion to remark on the difficulties which beset a student of the Bulgarian language, which is in a state of flux, and, as Mr. Morfill says, has no real literary standard. The influence of Russian is marked.

FRANCIS P. MARCHANT.

Brixton Hill.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HURRY" = STAITH. — In Ansted's 'Dictionary of Sea Terms,' 1898, "staith" is given as a very common term in Norfolk for a landing-place on a river, and "hurry" appears as a synonym. Would any one give me an instance of a landing-place being called a "hurry"?  
A. L. MAYHEW.  
Oxford.

"HIRST." — In Shirreffs's 'Poems' (ed. 1790), in a piece called 'A Christmas Feast,' p. 219, the piper is thus described: —

Honest man, he scarce cou'd gae,  
Or stand him lane.  
But being us'd to quench his thirst,  
His chaunter didna easy birst,  
Sae, wi' the help of haul' and hirst,  
He joggit on, &c.

What is the meaning of "hirst"? The explanation in Jamieson seems absurd.

A. L. MAYHEW.

Oxford.

GOVERNOR-GENERAL OF MADRAS. — The friends of one of the many brides whose weddings were announced recently in the *Morning Post* describe her as great-granddaughter of "Sir John Pater, Governor-General of Madras." I was for many years in the public service at Madras, and can certify that the head of the Government there never had such a title. In the earlier commercial days of the East India Company the head of each group of factories or settlements was styled "agent." For several years the agent at Bantam (Java) supervised the others; then Calcutta was taken out of his control and put under the Madras agent. This lasted for twenty-one years till Calcutta, so to speak, came of age, since which she has done very well for herself. The subordination of Calcutta to Madras ended more than two hundred years ago, and I cannot discover the name of Pater either amongst the Madras agents or governors. It would be interesting to hear more of the claim.  
D. F. C.

SIR HUMPHREY LINTHORNE. — Information respecting above, living early in the century, co. Dorset — life and pedigree — would oblige.

HUMPHREY LINTHORNE PENNEY.

Ruskin Road, Tottenham.

ST. HIERETHA. — In Risdon's 'Survey of Devon,' p. 323, under the heading of 'Swimbridge,' is the following: —

"The hamlet of Stowford did sometime belong to the duchy of Lancaster. In this place was Hieretha, the patroness of Chittlehampton, born, who, as the legend of her life makes mention, suffered the next year after Thomas Becket, in the reign of King Henry the second, in which history the names of her parents are set down."

Is this history extant; and, if so, where can I find it? Any information as to St. Hieretha I shall be pleased to have. I know of Mr. Copeland Borlase's reference to her in his 'Age of the Saints.'  
J. HAMBLEY ROWE.

LYTES OF LYTES CARY. — Has a genealogy of the Lytes of Lytes Cary, Somersetshire, ever been published; if so, when and by whom?  
P. E. CLARK.

"SEE HOW THESE CHRISTIANS LOVE ONE ANOTHER." — Who was the author of this phrase?  
J. A. GOODE.

[Tertullian, 'Apol. adv. Gent.,' c. 39 (3rd S. i. 488).]

HIGHLAND INCANTATION. — Glas Ghairn was a rime or incantation by which the person possessing the knowledge of it could shut the mouths of dogs and open locks. This power is said to have been possessed by Archibald, son of Murdoch, or, as he was also popularly known, Archibald the Light

headed (Gileasbuig Mhurchaidh, G. Eutrom), who is reported to have been, about the middle of this century, a well-known character in Skye. When he repeated the rime he spoke so fast that no one was able to learn it from him. He is supposed to have lived on the hospitality of the island and West Highlands, and to have gone about telling stories and singing songs, and he is also supposed to have been half-mad.

Can any other information be given as to Glas Ghairm, and also as to the date when Archibald, son of Murdoch, practised it in Skye?

J. J. M. L.

**PROVERBS IN HERBERT'S 'JACULA PRUDENTUM.'**—Can any one furnish a satisfactory explanation of the following proverbs from the above list?—

"The wolf knows what the ill beast thinks."

"A horse made, and a man to make."

"The gentle hawk half mans herself."

"The German's wit is in his fingers."

"After the house is finished, leave it."

"Diseases of the eye are to be cured with the elbow."

"Reckon right, and February hath one-and-thirty days."

"He that deals in the world needs four sieves."

"Count not four, except you have them in a wallet."

"Were it not for the bone in the leg, all the world would turn carpenters."

"He wrongs not an old man that steals his supper from him."

"The eye and religion can bear no jesting."

"To fine folks a little ill finely wrapt."

C. LAWRENCE FORD, B.A.

Bath.

[To "man" a hawk is to tame it. Shakespeare, 'Taming of the Shrew,' IV. i. :—

Another way have I to man my haggard.]

**"IRISH FEARAGURTHOK."**—Can any reader tell me the meaning of this term, which occurs several times in the Report of the Parnell Commission? For example, on p. 67 of the first volume of the reprint from the *Times* (1888) :—

"I say this here to-day, that the man who will go either to Galway or Mountbellew to pay in his rent to Walter Blake, I say on his way home that he may get what they call the Irish Fearagurthok."

WM. C. RICHARDSON.

**DAVIS ARMS.**—Wanted the arms and crest of Adam Davis, of Grey Lodge, near Brough, co. Westmoreland.

K. DAVIS.

Dudley, Northumberland.

**"Nostoc."**—While snipe shooting in a remote part of Breconshire I found on the ground a peculiar white jelly-like substance, looking like half-frozen snow. It was cold

and clammy to the touch, and seemed in no way connected with the ground. I showed it to two Welsh farmers who were with me, and they said it fell from the sky, and seemed to think it was caused by shooting stars. I see in Mr. W. G. Smith's book 'Man the Primeval Savage,' p. 57, he mentions nostoc, supposed by the country people to fall from the stars, as a probable food of primeval man. Can anybody tell me what this substance is, and if the idea that it fell from the sky is a general one amongst the peasantry, and what is its probable origin?

J. W. VAUGHAN.

Bryn-y-Mor, Tenby.

**A POKER VIRTUE.**—What is the meaning and origin—the advantage, real or imagined—of placing a poker horizontally across the bars, or in front, resting against the top bar of a firegrate? Does it really help to draw the fire, as asserted, or is it some superstitious survival?

J. H. MACMICHAEL.

[The theory that the poker makes any special draught up the chimney seems untenable; it is likely that originally it was placed in a position to make a cross with the bars, in order to exorcise the demon supposed to prevent the fire from burning up.]

**THE "BOTTLE," ST. PAUL'S CHURCHYARD.**—What is known of the "Bottle" in St. Paul's Churchyard as a print publishing house? I have an old coloured engraving, after Wike, 18 in. by 12 in., printed there, called 'The Death and the Lay of the Stag.' A MS. note below the engraver's name has been erased, and with it his name. Who were Wike's engravers; and may I ask for a list of his works?

JAMES HAYES.

Ennis.

**SIR ANTHONY KECK.**—I should feel obliged to any of your correspondents who would give me the names of any of this family that emigrated to the United States during the seventeenth or eighteenth century.

J. M. K.

Philadelphia.

**'EUGÉNIE, EMPRESS OF THE FRENCH.'**—The author of the book so entitled, lately published, says nothing of Mlle. Montijo's education at a school in England. Can anybody give the particulars?

D. F. C.

**DRAWINGS BY SIR JOHN GILBERT.**—Sir John Gilbert, R.A., P.R.S.W. (then plain John Gilbert), contributed a series of drawings to the old *London Journal*. Can you inform me in what years these drawings appeared, and what novels they illustrated? Are the volumes obtainable now?

R. DUNN.

**CLASSICAL REFERENCE WANTED.**—Who was it (some Roman, I think) who was held out of the window by his foot and threatened with precipitation unless he would renounce something he had said?  
J. M.

**JOHN THURBANE.**—He was M.P. for Sandwich several times, and one of those who supported the canopy over William and Mary at their coronation (1689). Probably a son of James Thurbane, town clerk of Sandwich. Arms, Sable, a griffin passant argent. In Boys's 'Hist. of Sandwich' the family is said to be eminent in the Cinque Ports, especially Hastings and Romney. John Thurbane was admitted a Serjeant-at-Law in 1689. Any particulars about him or his family would be acceptable.

ARTHUR HUSSEY.

**BENJAMIN ROBERT HAYDON, HISTORICAL PAINTER.**—I am desirous of gleanings of information as to the whereabouts of the numerous pictures which were executed by this talented, but ill-fated painter between the years 1806 and 1846, when his tragic death took place. He is, perhaps, best known for the size of his pictures, although many of them were meritorious, but he attained considerable notoriety by his continuous tilts at the Royal Academy. I may add that I have received valuable information from the Directors of the National Gallery and National Portrait Gallery respectively, but I am anxious to locate the remainder of Haydon's pictures, whether in public galleries or in private collections. The fact of his being a native of Plymouth must be my excuse for trying to secure the information I need through your columns, but I shall be glad to receive particulars privately if any of your contributors will kindly oblige me.

W. H. K. WRIGHT, Borough Librarian.

Plymouth.

[His 'Curtius,' riding into the gap, is in Gatti's Restaurant, Villiers Street, Strand.]

#### AUTHORS OF QUOTATIONS WANTED.—

Does this become a soldier? *this* become  
Whom armies followed, and a people lov'd?  
A citizen of Rome, while Rome survived.  
Whatever sweets Sabean springs disclose,  
Our Indian jasmin, and the Persian rose.  
How often must it weep, how often burn!  
So odd, my country's ruin made me grave.

H. T. B.

On one of our great breakwaters is inscribed:—

These be imperial works, worthy of kings.

Can any one kindly identify it, and give exact wording and authorship?

G. E. D.

High Heaven itself our impious rage assails.

W. H. CHESSEON.

#### Replies.

#### WELSH MANUSCRIPT PEDIGREES.

(9th S. iv. 412, 483.)

PERMIT me to thank you for giving me so much of your valuable space in order to draw attention to the invaluable MS. Nos. 28,033 and 28,034 now deposited in the British Museum. I have spent a considerable time in carefully studying it, and I am compelled to modify, and indeed correct, some of the views I had formed upon it. I had based my conclusions mainly upon two premises: that this MS. was, as Mr. G. Evans most positively assured me, in the autograph of Robert Vaughan, of Hengwrt, and, secondly, that MS. 2299 formed a portion of MS. 359 of the Hengwrt collection.

I found the clearest evidence in the volume itself that Mr. Evans was in error in stating that it is in the autograph of Robert Vaughan, for that gentleman has annotated it in several parts, always signing his name or initials, and in one place (fo. 239) an addition of some importance is signed in full "Robert Vychan de Hengwrt." The addition of his place is made, I think, by Peter Ellis, the alleged author of the work—that is, assuming that the writing on the fly-leaf, of that gentleman's name and residence, is in his handwriting; so that I get over the difficulty of obtaining proof of Robert Vaughan's handwriting, which I failed to get at Peniarth, for here it is.

On comparing more closely Harl. 2299 with this book, I found that the late Mr. Wynne was in error in supposing that it was part of his MS. 359, which, I take it, is a copy of his great work 96 of the Hengwrt collection. At all events, pp. 785-7 of that book are nearly identical with some of the pages of the Peter Ellis book, although his copy 359 (whilst also mainly agreeing with them) contained several important additions. I had previously only compared the table of contents of Peter Ellis and 2299, and certainly they are identical, the latter being clearly a copy of the other, because additions and corrections of Peter Ellis are written straight off in 2299; but it would appear that this table of contents has no real connexion with the volume, and most certainly the body of the book is not copied from Peter Ellis (as Hengwrt 96 is), for not only is the order of the pedigrees quite different, but the matter also; and yet some of the pages notified agree with the body. The pagination of the two tables is entirely different. It is suggested that they have been bound up together by

mistake, as sometimes happens; but I think not, and I am inclined to think that the writer was trying to fit in Peter Ellis's contents to his own volume; and both are written on the same paper, as the water-mark shows. There is a collection of the authorities from which 2299 is compiled which is partly wanting in Peter Ellis, but which I fancy belongs to it, which, if it can be relied upon, gives a clue to the real author of the book. These are all initialled, not always with the name of the author, but generally. The book starts with "E. P.," which stands for Edward Puleston's book in folio; "M. P.," a MS. of my own in quarto; and later on, "E. P. E.," "my own collections here in folio," principally one of E. P.'s book (no doubt Edward Puleston's).

There is a sheet wrongly bound up between folios 54 and 55 of Peter Ellis, which is copied in 2299, and is headed 'The Comedacoon of Genealogies'; and there is this entry, "Ell his hand in E. P. 23 gre Mr. Davies his hand ibm 6269," and "Mr. Davies his hand in those 3 books of mine numbered with a continued page, viz., 16, 22, 26, 30"; at this point the Peter Ellis fragment is torn off. The continuation in 2299 does not greatly strengthen it, but it gives an important note showing, I think, that Robert Vaughan was not the author of it. It gives R. W., "Robt Vyn of Wengrais traditions." This was probably an older Robert Vaughan, for his family formerly were of that place.

I conclude from the above that this MS. Peter Ellis is the work, and in the autograph, of Edward Puleston. There is a very extensive pedigree of this family in Peter Ellis, and it accounts for several of the names written in this book, for it shows that Edward Puleston, of Havod y Werne, married Margaret, daughter of Humphrey Ellis, of Allrer, who after his death married Richard Lloyd, of Ferne; and in the book is contained a paper headed "Notes of Deeds given to me by my Cousin, Hugh Lloyd, of Hope." Now Richard Lloyd had a brother named Humphrey, which may account for his autograph on the fly-leaf. John Puleston, of Havod y Werne, married a grandson of R. Lloyd and Margaret Ellis, hence the book probably became the possession of Peter Ellis, who made some additions to it. The Ellises intermarried with the Davieses, and no doubt John Davies obtained possession of it legally, as he asserts on the fly-leaf.

It would be interesting to know something of Edward Puleston, but Williams, in his 'Cambrian Biography,' is silent about him; I presume because he was an Englishman; and of course the work which pretends to be com-

plete, the 'Dictionary of National Biography,' is also silent—indeed, it would almost seem that no scholar connected with Wales is intended to be included in it. It is a pity that the compilers did not discover Williams's 'Biography,' so that something might be given of Welshmen; however, this grand work is by an Englishman, and this, no doubt, accounts for its chief value and usefulness, for no Welshman ever gives himself the trouble to cite authorities. The Peter Ellis book is full of them—not one, but sometimes a dozen for the same pedigree, a fact which gives this book an immense superiority to 'The Golden Grove Book' and others of that kind.

The connexion with the Ellis family and Robert Vaughan, of Hengwrt, is well known. Williams relates that several of the Ellises were rectors of Dolgelly, near Nanney (Robert Vaughan family's residence), and that he employed the Rev. Thomas Ellis in editing Powell's 'History of Cambria,' 1584, of which he only printed a few sheets, and this may account for Robert Vaughan obtaining a copy of Edward Puleston's book, which (96) was, no doubt, made by Griffith Vaughan, his son. If any of your correspondents can give a better account of the origin of the Peter Ellis book I shall be glad to learn it. Mine may be entirely wrong, since it is, indeed, chiefly conjectural.

The insight which a close study of this MS. has given me of the ways and methods of the old Welsh writers has enabled me to discover the author of the MSS. at Herald's College, called there Prothero's. Upon consulting them some time since I found that the volumes for Radnor and Carmarthen were missing, and I was so fortunate as to find them at the Bodleian Library, Additional C 177, with a letter from Prothero showing that they were part of the set at the College of Arms; in fact, he sold them to both institutions, though he was unaware of the author. 'The Golden Grove Book' (Lord Cawdor's) at the Public Record Office contains numerous references to both sets, and proves conclusively that they were part of the collections of the celebrated antiquary John Edwards, of Rhyd y Gorz. According to Williams's 'Welsh Biography,' he published a 'Display of Heraldry' in 1724, and his nephew, John Reynolds, published his MSS. in 1735; the British Museum has not copies of either. These MSS. are supposed to be copies of 'The Golden Grove Book,' but this discovery gives them an earlier date; the water-mark of 'The Golden Grove' is George Rex.

I trust there is authority for the assertion

that Peter Ellis was of Iscoyd. The date or any information about him I shall be glad to learn.

PYM YEATMAN.

Thorpe Cottage, Teddington.

There was a family bearing the name of Ellis long resident in Hanmer parish, in the hundred of Maelor, in the county of Flint. Their principal residence was at The Wern, about a mile from Hanmer Church, which may be known to some of the readers of 'N. & Q.' as having been gutted by fire in 1891. There are several allusions to the members of the family in the celebrated Philip Henry's 'Diary,' published by the late Canon Lee. Andrew Ellise, of Hanmer, gent., was one of "the Jury to inquire for his Highness the Lord Protector touching Ecclesiasticall Promotions" (p. 25).

"1670, Aug. 22. I visited Mr. Andrew Ellis of ye Wern, who thought himself past ye worst, but dy'd ye second day after, an upright, peaceable, useful man in his place."

The following year Philip Henry's sister Katharine married Mr. Tobias Ellis, son, apparently, of Andrew, with whom she lived unhappily as appears:—

"1680, Jan. 21. Sister Ellis ill, her husb. unkind, vide Exod. 4, Romans 8. 17, if children then heirs."

"Feb. 11. Received a letter from sister Sarah wherein she wrote mee word of the death of my dear sister Ellis," &c.—P. 284.

I have little doubt that the Peter Ellis, jurisconsultus, was a member of this family, though I have not yet been able to locate his position in the pedigree. "Ist" doubtless = Iscoed, the adjoining parish to Hanmer, where Philip Henry owned Broad Oke, and where he lived the latter part of his life. This property is still possessed by his descendants.

GEORGE T. KENYON.

**BILL OF EXCHANGE** (9th S. iv. 397).—In the 'Bibliothèque de l'École des Chartes' (third series, ii. 70, 1851) is printed a protest (dated 14 November, 1384) of a bill, which runs as follows:—

"Al signor Antonio Laurentii, en Genoa, p. a. de 576 f. e 21 sol. Janue [merchant's mark].

"En nome de Dio, Seta, die vii septembris mccc.lxxxiii. Signor, per questa primera litera puyeris a xxx jorni vista a me p. Antonio Grillo DLXXVI floreni de flor e XXI soldi januari, et sunt p. cambi de ccciii lire xv e vi barcellonenses che ô ricevudo da Jac. de Varxi a ragione de soldi XIII per floreno; perche vos prego che fazate bon compimento al tempo. Vostro Raimondo Salvador."

This protest is recorded in the books of the notary Theramo de Magiolo ('Notarial Archives of Genoa,' fogliazzo 5, p. 191b) in Latin.

Doubtless some of your readers can identify the dialect of this bill: what appear to be misprints or misreadings may be linguistic peculiarities.

Noël, in his 'Histoire de Commerce,' i. 281, says that the same volume of the 'Bibliothèque' contains a copy of a bill of exchange of 1204, but his reference seems to be incorrect.

Q. V.

**EGYPTIAN CHESSMEN** (9th S. v. 28).—On what ground does A. M. assert that the ancient Egyptians were acquainted with the game of chess? All the evidence is the other way. That a game was played on a board something after the manner of our draughts is certain; but chess can hardly be played unless the pieces used are of various shapes, and no such pieces from ancient Egypt appear to be known. Birch states that "the set of each player was alike, but distinct from that of his opponent" (Wilkinson's 'Manners and Customs of the Ancient Egyptians,' ed. Birch, ii. 55, note). This statement is borne out by the illustrations on pp. 57, 59, and 60 of the same work, as also by the actual pieces with which the game was played, some fine specimens of which may be seen at the British Museum. A. M. refers to an engraving of "this game" (i.e., chess) in the *Art Journal*, but the pieces there figured accord exactly with Birch's description, and the writer of the article in which the illustration occurs considered that the game represented was one resembling draughts. If, as stated, one of the objects shows two infants swathed, nothing further is needed to prove that they are not "of ancient Egyptian origin." The idea of swathing an infant would have appeared ridiculous in ancient Egypt, where princesses even went naked for several years of childhood.

Probably this is one of the not very rare cases where a strange object of unknown origin is attributed to that land of strange objects—ancient Egypt. Can A. M. ascertain precisely why such an attribution is made in this instance?

F. W. READ.

**MARRIAGE GIFT** (9th S. v. 7).—For the spoon, as a domestic utensil, may be claimed the highest antiquity. The importance of the part it played in the meals of our remoter ancestors (consisting as these did largely of spoon-meats such as puddings, porridge, white-meats, soups, possets, and the like), and consequently its importance also in relation to their daily life, seems to have elevated it in the popular estimation to an almost superstitious degree as a symbol



of physical well-being. This fact of its being "one of the first things wanted when we come into the world, and one of the last that we part with when we go out," probably accounts for the custom of sponsors presenting their godchildren at christenings with one or more spoons; or, again, that of making such a present on visiting a "lady in the straw," whence it is said to "administer comfort to ladies when they 'lie in,' and to every person before being 'laid out,'" and, still again, in the case alluded to by G. W., though one was not aware that this was customary. A silver spoon was a talisman in possession of which the recipient or possessor would never want—such it is still to him who is born with one in his mouth—and the gift of a wooden spoon, unless it implied a very modest amount of "good luck," would seem to convey a sly, if not sarcastic allusion to the probability of the marriage proving at the expiration of five years a failure, because the fifth anniversary of the nuptial ceremony is spoken of as a "wooden wedding," as that of the tenth is called a "tin wedding," the twenty-fifth a "silver," the fiftieth a "golden," and the seventy-fifth a "diamond wedding." Such a gift also reminds one of a similar distinction conferred upon the last of the honour men, the Junior Optimes in the Cambridge University, who are designated "wooden spoons," because of old they were presented with a wooden spoon, while the honour men had a silver or golden one. At the annual White-bait Dinner of the Government ministers, a rigorous account of every vote of those members who are in the House of Commons having been kept, the lowest in the list is, or was, presented with a wooden spoon; and among the presents received generally at the mess-table one Christmas Eve, Lord Kitchener of Khartoum, who had got into the Engineers "by the skin of his teeth," received a wooden spoon in playfully sarcastic allusion to his luck.

J. H. MACMICHAEL.

Wooden spoons are given to brides "for luck." I never heard that any implication of a jocosé or gibling nature was intended. A wooden spoon is, however, sometimes sent to a too demonstrative lover to indicate that he is "spooney," but this is another story.

C. C. B.

The wooden spoon appears to be a sort of jocular wedding present. I asked a man from the country what meaning attached to it, and he replied, "Why, it's to feed the bairns with when they come."

H. ANDREWS.

At Cambridge the last Junior Optime who takes a University degree is called the "wooden spoon," to denote that he is only fit to stay at home to stir porridge, which may be the hidden meaning of the marriage gift of a wooden spoon.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE NAME SWIGG (9<sup>th</sup> S. iv. 329, 464).—This surname is not necessarily "a corrupt form of some German name." Its probable origin is the A.-S. *swige*, found in some MSS. as *swigge*=silent, quiet; and it should be classed with the numerous cognomens derived from personal attributes or peculiarities, such as (leaving out the purely complexional names) Daft, Moody, Swift with its equivalent Snell, Sharp, Quick, Slick, Wise, Gay, Cruikshanks, Sheepshanks, Golightly, Swire (neck), Speakman, Speaklittle, and many others; and equated—not etymologically—with the German Stumm, Roman Tacitus, &c., but apparently not with the German Schweig or Schweich.

I do not, for more than one reason, favour a possible origin from the A.-S. *swica*, Middle and Dialectal English *swike*=deceiver, traitor, perhaps seen in an old cant name for a rogue, "Swigman."

HY. HARRISON.

"WROTH SILVER" (9<sup>th</sup> S. v. 4).—His Grace the Duke of Buccleuch is much to be commended for the zeal with which he has fostered the continuance of the curious Martinmas custom of collecting the "wroth silver" annually on Knightlow Hill, in Warwickshire. On Martinmas day last year that intrepid photographer Sir Benjamin Stone, M.P., formed one of the company of visitors, and obtained a series of photographs illustrative of the ceremony. The scene on Knightlow Hill before sunrise on a dull November morning has been graphically described more than once by journalists who have succeeded in making the necessary effort to be present. In 1896 the *Daily Telegraph* representative was there, and afterwards dubbed the noble Duke "the last of the Druids." The *Daily News* devoted to the subject in 1881 an article which contains much valuable detail. In 1892 a *Graphic* artist was present and sketched the scene. His picture duly appeared in the *Graphic* of 17 Dec., 1892, and was accompanied by about a column of descriptive letterpress in which the opinions of "two great antiquaries" are given as to the meaning of "wroth." For some years one of the most regular witnesses of the ceremony was Mr. R. T. Simpson, of Rugby. This gentleman collected a mass of information and curious

lore relative to the subject, and embodied the whole in a MS. book which, in the Jubilee year (1887), he deposited at the inn where the annual breakfast is served. From the *Rugby Advertiser* of 12 Nov., 1887, I quote the following lines from a lengthy description of this unique book :—

"The writer hopes that any one who may be able to throw any further light on the origin or meaning of the wroth silver collection will kindly insert such information in the space left for the purpose. He states that he presents this book to the house where the breakfast is held as a memorial of the Jubilee of the reign of Queen Victoria. It is to be the property of the house and not the landlord ; and further, should the wroth silver ceremony cease to be carried out, the writer reserves to himself the privilege of reclaiming the book if he desires to do so."

It is further stated that "numerous pen-and-ink sketches are interspersed in the manuscript." The following sentence forms a fitting conclusion to the article :—

"Altogether the volume is one that ought to be preserved with the utmost care, and handed down by those to whose charge it is entrusted."

JOHN T. PAGE.

West Haddon, Northamptonshire.

THE OLD CHURCH AT CHINGFORD (9th S. iv. 537 ; v. 57).—Durrant's 'Handbook for Essex' states :—

"It appears to be of E. Eng. origin, though considerable portions are of the Perp. period. In the south aisle is a brass to Robert Rampston (1585) and wife (effigies lost), and there are monuments in the chancel to the Leigh and Boothby families, Sir J. Sylvester, Recorder of London, and others."

Is not this old church dedicated to St. Peter and St. Paul, and the new church, built on the village green in 1845, dedicated to All Saints, although the reverse is generally given? Chingford was a manor that belonged to St. Paul's Cathedral. ARTHUR HUSSEY.  
Wingham, Kent.

The mass of ivy which clothes so much of the building obscures many architectural features, but it is evident that the larger portion of that which is visible of the exterior must be assigned to the Perpendicular period. Within the ruined church there are traces of Early English work sufficient to show that, though altered in the fifteenth century, the building is at least of the thirteenth. Of anything earlier I do not remember any evidence, though probably a church was here prior to the latter date. I. C. GOULD.

SOUTH AFRICAN NAMES (9th S. iv. 436, 519 ; v. 49).—Since my last communication I have come across a pamphlet upon the Cape Dutch

dialect, published at Strassburg, 1896, by Dr. Viljoen, professor at Victoria College, Stellenbosch, in which the pronunciations of most of the names now prominently before the public are figured scientifically. I said that in Krüger the *g* is hard ; CANON TAYLOR says that it is not hard ; Dr. Viljoen says that it is completely silent. He indicates this by the spelling *Krü-er*, riming approximately with the place-name Frere. Villiers and Viljoen he figures as *Filjé* and *Fijún* (not, as one would have expected, *Filjún*), and Joubert as *Jubér*, which means practically the French sound, and shows that in his estimation the final *t* should be silent, as he says it also is in Du Toit. While on the subject I may point out that for South African names generally, native as well as Dutch, Burchell's 'Travels' (1824), although an old book, is a more reliable guide than any modern work. Among numerous points of interest, he shows that Dámara-land and Námáqualand are more correct than the ordinary Damáraland and Namáqualand.

JAMES PLATT, Jun.

"HOYT" (9th S. iv. 537).—According to Mr. Edwin Freshfield's preface in 'London Church Staves' (1895), in Lancashire the beggar's (beadle) staff was sometimes styled a "silver-nobbed pow," and in South Yorkshire he is dubbed a "knock-nobbler." No allusion is made to wands or staves being called "hoys." Hoyt is a by no means unusual surname. The publisher of *Stone*, admittedly the finest monthly magazine devoted to things architectural in the world, is Mr. Frank W. Hoyt, of 45, Broadway, New York City, U.S. HARRY HEMS.  
Fair Park, Exeter.

"HOODOCK" (9th S. iv. 517 ; v. 35).—What is understood on Tyneside by "huddock" is the cabin (a word which can only be applied, in the sense of "cribbel, cabined, and confined," to the limited space) of a "keel." This, however, does not appear to have any connexion with the word in the line quoted. R. B—R.

ST. MICHAEL'S CHURCH, BASSISHAW (9th S. v. 6).—At the Consistory Court of London in December, 1898, the question of the removal of the monuments from the above church was considered. That erected to the memory of Thomas Wharton, M.D., and occupying a position at the south end of the east wall, was specially mentioned as being one of historical interest. It was reported that a descendant of Dr. Wharton and the Royal College of Surgeons had both made application in respect to the removal of this monument, which Chancellor Tristram observed "must be

placed in a church." Where has it since been set up? The rector, the Rev. J. S. Barrass, stated that the rest of the monuments would eventually be placed in the church of St. Lawrence, Jewry.

In the *Morning Leader* of 13 Jan., 1899, Mr. Charles Welsh, the librarian of the Guildhall, reported that in the course of the excavations which had been made in the interior of the church for the purpose of clearing the vaults, the burial-place of Sir John Gresham, Lord Mayor of London in 1547, had been discovered. An illustration of the arched entrance to the vault accompanied Mr. Welsh's article, showing, painted in capitals on the plaster coating, the remains of the following inscription: "I.H.S. This vaute was made by Sir John Gressam Knight.....was laid in it the xxx daie of October 1556."

It is said that the work of excavation revealed distinct traces of three floors on a lower level than the one then in use. The removal of the upper floor proved that jerry-building was rife even in Wren's time, for some of the supposed stone pillars were found to be of wood, with a shell covering of lath and plaster. One, at least, was discovered to be suspended from the roof instead of supporting it. No wonder the walls eventually gave way if their foundations were constructed in the same shoddy manner. Although Wren was responsible for the erection of so many of our City churches after the Great Fire, it is worthy of record that St. Michael's, Bassishaw, "is the only building of [his] that shows a decided deficiency of foundation" (Bohn's 'Pictorial Handbook of London,' 1854).

One peculiar point about this church is its complete insulation. On three sides are narrow pathways, and at the east end is a broad pavement shaded by plane trees. The spot has not inaptly been described as "a veritable lagoon of quietness."

JOHN T. PAGE.

West Haddon, Northamptonshire.

**PEWTER AND ITS MARKS** (9<sup>th</sup> S. iv. 458, 506, 526).—While staying in the house of a lady aged eighty-three I have examined the marks on some pewter platters which belonged to her great-grandfather. If J. A. B. would give me his address I should be glad to send some rubbings of them to him.

ERNEST M. DIXON.

Brackley.

**"THÉ BEURRÉ"** (9<sup>th</sup> S. v. 9, 57).—The "buttered tea" of Tibet is, of course, the first to suggest itself. It should be recollected, however, that the butter-meals indispensable to the average Englishman under

the names of "breakfast" and "tea" are quite unknown to the average Frenchman otherwise than as "Quite English, you know." Dickens is much read in France, and there may have been a memory of the Brick Lane temperance tea. The average Frenchman takes tea as we take beef-tea or senna-tea or camomile-tea—as a remedy. I once had served me at Montpelier with tea, besides the usual milk and sugar, a small decanter of rum and a smaller one of orange-flower water—quite a little collection.

THOMAS J. JEAKES.

Tower House, New Hampton.

**THE MINT** (9<sup>th</sup> S. iv. 348, 403, 506; v. 12).—Failing any other reply to the point raised by BRUTUS as to the existence of Mint Street, Borough, at the present time, I can confirm COL. PRIDEAUX's statement at the last reference from personal observation. The map in the recent reissue of 'Old and New London' is correct. I knew the street in its old state, when it ran from Blackman Street parallel to Lant Street at a few yards north of that thoroughfare. When Marshalsea Road was formed the easternmost end of Mint Street was absorbed in the new road, but if one proceeds from the Borough westward along the south side of Marshalsea Road, a hundred yards or so will bring him to what remains of Mint Street, and as COL. PRIDEAUX surmises, St. Saviour's Workhouse still occupies the north side of the street.

F. A. RUSSELL.

49, Holbeach Road, Catford, S.E.

**NUMBER OF BARONETS IN EACH REIGN** (9<sup>th</sup> S. iv. 517).—The baronets of England, Great Britain, and Ireland, with the dates of creation, will be found in 'Whitaker's Almanack' for the current year (pp. 114-19), from which the required information may be compiled, but possibly only approximately.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**'NEW CRITICAL REVIEW OF PUBLIC BUILDINGS, &c., IN LONDON'** (9<sup>th</sup> S. iv. 537).—I have in my library a book bearing the following title:—

"A | Critical Review | of the | Public Buildings, Statues, | and | Ornaments, | in and about | London and Westminster, | originally written by | — Ralph, Architect, | and now Reprinted with very Large Additions. | The whole being digested into a Six Days Tour, in | which every Thing worthy the Attention of the ju- | dicious Enquirer, is pointed out and described. | London: | Printed for John Wallis, at Yorick's Head | Ludgate-street. 1783. | Of whom may be had, The most accurate Plans of | London, and its Environs."

Its contents are advertisement and preface

('Essay on Taste'), i-xxxi; 'Tour through London,' 1-209; and index, 1-5 (not paged). The title-page bears the autograph "J. Britton," and several of the fly-leaves contain pencil notes, now nearly obliterated. Is this a copy of the volume edited by William Nicholson? If so, it would seem that the editor was not even cognizant of the author's Christian name. What are the reasons for attributing it to the repentant Ralph ("ev'n Ralph repents") of the 'Dunciad'?

JOHN T. PAGE.

West Haddon, Northamptonshire.

"NORMAN GIZER" (9th S. iii. 486; iv. 112, 545).—Your list of synonyms for the missel-thrush interested me very much. I have recently come across—I am sorry I forget where—another, *mime*-thrush, which so far I have not hunted down. The 'Century Dictionary,' &c., do not give the word.

May I ask you if you are interested in birds' notes? If you are, will you tell me whether the *pink*, *pink*, metallic note (mostly double), resembling the chaffinch's, belongs to the *blue* tit, or as many maintain—I think erroneously—to the *great* tit?

J. A. CRAWLEY.

P.S.—A Scotch lady tells me that a heron is called the *craggy* heron in Aberdeenshire. This, too, I have so far failed to find.

Will MR. G. Y. BALDOCK be so very kind as to tell us the exact title of Commander Willcox's little book on birds, and also and especially the name of the publisher?

J. B. WILSON.

Knightwick Rectory.

The mavis and the merle are said to be names of the common thrush; but Sir Walter Scott distinguishes between the two:—

Merry it is in the good green wood  
When the mavis and merle are singing.

'Lady of the Lake,' canto iv.

In a note to these lines it is said that the mavis is the thrush, and the merle is the blackbird.

E. YARDLEY.

DE BENSTEDE OR BENSTED FAMILY (9th S. v. 29).

—There can be little doubt all the families of this name (though variously spelt) are descended from one origin; but it would be well-nigh impossible to find the missing links. There is only one Benstede pedigree, that which is to be found in Clutterbuck's 'Hertfordshire,' vol. ii. p. 280 (see Coleman's 'General Introduction to Printed Pedigrees,' London, 1866). Burke's 'Armory' names seven or eight families (no county given) entitled to arms: Benstead, Bensteed, Bettshed, Benst,

Bense, &c.; yet there does not appear to have been one belonging to the ranks of the landed gentry since Margaret, daughter and heiress of William Benstede, Esq., married Sir John Brocket, of Hatfield, in 1558. Long years previously the family appears to have dropped the prefix *de*, and in many cases the final *e*. The name is one of those seldom met with in every-day life. I know a Sergeant Bensted, hailing from Ely, who served the Queen for twenty-five years, and has a soldier son now in South Africa.

HERBERT B. CLAYTON.

39, Renfrew Road, Kennington Lane, S.E.

The reference MR. CROUCH asks for is to *Temple Bar*, No. 365, for April, 1891.

R. B.

Upton.

EMERY FAMILY (9th S. v. 27).—Gleanings from the parish registers of Arlesey, given in the three volumes of *Bedfordshire Notes and Queries*, 1886-89, will furnish particulars of this family from 1544 to 1594.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SHEPHERDESS WALK (9th S. iv. 306, 424; v. 11).—In the list of tea gardens given in 'The Picture of London for 1803' is "Shepherd and Shepherdess Tea Gardens, &c., City Road, leading to Islington..... Much frequented in the summer time by tea parties, &c." Would these tea gardens be connected with the "very old beerhouse" mentioned by MR. J. W. M. GIBBS, or was it too far afield? I shall welcome particulars of these, and any other old tea gardens in the north or east of London.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MISQUOTATION (9th S. v. 45).—The four lines I quoted were copied verbatim from "The Poems of Oliver Goldsmith, embellished with engravings, from the designs of Richard Westall, R.A. Printed for John Sharp, Piccadilly. 1822." My attention has been drawn to the fact that in other editions in the last line—

That one small head *should* carry all he knew,  
*could* is the word used, and not "should." The various editions in the library here all have "could." There is a popular Irish song which says that

At five in the morning, by most of the clocks,  
We rode from Kilruddery, to try for a fox.

As the huntsmen took their time from "most of the clocks," I shall in future follow the word used in most of the editions. But there is, perhaps, a better reason for using

"could" instead of "should," and it is this: 'The Deserted Village' was published in 1770, and Goldsmith died in 1774, and owing to the kindness of Mr. Pickering, our librarian, who has caused the first edition and all other editions in the British Museum published between those dates to be examined, I learn that "could" is used in all of them. How the editor of the edition of 1822, which contains 'Critical Observations,' and is an excellent little edition, came to substitute "should" for "could" is a puzzle to me. However, I, who came forth as a corrector, am myself corrected, and I consequently write this sitting in ashes and clothed in sackcloth.

H. B. P.

Inner Temple.

THE LATE MR. BERNARD QUARITCH (9<sup>th</sup> S. v. 83).—I was once a neighbour of the late Mr. Quaritch, the great book-dealer. I resided in the house adjoining his in Piccadilly. Having more books than I could carry about with me, being migratory at that time, I put out a hundred volumes on a table, and asked him to look at them and see if they were worth his buying. His quick eye lighted on a thin, gold-lettered quarto volume of Kant, worth two guineas, and he said he would give thirty shillings for the lot, which I accepted. One thing he said I well remember. Looking around at other books on shelves, he remarked, "You will do well to sell all you do not daily need. A poor book-lover regards his books as children. He is loth to part with them, and is unable to keep them. They only encumber him, and he can do better without them"—which may be true of children when they are many and the income limited.

GEORGE JACOB HOLYOAKE.

THE DISCOVERER OF PHOTOGRAPHY (9<sup>th</sup> S. v. 26).—I fail to see where Lord Brougham's claims would come in. The actual inventors of photography, as a useful art, were Niépce and Daguerre, Frenchmen, who began their experiments, separately, about 1814. All the same, Thomas Wedgwood (son of the potter) and Sir Humphry Davy were universally acknowledged—long before Miss Meteyard published her 'Records of the Younger Wedgwoods, embracing the History of the Discovery of Photography'—as the first to discover the art of taking sun pictures. It was made known by them in a paper published June, 1802, in the *Journal* of the Royal Institution, 'An Account of a Method of copying Paintings upon Glass, and of making Profiles by the Agency of Light upon Nitrate of Silver; with Observations by Sir Humphry Davy.' Wedgwood tried in vain to "fix" the

copies, and the discovery, which attracted little notice, was soon forgotten.

In November, 1863, at a meeting of the London Photographic Society at King's College, a marvellous find was announced, which seemed to award the palm to Matthew Boulton, the partner of Watt. The library at Soho (Birmingham) had been undisturbed during half a century, when, in the course of clearing out a vast collection of old documents, a number of crumpled and folded sheets of paper were discovered. When smoothed out they were found to consist of copies, on coarse foolscap, of designs by Angelica Kauffman, not done by hand, but by some secret process. More pictures, and one or two silvered plates, were found in a broker's shop, among waste paper sold from Soho. A camera was found in the library there. All seemed to prove that the pictures were photographs; and as the elder Wedgwood was a member of a scientific society which met at Soho, it was plain that Thomas, the son, had derived his knowledge of photography from what had been picked up at Soho.

However, after patient investigation, the paper pictures found at Soho (which had, it is said, so much alarmed Sir William Beechey that he got up a petition praying that the manufacture might be stopped, as it foreshadowed the ruin of the artistic profession) were found to have been executed by a mechanical method, did not contain nitrate of silver, and had no claims to be called photographs. The camera and silvered copper-plates found belonged to a Miss Wilkinson, who had used the library at Soho as a photographic studio subsequently to the discoveries of Daguerre and Niépce. See Tomlinson's 'Encyclopædia of Useful Arts,' 1866, art. 'Photography.' HERBERT B. CLAYTON.

COL. MALET is evidently wrong in saying Miss Meteyard names Tom Brierley (?) as the inventor of photography. Thomas Wedgwood, the youngest son of Josiah, the greatest English potter, was the inventor, and a full account of the discovery may be found in Miss Meteyard's 'A Group of Englishmen,' pp. 154 *et seq.*, and a facsimile of the first photograph seen. This was taken by Thomas Wedgwood in 1791-93. Byerley was not an inventive genius, and I may take this opportunity of correcting a mistake which I believe appeared in a past number of 'N. & Q.,' and to which I omitted to reply at the time, namely, that the silvered ware was invented also by Thomas Wedgwood, and not Thos. Byerley. See Miss Meteyard's 'Life of Josiah

Wedgwood,' pp. 584, 585. I have examples of this ware in my small collection.

CHARLES DRURY.

Sheffield.

I believe they claim to possess a photograph produced by Thomas Wedgwood (son of the famous potter) at the Free Library, Stoke-upon-Trent. Chambers ('Encyclopædia,' vol. viii. p. 146) says:—

"The honour of having been the first to produce pictures by the action of light on a sensitive surface is now generally conceded to Thomas Wedgwood, an account of whose researches was published in 1802 in the *Journal* of the Royal Institution, under the title 'An Account of a Method of copying Paintings upon Glass, and of making Profiles by the Agency of Light upon Nitrate of Silver; with Observations by H. Davy.'"

The misfortune was that no attempts made either by Wedgwood or Davy to prevent the uncoloured portions from being acted on by light (or, as we now say, to "fix" the picture) were successful.

B. D. MOSELEY.

Burslem.

"PETIGREWE" (9th S. v. 49).—As the editorial note suggests, this word is only an old form of *pedigree*. Possibly it here refers to the table of affinity, showing that a man might not marry his grandmother, &c., which till lately was commonly hung in churches. The etymology of the word itself does not appear to have been settled. I would observe that Fitzherbert in his 'Surueyinge,' 1539, speaks in ch. xiii. of a "conveyance of descent in manner of a *petie degre*." He is advising the stewards of manorial courts to enrol the names of heirs in the records of the manor. The word seems to mean a "little step," because in a short table of descent the connecting lines are drawn in the form of a step.

S. O. ADDY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Church Towers of Somerset.* By E. Piper. R.P.E. Parts XIII-XVI. (Bristol, Frost & Reed.)

Four further parts of Miss Piper's admirable series of etchings of the church towers of Somerset have seen the light, and the task is now nearing completion. First among the new designs comes the church of St. John the Baptist, Frome, the tower of which, apart from the spire, is squat. A sense of its insignificance is, however, diminished, since a small part only of the large and very ornate edifice is shown. Mr. John Lloyd Warden Page, in whose competent hands remain the descriptions, holds that the church will look better when another hundred years shall have mellowed the restorations which at present have all but destroyed the sense of antiquity in a church founded in 680 by St. Aldhelm, and still containing some few carven stones

of Saxon workmanship. St. Philip's, Norton St. Philip, seven miles south of Bath, comes next. Though modern, its tower is remarkably curious and striking. Of the church as a whole, Freeman says that "it is eccentric from beginning to end." The tower he proclaims "one of the most irregular ever seen.....one that some man had devised out of his own head without reference to any other tower." One of the most interesting and beautiful designs in the work, so far as it has reached, is that of the fine church of St. Mary, Bruton, with its noble tower, one of the finest specimens of the Somerset Perpendicular architecture. This tower, ninety-three feet in height, is curiously contrasted with the short, plain second tower—like itself in three stages, but only fifty feet high—which exists over the north porch. The church is remarkable in many respects, being built on a slope, and having no east window. Other notable particulars are mentioned by Mr. Page. Witham Priory has perhaps no right to a place in the work, seeing that it has no tower whatever, nothing but a bell-gable at the west. Its quaint physiognomy and its historical interest alone justify its inclusion. A hideous tower built in 1832 has since, in a becoming fit of penitence, been removed. The church of St. John the Baptist at Glastonbury, with its lofty tower of 140 feet, ranks next in importance, according to Freeman, to Wrington and St. Cuthbert's, Wells. The lines and proportions are eminently graceful. There is not a lover of ecclesiastical antiquities in the kingdom who does not include Glastonbury among the objects of perpetual pilgrimage, and to whom this lovely church is unknown. In striking contrast with the church mentioned—and, indeed, unlike Somersetshire churches generally—is the not far distant church of St. Michael, Somerton. In this the topmost stage is octagonal. The proportions of the tower of St. John the Baptist, Yeovil, are fine, but the impression left is less strong than in the case of other buildings of less pretension. The present instalment of the work ends with All Saints', Martock, with the exception of St. Mary Redcliffe, Bristol, the finest, and perhaps the largest, parish church in Somersetshire. We must leave the reader to peruse for himself all that Freeman has to say concerning its claims upon admiration. Of the nave, however, he says that it "embodies a perfect design of a parochial nave of the end of the fifteenth and beginning of the sixteenth centuries," adding that it is "a thing only to be found in England, and in this part of England." Each successive part on its appearance inspires us with longing for the summer time, in which alone these places can conveniently be revisited. Mr. Page gives us many quaint mottoes from bells, many of the quaintest due to the self-exaltation of Master Billie.

#### *The Upper Norwood Athenæum: the Record of the Winter Meetings and Summer Excursions, 1898-9.*

We again accord a welcome to the *Record* of this useful little society, which has just completed its twenty-third season, and now numbers a hundred members. We are glad to see that last year's rambles were to places full of suggestion, and include not only well-trodden paths, but also less familiar spots. It is pleasant, too, to notice that the ramblers found the clergy ever willing to tell the story of their churches. At the annual dinner the President, the Rev. Lord Victor Seymour, urged upon members the importance of retaining the

antiquarian features of the society, and expressed the hope that the younger members would be induced to conduct rambles. The *Record* is carefully edited by Mr. J. Stanley and Mr. W. F. Harradence, and is well illustrated, thanks to the kindness of the proprietors of the *Illustrated News*, *Graphic*, *Sketch*, *Penny Illustrated*, and others. The illustrations include Sutton Place, Knole, Northcote, Waverley, Oxford, and Eltham.

*Lambkin's Remains*, by H. B., is a booklet published by the proprietors of the *J. C. R.* at Oxford, these latter initials representing a short-lived periodical of the butterfly sort which is bright for a season. H. B. is a versatile person, part author of a successful child's book, and wholly responsible for an historical study recently crowned by the *Academy*, and his present fooling is not amiss, though some of it might be improved. Mr. Lambkin represents the pompous pedagogue who has studied enough Pater to be an ineffectual angel, enough philosophy to be conceited, and enough modern journalism to advertise himself. The essay on success contains a misquotation from Tennyson, which is careless. The tone of superiority suggested as characteristic of Oxford has, possibly, some justification.

THE January number of the *Reliquary* is a very good one. All the papers in it are full of interest, and it fully keeps up its reputation as the leading antiquarian magazine of the day. The article on 'Old Bed-Waggons,' by Mr. R. Quick, is, so far as we are aware, the only instance in which these now almost forgotten household objects have ever been described. It would be interesting to know whether any have been found in the north or north-east parts of England. What was the usual practice of airing a bed before the invention of the warming-pan in the northern counties? Warming-pans were certainly known in the early part of the seventeenth century, and probably long before. There is a custom which yet obtains in the eastern part of England, and may have been in general use all over the country: bricks heated to such a point that they just escape setting fire to their covering are placed in the centre of a bed, after being wrapped in flannel, and then the bed, mattress, and pillows are piled round them in the manner shown by Mr. Quick in the illustration No. 6. An account of the 'Biddenden Maids,' by Mr. G. Clinch, is of interest. Has its author consulted the wills in the Bishops' Registry at Canterbury? If it exists at all, most likely the will he is anxious to find is there.

Now that we are in a state of war it is not surprising to find more political articles than usual in the *Edinburgh*. 'The English Radicals,' a review of a recent book, is as purely historical as if it were devoted to a sketch of the Athenian democracy. The subject is surrounded with difficulty, for in this country, except for very short periods, the Radicals have never formed a distinct party, such as the Whigs and Tories, Liberals and Conservatives. Some of the most prominent of those whose names occur to us when we think of the older forms of Radicalism—Price, Priestley, Shelley, and the elder Mill are examples—never sat in Parliament. It may be noted also that those of what we may call the middle time, who helped to force a reluctant Government to repeal the corn laws, differed very widely from their predecessors of the French revo-

lutionary era. 'James Russell Lowell' is an appreciative paper, so far as the man himself is concerned, but the writer does not estimate his literary work at its full value. The conditions in which literature is produced—alike in verse and prose—differ widely in America and in this country, and the contrast was stronger during Lowell's productive period than it is now. For this sufficient allowance has not been made. The paper on Millais is, in a sense, exhaustive. It assuredly does not err in the direction of indiscriminate praise. There is in it a vein of censure—or at least depreciation—which, though not entirely undeserved, has sometimes fallen on wrong objects. We cannot, for example, accept what is said of the landscapes without large deduction; to affirm, too, that "poetry and vulgarity—for we can only name them so—often fought and joined hands together in the same picture" is a statement wherein few will follow the writer. He admits that in 'The Vale of Rest' poetry predominates, but even there in the chapel and the sky "a touch of theatricality" is detected. We hope his taste will improve. 'The Peasants' Rising of 1381' is a valuable essay. We are glad to find that the writer's researches have not led him to take that too favourable view of John of Gaunt which has found credence with some, mainly, as it would appear, because he was a patron of Wyclif. That he was so does not admit of doubt; but in this, as in so much else, it is not unfair to assume that the strong self-confident man was playing a political game. 'A Side Scene of Thought' well repays reading, but when the end is reached few will have a distinct idea of what the writer proposes—perhaps only a suggestion that more may be happening in this complex universe than has been commonly admitted by modern scientists. Limited, however, as the vision of many of them may be, we prefer their state to that of poor Dr. Dee, concerning whose sordid experiences we have an instructive account. 'Copyright' is a proverbially difficult subject. It is here made as plain as its complex nature will admit of. The dream of some of us is of a land where copyrights never run out. That state of blessedness has already been arrived at in Mexico.

'THE WILD GARDEN' in the *Quarterly* is a delightful essay which should be pondered over by every one who possesses a plot of ground to cultivate for pleasure. Mere fashion has done much to deprave our taste in all directions. Our gardens have probably suffered more from its perversity than anything else we possess except our old churches. Is the writer quite correct in his surmise that except in monasteries the garden, in the modern sense, did not emerge before the time of the Tudors? Long before that there was a garden at Berkeley Castle. We cannot believe that it was entirely devoted to potherbs. The Puritan feeling which dominated so much of the life of England in the seventeenth century, though opposed to beauty in so many forms, took kindly to flowers. Much of the pattern-work of to-day is irritating beyond measure, seeming, indeed, as if it were founded on the desire of producing the least amount of beauty with the largest expenditure of trouble. The violent contrasts of colour, almost entirely without neutral tints to relieve them, are in some cases absolutely as physically painful as they are offensive to the higher instincts. There is a very pleasant paper on 'The Sentiment of Thackeray,' which

deals appreciatively with the tenderer side of the great novelist. The writer does not let Thackeray's unauthorized biographer, Mr. Melville, go unpunished. 'French Criminal Procedure' is written by one who understands the Roman law and the growths which have sprung from it. He must also have a wide practical knowledge of the laws of modern France. Our neighbours have often been rebuked by Englishmen for the procedure of their own law courts when more knowledge on our part would have induced silence. Some of us do not seem to realize that we have no right to expect the law proceedings of another state to run in the same grooves as they do at home. In 'Goethe and the Nineteenth Century' we have a thoughtful paper by one well acquainted with modern German literature. Much of it is admirable, but we are inclined to protest against the rigid marking off of the growth of literature into periods; it is misleading, even to the student, unless many reservations are made. It may be true that every man is to some extent the product of his time; but it is also certain that every great work owes far more to the nature of the man himself than to the time-spirit of which he partakes. The paper on R. L. Stevenson is pathetic and truthful. It shows love for the author's achievement and a kindly appreciation of the man himself which is very touching. Like almost every other man of letters of whose private history we know anything, Stevenson met with little encouragement in his early days from those who had the most favourable opportunities for appreciating him. In 'The Genius of Rome' power and concentration are shown, but a theme so great cannot be adequately treated in a review article.

THE war, as might be expected, continues to figure largely in the reviews. Besides the six military articles in the *Fortnightly*, there is an interesting review of the recent 'Life of Wellington,' by Sir Herbert Maxwell, from the pen of Judge O'Connor Morris. He appreciates the brilliant qualities of the book, but thinks it, with regard to the campaign of 1815, pervaded by "the Wellingtonian legend, a false and mischievous gloss on history, long ago exploded by competent students of war." The idea that Wellington never lost, which is popular, is, of course, a delusion. Indeed, sufficient stress has hardly been laid upon the circumstance that in India his first essays in the field were failures. If he had not been well backed, he might never have had another chance of commanding. There seems a growing conviction that "strategy was not Wellington's strong point." We own to a curiosity whether Tennyson, when he wrote so decisively in his famous 'Ode' of the Duke's record, knew of the usual weaknesses which Mars has for Venus. There is a brief article on French feeling about England, and an account of Ibsen's 'Love's Comedy,' an early work, which has not yet appeared in English. It is concerned with love and the disillusionment which follows, a poignant but not original theme. The decay of love is a subject for "corrosive criticism," as Prof. Herford points out; but granted that love is a deceit, is it for that reason undesirable while it lasts? Men losing it may cry "demptus per vim mentis gratissimus error" like Horace's old man. Richard Cumberland, who was, according to Goldsmith, "the English Terence," forms the subject of an entertaining article. Mr. Mallock writes cleverly on 'The Logic of Non-Dogmatic Christianity,' and

Mr. George Moore explains why he, Mr. Yeats, and others prefer to produce their plays in Dublin. London is "too large, too old, and too wealthy to permit of any new artistic movement"! Ruskin Hall, Oxford, with the opposition to the scheme, is also considered. The promoters should be less militant towards present institutions. — In the *Nineteenth Century* Father Clarke, S.J., lectures Dr. Mirart on the 'Continuity of Catholicism.' It is admitted that "nearly all his statements contain a distinct element of truth." The presence of converts who are really not converts in the Catholic fold is indicated, though not explained, and the case of Galileo turns up again. The two 'Reports of the Licensing Commission' form the subject of an important article by Sir Algernon West. The question of the liquor traffic is most pressing, yet it may be practically laid aside for years as far as legislation goes. That members of the Commission should have differed so much in their final conclusions is regrettable. Some ninety lines of the second book of Virgil's 'Georgics' are given in a blank-verse rendering which is pleasing by Lord Burghclere, a former President of the Board of Agriculture. Such notes at the bottom of the page as "Acheron, one of the rivers of Hades," are surely otiose. They remind us of the description of Catiline in Bohn's 'Virgil' as "a noble Roman of depraved habits." Mr. Henry Wallis writes attractively and learnedly on 'Ancient Egyptian Ceramic Art.' Mr. R. B. Townshend 'On Some Stray Shots' is interesting; he is a thorough sportsman who can write effectively. 'In the Alps of Dauphiné' is too slight to be of much value. 'The New Mysticism in Scandinavia,' by Miss Hermione Ramsden, is an account of Jacobsen, Jørgensen, the two Kraggs, and Selma Lagerlöf. There is a good deal of the somewhat impalpable "inner perception" which is the latest protest against materialism. The blue of the ideal is much dwelt on in opposition to green; we hear of "blue liberty" and "blue hope," but the symbolists do not seem to be at one, for Maeterlinck's pale green bird means happiness too. The stress laid on the Ego is not an attractive feature of these providers of the new life. — *Temple Bar* contains some bright articles as usual. 'Parodies' is a good subject, and Mr. H. M. Sanders has quoted some interesting specimens of the art. Rather disquieting is it, however, to find such a mistaken identification as "Magginn ('Father Prout')." Are the Fraserians already forgotten; and does the brilliant doctor live only in the pages of Thackeray, or as a conflate personage owing half his fame to Mahony? The Hon. W. Spencer's name is said to "evoke no poetical recollections." We recommend a study of Locker's charming and little-known 'Lyra Elegantiarum' to remedy this defect. We find no mention of some famous single lines of parody: Johnson's on the driving of fat oxen, and that which Tennyson and FitzGerald both claimed,

A Mr. Wilkinson, a clergyman,

which was the worst Wordsworthian line they could conceive. The rupture between Coleridge and Lloyd was caused by other matters than an unlucky sonnet; in fact, the latter was what the French call an "impossible" person in his humours. 'George Gascoigne, Soldier and Poet,' is capably treated by Mr. Serrell. 'Round my Smoking-Room' is a chatty record by a traveller and sportsman of his gathered treasures. He has obviously seen so much of life in different quarters, and is so cheery about



it all, that we wish his article had been longer. The leisurely, witty, and fashionable life of the eighteenth century is becoming quite popular in latter-day literature, and is, it must be admitted, of considerable interest to us, if only by contrast with the hurry of to-day. 'A Glass of Fashion' is concerned with "Gilly" Williams, one of Walpole's and Selwyn's friends.—The *Cornhill* enters on the same period with a notice of the splendid 'Sycophant of the Last Century' who ultimately became Lord Melcombe. Mr. A. I. Shand writes trenchantly on him, and it really seems time for somebody to give him the usual modern benefit of "whitewashing" which has been applied to Judas, Tiberius, and others. The Rev. H. C. Beeching, taking up a controversy begun in the *Athenæum*, defends Walton's 'Life of Donne.' We agree with him that Walton has been unduly depreciated as a tradesman, and wish that educated men now wrote as well as he did in his day. The article is important, and should be read by all Donne lovers, a numerous class, we hope. Mr. Lang writes as brightly as ever on the authorship of the ballad of 'Lord Bateman,' concluding that it is a degraded *Volkslied*. The occasional weakness of the rimes is an indication of this. The admirable and humorous notes to the 'Ballad' are, he concludes, clearly Thackeray's, a verdict in which we agree. In 'By the Waters of Marah' Mr. W. C. Scully tells a moving tale of South Africa, a region which he knew thoroughly, it may be well to add, before the war began. 'Manners and Customs of Yesterday and To-day' dwells, rightly, on the difference between the modern servant and his counterpart in older days. People are nowadays less courteous than they used to be; but is it not because our women have changed as well as our men? We have seen a woman's child saved by a passenger on a 'bus from falling down all the steps, and all he got was a grunt from the mother! And the weakness which much of this courtesy implies is scouted by members of the fair sex, who now go unattended everywhere. 'At a Free State Toll-Bar' will command attention at the present date. 'Humours of an Irish Country-Town' is attractive, and claims this merit for the distressful country, that it occupies much rain which would otherwise be at work in England. It may be so; but it seems to us that we get quite a sufficient instalment. Cricketers, or rather bowlers, would not, however, mind a little more moisture; it would certainly not prevent cricket from being the national game, as Mr. Ensor suggests. It might reduce the rage for mere batting averages, and that would be all for the better.—The frontispiece to the *Pall Mall* consists of an excellent reproduction of Albert Moore's picture 'Yellow Marguerites.' Lady Fairlie-Cunningham gives a good account of 'St. John's Gate, Clerkenwell,' a spot little known of the West-End public, but full of pleasant memories and associations to the antiquary, the explorer, and the treacher in the steps of past celebrities. Mr. Raymond Blathwayt has an article 'Concerning Portraiture,' with many striking illustrations by Mr. Mortimer Menpes. Mr. E. T. Murray Smith continues his 'Military Heroes at Westminster Abbey,' and Mr. J. Holt Schooling his interesting account of 'Lotteries, Luck, Chance, and Gambling Systems.' Many of the illustrations to this are very odd. The general contents are, as was to be expected, tinged with war influences, but are well selected and agreeably varied.—To the *Gentleman's* Mr. James T. Foard

contributes a notable article on 'The Joint Authorship of Christopher Marlowe and William Shakespeare,' in which the author shows a closer connexion than is generally assumed between the two greatest of Elizabethan dramatists. Mr. John T. Curry has a thoughtful and important paper on his favourite subject, 'Robert Burton and his "Anatomy of Melancholy."' Mr. Norley Chester writes on 'Historical Influences of the "Divine Comedy."'—In *Longman's* Mr. Andrew Lang in 'At the Sign of the Ship' shows himself at his best in dealing with Poe and his biographer Rufus W. Griswold. He then turns to Mr. Hutchinson, upon whose views as to dreams he comments. On this subject, as, indeed, on most others, he is both interesting and edifying. Mrs. Lang writes on 'Two Centuries of American Women.' 'Humours of Organ-Blowers' opens up new ground.—*Scribner's* is an interesting number, well illustrated as usual. "Ik Marvel," a pleasing portrait of whom forms the preface, seems to live in an attractive home from the account given. Mr. Meredith has a poem in much less elaborate language than usual on the manoeuvres of a spider. The able account of Oliver Cromwell is continued. Chopin is the subject of some rather impalpable rhapsodical prose. Here and elsewhere we note words like "chromatize" and "devitilize," which we do not care about at all, but the school of Nietzsche is apt to find ordinary English unequal for its exposition. Mr. Barrie's 'Tommy and Grizel' is clearly going to be notable, and there are some excellent short stories. 'The First Stage of the Boer War' is treated by an able correspondent now on the Modder.

### Notices to Correspondents.

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On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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N. C. ("The Dante Society").—The 'Official Year-Book of Societies' gives the secretary as L. Recci, Park House, Park Hill, Ealing, W. You had better consult him for information.

CORRIGENDUM.—P. 76, col. 1, l. 37, for "cow" read *bow*.

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## CONTENTS. — No. 112.

NOTES:—The Word "Up," 121.—Horace Walpole and his Editors, 122.—Intended Amendment by Browning—"Out of print"—"Another.....to," 124—"Neither fish, flesh, nor good red herring"—Bigot: Bigote—"Kaross"—Years of Rome 751-3, 126.

QUERIES:—"In Gordano"—List of Northern Fighters at Culloden, 126.—Griggs and Gregorians—"Grimgribber": "Grimgribber"—Alderman Viner's House—Plashed Hedges—"Prince" Boothby—Pictures composed of Handwriting—Eighteenth-Century 'English History'—The Flocks—"The Exposition"—Busts made by Alcock, 127—"Childerpox"—Adventures in the Moon—"Stedman Family—Winstanley's Wonders—Woore, in Salop, 128—Fanny Cornforth—"Heir of Linne"—Gladstone's Height, 129.

REPLIES:—Story of Helen, Queen of England, 129.—Oakham Castle and its Horseshoes—"A far cry to Loch Awe"—Stop-press Editions, 130.—Taltarus, a Surname—Preservation of Silk Banners—Altars at Glastonbury—No. 17, Fleet Street, 131.—Parry Family—Cromwell and Music, 132.—English Mile, 133.—Alldgate and Whitechapel, 134.—Early History of the Steam Engine, 135—"Farn-toeh"—"Boer"—Sir M. Cromie, 136.—Mayfair Marriages—Cecil, Lord Burleigh—"An end"—Corney House, 137.—Passage in Wordsworth's 'Excursion'—An Apology for Cathedral Service—Picture by Lawrence, 138.

NOTES ON BOOKS:—Dr. Furness's Variorum 'Much Ado about Nothing'—Mrs. Murray-Aynsley's 'Symbolism of the East and West'—Prof. Arber's 'Spenser Anthology'—Smythe Palmer's 'Jacob at Bethel'—Leland's 'Useful Arts and Handicrafts'—'Folk-Lore'—'Intermédiaire.'

Notices to Correspondents.

## Notes.

## ON THE WORD "UP."

UNDER the title of the 'Queen's English' X. Y. Z. complained (9th S. ii. 146), as I consider justly, of the use by the *Times* of "full up" and "that much," both most objectionable expressions, the former, I think, cockney, the latter a provincialism, thus showing that the writer complained of came from the provinces and was domiciled in London. However, this much can be said for "that much," that it was immediately defended (*ibid.*, p. 269) by several correspondents, who, I think, did not succeed in showing it was good English.

Now I propose to say something about the expression "full up." I do not continue X. Y. Z.'s title because I take one that is more definite. The earliest use of "full up" in print is, I presume, that quoted without reproach by Dr. Murray in the 'Oxford English Dictionary' under 'Full.' It is from the *Daily News* of 18 October, 1892, to the effect that a new cemetery was started as the old ones were "full up." The newspapers now commonly use these words. The *Standard* of 16 November, 1899, p. 5, col. 5, said that at Dover "most of the hotels were full up"; and the *Daily Telegraph* of 17 November, 1899, p. 3, col. 1, said, "As the month draws towards

its close the money market is expected to tighten up."

It seems to me that this is in accordance with the genius of the English language, if I may apply such a word to a language so erratic and so full of inconsistencies.

I have been watching the use everywhere of "full up," and I find it is used not only in London, but the provinces. I assisted at a penny reading in the country in January, 1899, and in the interval ladies looked after the refreshments. I asked one young lady, who was quite new to this work, how she was getting on. She replied, "Very well, but the young men say such funny things. I asked one young man if he would take some refreshment, and he said, 'No, thank you, miss, I'm full up!'"

I presume "full up" was started by London omnibus and tram conductors, but fortunately the tram owners only put up the word "full" when the vehicle is choked up, as all are on a Bank holiday.

It will be observed that when you have to call out "full" a number of times it is far easier to say "full up." Call out, I say. Why "out"? If we do not want "up," surely we do not want "out." But more of this presently.

It seems our habit to duplicate some words, and as we do so the English grammar supports us. Thus "I myself" is justified for emphasis. I thought I recollected this in Lennie's 'Grammar' (edition of 1854), but it has no index, and after searching I have not been able to find it. I have been much interested, however, to observe the trouble that Lennie takes to disagree from and refute Lindley Murray's 'Grammar.' Lennie has several pages of "improper expressions"; needless to say that "full up" is not among them. There is little doubt that it is quite a new corruption.

If we are going to insist on simple "full," should we not be consistent and leave off using all the other "ups" which custom has added to words? Hopeless, I fear, would such a thing be. We have added "up" for some time now. Thus, we have "go and have a brush up"—in fact, we see it written up in lavatories in London, "Wash and brush up, 2d.," though it is clear that what is wanted is a brush down. You are expected to "pay up" at once—that is, cash up, or, as some say, cash down.

Observe the man is cleaning up the brass, which got filled up with dirt; it now looks crack up. The official notice cautions you not to "stand up" under the bridge. The bus is "followed up" (these words used in a

note by F. N., 'N. & Q.' 9th S. iii. 446) by another, or, as everybody prefers to say, another one. Hurry up or you will lose it.

The cyclist says lighting-up time is seven o'clock. Lighting up also has the authority of the L.C.C. in their park notices about cycling. I am not learned in matters feminine, but I have been informed that Frenchwomen "gather up" their skirts very prettily to cross the road. "Gathered up" is Scriptural, and is commonly used ('Encyclo. Brit.' ninth edition, 1882, vol. xiv. p. 510). I have had to dig up these instances from books, and tried not to double up the pages.

In these days of travelling we are informed in "The Coach-Horn, and what to Blow and How. By an Old Guard" (1887, p. 19), that "all the coaches are well loaded up." I have lately (since X. Y. Z.'s note: I had never given the matter a thought before) read or heard all the examples I give used by professional men. A few days ago a Q.C., M.P., was telling me he had seen "a lock-up shop to let." I expressed some doubt, when he said it was "labelled up" on the agent's printed placard. No doubt the instances I give of the unnecessary use of "up" will be duly "indexed up" by some one.

Every day one sees similar expressions used in the works of contemporary writers, such as "forward on," "added on," "opened out," "followed on." Bourdillon in 'I Tote Histoire de France,' 1897,\* says: "I cannot let this little work go out into the world." This we might "reduce down" to "go" only. Dean Alford in 'The Queen's English,' 1889, p. 5, says: "nor, indeed, as late down as Elizabeth." The 'Penny Cyclopædia,' 1842, vol. xxii. p. 412, says "extended out"; and Murray's 'Handbook for France,' 1844, p. 196, says "excavated out" of the rock. I thought dive meant to go down, and yet Wallace Dunlop, C.B., says "dive downwards" ('Plate-Swimming,' p. 56). The *Times* of 9 November, 1886, p. 10, col. 6, says, "by reason of the killing off of the clovers." Printed off (Wheatley, 'What is an Index?' p. 170) may, perhaps, be considered a technical expression, and may be "marked off." "During the last week's training the work should be slackened down" (Wilson, 'Swimming Instructor,' 1883, p. 120). "Separating off" the English Church (Green's 'Short History,' p. 841, index, col. 1).

The careful navigation was proved by his

\* A work beautifully printed, and yet its appearance is entirely spoiled by the too frequent use of italics and several varieties of ugly types, and absurd over-punctuation.

"slowing down." The following may be "telegraphed on" to Somerset House. I am glad to observe that on their forms an affidavit has to be sworn, but when the lawyer writes about it, he says it has to be "sworn to."

But if X. Y. Z. objects to "full up," what will he say to the misuse of the word "negotiating"? The 'Encyclopædia Britannica,' ninth edition, vol. xii., 1881, p. 197, says: "For the successful negotiation of brooks a bold horse is required." This instance shows this slang has been in use some time. The *Standard*, 4 March, 1899, p. 5, col. 6, says: "His horse bolted when about to negotiate a fence." Is there anything in our language more repulsive than this sporting English? One last instance. The *Daily Telegraph* of 18 January, 1899,\* printed an article entitled "Omnibus Stopping Places. By a Lady Passenger." I should not hesitate to say this lady was dressed as a man. She says: "Fleet Street was negotiated at a walking pace with a 'slowing down' at Bouverie Street for a man alighting."

I should like to be a purist, but fear the language will go its own wayward way.

RALPH THOMAS.

#### HORACE WALPOLE AND HIS EDITORS.

(Continued from ante, p. 62.)

IN a letter to Montagu of 17 March, 1761 (Cunningham's ed., vol. iii. p. 386), Walpole writes in reference to a new batch of peers and promotions:—

"No joy ever exceeded your cousin's and Dodington's. The former came last night to Lady Hillsborough's to display his triumph. The latter too was there and advanced to me. I said 'I was coming to wish you joy.' 'I concluded so,' replied he, 'and came to receive it.' He left a good card at Lady Harrington's,† 'A very young Lord to wait on Lady Harrington, to make her the first offer of himself.' I believe she will be satisfied with the Exchequer."

\* I have to falsify all these dates; there is no issue of this paper so dated. It is dated in a literary manner January 18, 1899, instead of in a business-like way 18 January, 1899. The advantage of thus separating the two eighteens is apparent. Why nearly all our newspapers are dated with the month put before the day I cannot imagine. In his 'Modern English Biography,' with its thousands of dates, Mr. F. Boase has had to falsify all the newspaper dates; and I have found myself compelled, much against my will—because I like to cite with accuracy—to do the same. The form January 18, 1899, is very liable to error, and, moreover, the sequence is not logical, as is day, month, year.

† Wrongly printed "Petersham" in Wright's and Cunningham's editions.

Again, in a letter to the Countess of Ailesbury (vol. iii. p. 443), describing the procession of peeresses at the coronation of George III., Walpole says :—

"Lady Harrington was noble at a distance, and so covered with diamonds, that you would have thought she had bid somebody or other, like Falstaff, *rob me the Exchequer*."

Caroline Fitzroy, Countess of Harrington, mentioned in the preceding extracts, was a conspicuous personage in the society of her day. Her adventures (not always of an edifying sort) were often the theme of Walpole's letters.

In 1759 the object of her preference for the time being was evidently Lord Barrington, to judge from an anecdote related by Horace Walpole in a letter to Montagu of 23 December, 1759. He writes :—

"The cry in Ireland has been against Lord Hillsborough, supposing him to meditate an union of the two countries. George Selwyn seeing him t'other night between my Lady Harrington and Lord Barrington, said, 'Who can say that my Lord Hillsborough is not an enemy to an union?'"

The connexion between Lady Harrington and the Exchequer is not obvious at first sight, but is easily explained when it is remembered that Lord Barrington (whose *penchant* for Lady Harrington is hinted at above) had just been appointed Chancellor of the Exchequer.

There is further allusion of the same kind in Walpole's letter to Conway of 10 April, 1761 (vol. iii. p. 393). Conway was on his way to join the army in Germany, and had left England accompanied by his wife, the Countess of Ailesbury. Walpole writes :—

"Don't let Lady Ailesbury proceed to Brunswick: you might have had a wife who would not have thought it so terrible to fall into the hands (*arms*) of hussars; but as I don't take that to be your Countess's turn, leave her with the Dutch, who are not so boisterous as Cossacks or Chancellors of the Exchequer."

The wife that Conway "might have had" was no other than Lady Harrington, who, as Lady Caroline Fitzroy, had been the object of his youthful affections; so that here again the allusion is to her and Lord Barrington as the Chancellor of the Exchequer. This office Lord Barrington held from March, 1761, till May, 1762, within which period all the above allusions fall. No explanation of these allusions is attempted by any of the editors of the 'Letters.'

Letter 719 (vol. iii. p. 395), to the Countess of Suffolk, is dated "Friday night, April, 1761." The dates of the month and year do not appear in the original MS. They were added by Croker when the letter was first

printed, viz., in the 'Suffolk Correspondence' (London, 1824). The letter was certainly written in 1761, but it appears that it belongs to the letters of March, not to those of April. A general election was in progress. Walpole writes :—

"Mr. Conway (and I need say no more) has negotiated so well, that the Duke of Grafton is disposed to bring Mr. Beauclerk in for Thetford."

The Mr. Beauclerk here in question was the Hon. Aubrey Beauclerk, son of Lord Vere of Hanworth, and afterwards fifth Duke of St. Albans. He entered Parliament in 1761 as member for Thetford, his colleague being General Conway, mentioned above. Walpole continues :—

"It will be expected, I believe, that Lord Vere should resign Windsor in a handsome manner to the Duke of Cumberland."

Windsor here is the borough of New Windsor, apparently a pocket borough of the Beauclerk family. The members elected at this election were General the Hon. John Fitzwilliam and the Hon. Augustus Keppel. The first is elsewhere described by Horace Walpole as "one of the Duke's military spies"; the second was the brother of the Duke's prime favourite, the Earl of Albemarle. It is therefore reasonable to suppose that the Duke nominated both members. The Windsor election took place on 25 March, that at Thetford on 28 March. The letter under consideration must therefore have been written, at any rate, before 25 March. It may be placed between Nos. 711 and 712 in vol. iii.

Letter 794 (vol. iii. p. 511), addressed to George Montagu, is dated Wednesday night, 1 June, 1762. The original letter is dated only "Wednesday night"; "1 June" was added by the editor of the quarto edition (1819) of the 'Letters to Montagu'; "1762" was added by Cunningham. As 1 June fell on Tuesday in 1762, the date 1 June is an impossibility. From the following considerations it appears that the letter was written on Wednesday, 30 June.

1. The letter begins "Since you left Strawberry," implying that Montagu had recently been there. In his letter to Montagu, dated Strawberry Hill, 8 June, 1762, Walpole writes :—

"He [Mr. Chute] gives me a good account of your health and spirits, but does not say when you come hither. I hope the General, as well as your brother John, know how welcome they would be if they would accompany you, I trust it will be before the end of this month, for the very beginning of July I am to make a little visit to Lord Ilchester," &c.

It appears from these passages that Montagu



must have visited Strawberry Hill in June between the dates of these two letters, *i.e.*, the 8th and one of the subsequent Wednesdays.

2. Horace Walpole mentions the "King of the Cherokees," and further on remarks "the Cherokee Majesty dined here yesterday at Lord Macclesfield's." Three Cherokee chiefs visited England in 1762, reaching London on 21 June. The letter under consideration must therefore have been written after 21 June. This leaves only two possible dates, Wednesday the 23rd, or Wednesday the 30th. From the reference to the presence of the Cherokees at Lord Macclesfield's at Twickenham, the latter of these two dates seems the more probable, as the Cherokees were hardly likely to leave London almost immediately on their arrival. The letter should accordingly be placed between Nos. 796 and 797 in vol. iv. HELEN TOYNBEE.

P.S.—P. 62, col. 1, l. 20, for "June 12, 1772," read "June 12, 1774."

'PARLEYINGS WITH CHRISTOPHER SMART,' vi.: AN INTENDED EMENDATION BY MR. BROWNING. —With the kind permission of Mr. John T. Nettleship, well known as artist, and equally well known as author of that admirable volume 'Robert Browning: Essays and Thoughts,' I give what I think will be interesting to many.

In August, 1889, Mr. Nettleship had written to Mr. Browning regarding a difficult passage in the poem mentioned above. Mr. Browning, replying on 21 August, sent an emendation, adding, "So I propose to alter the passage." Unfortunately, before this letter was written, the volume of the uniform edition (the last edition issued in Mr. Browning's lifetime) containing the 'Parleyings' had already appeared (it was published in the month preceding), so that the intended emendation has never been given to the public.

I now give the passage (1) as we have it in the uniform edition, vol. xvi. p. 152, and (2) as Mr. Browning in his letter to Mr. Nettleship corrected it:—

(1)

Now, what I fain would know is—could it be  
That he—whoe'er he was that furnished forth  
The Chapel, making thus, from South to North,  
Rafael touch Leighton, Michelagnolo  
Join Watts, was found but once combining so  
The elder and the younger, taking stand  
On Art's supreme,—or that yourself who sang  
A Song where flute-breath silvers trumpet-clang,  
And stations you for once on either hand  
With Milton and with Keats, empowered to claim  
Affinity on just one point—(or blame  
Or praise my judgment, thus it fronts you full)—  
How came it you resume the void and null,

Subside to insignificance,—live, die  
—Proved plainly two mere mortals who drew nigh  
One moment—that, to Art's best hierarchy,  
This, to the superhuman poet-pair?

(2)

For the sake of distinctness the changes made by Mr. Browning in his letter to Mr. Nettleship are given in italics:—

Now, what I fain would know is—could it be  
That he—whoe'er he was that furnished forth  
The Chapel, making thus, from South to North,  
Rafael touch Leighton, Michelagnolo  
Join Watts, was found but once combining so  
The elder and the younger, taking stand  
On Art's supreme? *And did yourself, who sang*  
*A Song where flute-breath silvers trumpet-clang,*  
*And stations you for once on either hand*  
*With Milton and with Keats, empowered to claim*  
*Affinity on just one point—(or blame*  
*Or praise my judgment, thus it fronts you full)—*  
*Did you like him resume the void and null,*  
Subside to insignificance,—live, die,  
—Proved *both of you* mere mortals who drew nigh  
One moment—that, to Art's best hierarchy,  
This, to the superhuman poet-pair?

The change, though slight, is of more importance than at first sight appears. In the passage as published, the question as put to Smart,

How came it you resume the void and null?  
implies that he actually had resumed, while in the passage as corrected he is asked whether he did "resume the void and null."

R. M. SPENCE, D.D.

Manse of Arbuthnott, N.B.

"OUT OF PRINT."—It would seem as if certain appendages to literature die hard. Surely the above is an instance of undesired longevity, the termination of which few of us would deplore. Who then shall be bold enough to dispatch so tenacious an intruder and provide the satisfactory substitute? Out of hand, out of sale, if you will. But out of *print*, how can that well be when a thing has once appeared in type? The term misleads and irritates. It is difficult to conceive how the same ever crept into acceptance. Let the closing century witness its extinction, say I—and others.

Cecil Clarke.

Authors' Club, S.W.

"ANOTHER.....TO."—Grammarians say that "other" and "another," having a comparative significance, should be followed by "than"; but with these words, as with "different," the antithetical construction—due, no doubt, to the adversative notion implied in them—is constantly appearing. An example occurs in the *Spectator* of 13 January, p. 47, where the writer of an interesting article on 'Waves' has the

remark, "Sailors often speak of an 'ugly' sea, but the adjective has quite another meaning to that usually attached to it." In the expression "quite another meaning to" the use of "quite" is open to objection as superfluous, while "to" is unsuitable to its position as not conveying the sense of comparison.

THOMAS BAYNE.

"NEITHER FISH, NOR FLESH, NOR GOOD RED HERRING."—This quotation is very frequently used, but it was only a few days ago I came across it in print. In Dryden's 'Epilogue to the Duke of Guise,' 1683, he says:—

Have we not had Mens Lives enow already?  
Yes sure:—but you're for holding all things steady:  
Now since the Weight hangs all on one side,  
Brother,

You Trimmers should't poize it, hang on t'other.  
Damn'd Neuters, in their Middle way of Steering,  
Are neither Fish, nor Flesh, nor good Red Herring:  
Not Whiggs, nor Tories they; not this, nor that;  
Not Birds, nor Beasts; but just a kind of Bat:  
A Twilight Animal; true to neither Cause,  
With Tory Wings, but Wiggish Teeth and Claws.

Since then, I came across it again. Marsden, in his 'History of the Christian Churches,' vol. i. p. 267, makes Peter Heylyn say: "They were neither Parsons, nor Vicars, nor stipendiary curates; in fact, They were neither fish, nor flesh, nor good red herring." I have made a search in Heylyn's 'Works,' but failed to find it. I have since seen it in John Heywood's 'Proverbs,' 1546, pt. i. ch. x. He says: "'*Shee* is neither fish, nor flesh, nor good red herring." I have looked through your index from the commencement, but cannot see it has been referred to before.

CHAS. G. SMITHERS.

47, Darnley Road, N.E.

**BIGOT: BIGOTE.**—It is stated in Wace's 'Chronicle,' 1160 (ch. v., Edgar Taylor's translation), that

"the French had often insulted the Normans by injurious deeds and words, on account of the great dislike and jealousy which they bore to Normandy. They continually spoke scornfully, and called the Normans *Bigoz* and *Draschiers*; and often remonstrated with their King, and said, 'Sire, why do you not chase the Bigoz out of the country? Their ancestors were robbers, who came by sea, and stole the land from our forefathers and us.'"

In a note Taylor says:—

"Bigot has been supposed to have its origin in the *by-god* of a northern tongue; and to have been used as a war cry by early Normans, answering to the later *dez-aié*. Anderson, in his 'Genealogical Tables,' says, without quoting his authority, that Rollo was called By-got, from his frequent use of the phrase."

Can it be that the illustrious Bigods or Bigots derived their family name from this peculiar nickname? To Roger Bigot, after-

wards Earl of Norfolk, the Conqueror granted Bungay with 116 other manors. The first of the family known to history seems to be Robert le Bigot, who quitted the service of Werlene, Count of Mortain, to attach himself to Duke William, to whom he became house treasurer and a privy councillor. His son Hugh became Earl of Norfolk about 1140.

According to Taylor, whose notes I have been following, the leading branch of the Bigot family became extinct in 1306. This note may, perhaps, be read in connexion with the Bigot verses (9th S. iv. 541).

It seems natural to connect *bigote*, a moustache, with these Norman names or nicknames, but the first quotation for the word with this meaning in the 'H.E.D.' is from Mabbe's Aleman's 'Guzman d'Alf,' ii. 332, 1623. Sir R. Burton, 'Camoens's Life' (1881, p. 662), says:—

"There are two derivations for *bigode* (*moustachio*). First, the English or German soldier's usual oath, and second, from Goth or Visigoth. So Fidalgo and Hidalgo may be 'filho de algum' (qui patrem ciere potest) or 'filho de Go' (Goth)."

A signet-ring was found in Norfolk on one of the Bigot estates exhibiting the rebus "By-goat."  
JAMES HOOPER.  
Norwich.

"**KAROSS.**"—The origin of this important and well-known South African term (meaning a cloak or rug of skin) has been variously stated as (1) Hottentot, (2) Dutch. Burchell in his 'Travels' (1824), vol. ii. p. 350, says: "*Kaross* and *kobo* are but two words for the same thing; the former belongs to the Hottentot, and the latter to the Sichuana language." On the other hand, Krönlein says the Hottentot equivalent is *nams*; and an early observer, Sparrman, in his 'Voyage to the Cape' (1785), vol. ii. p. 187, says *kaross* is "broken Dutch." This is corroborated by the existence of two curious compounds, *kul-kros* and *kutkros*, of which the first elements are undoubtedly Dutch; they are explained by Peter Kolbe (1745). Nothing of all this appears in any English dictionary. The word is admitted by the 'Century' Dictionary, but only to be vaguely described as South African. Fortunately, we may be sure Dr. Murray will do justice to a technical term found in every book of travel and in most works of fiction relating to South Africa.  
JAMES PLATT, Jun.

**THE YEARS OF ROME 751-3.**—It appears to me there is considerable doubt or misapprehension among some writers as to the relative position of these years in the calculation of time. That this question and its

concomitants are of considerable importance will, I imagine, be conceded. Jewish history is of little or no use further down than the period of the destruction of the Temple; the Greek and Roman accounts do not assist us in these ages till the expedition of Xerxes, after which history is fairly clear. The period from Nabonassar to Alexander the Great allowed of adjustment to the Greek and Roman, and the collateral history of the Babylonians and Assyrians is thus settled. The Babylonish king Naboclassarus is admitted to be the Scriptural Nebuchadnezzar, and the first year of his reign is one with the fourth of Jehoiakim (who was earlier called Eliakim), which equals 4110 of the Julian period, first year of the forty-fourth Olympiad, and B.C. 601. Jehoiakim reigned eleven years;\* he was killed in the seventh year of Nebuchadnezzar;† if, therefore, 7 be deducted from 11, we have the years in which Jehoiakim reigned previous to Nebuchadnezzar. From this time we are led to Nabonassar and through the Persian empire to its end. Hipparchus, if I mistake not, who lived about 300 years before Ptolemy, appeals to the era of Nabonassar as the true register of astronomical observations. By this it has been agreed that B.C. 747 was the first of Nabonassar. The next basis upon which time is calculated is the Olympiads, which, by consonance of recognized authorities, began in 776 B.C., which was the first of the Olympiad periods, covering four years, and upon which data I go so far as the present subject is concerned. It was recently stated (*ante*, p. 41) that A.D. 1 was the year of Rome 753; on p. 84 A.D. is changed to B.C. 1. A correction is always proper and welcome when needed, but much confusion often follows a correction which in turn requires correcting. I will try to make the matter plain, and prevent, I hope, additional confusion, and, if possible, will not leave any opening for doubt. Iphetus revived the Olympiad in 755 B.C.; the second Olympiad consisted of four years, or, in other words, the first two Olympiads covered a period of five years. Rome was built at the beginning of the seventh Olympiad, so the first Roman year would equal the first year of that Olympiad. It follows that the third year of the 194th Olympiad and its equivalent Roman year works out thus: From 193 there fall to be deducted six Olympiads (the Roman year having begun in the seventh); this leaves 187, which equals 747 Roman, but we have to add three years, *i. e.*, the three of

the 194th Olympiad, and we find 751, and the year of Christ's birth; *ergo*, 753 could not be A.D. or B.C. 1. But let us apply another test. The first Roman consuls were Brutus and Collatinus, and all authorities of any standing or importance, who have made the subject their study, agree this was in the year B.C. 508 or the Roman year 245; of this there is, I believe, no doubt. This equals the first year of the sixty-eighth Olympiad, less the six years already explained, and we have 62, which equals 248 Roman; but we have to deduct three years unexpired of the sixty-eighth Olympiad, and have 245. Turning to Nabonassar, we know he was king B.C. 747, which equals the first of the eighth Olympiad, and by this method of calculation we have a further confirmation of our thesis. Should more be required, we have it at least in part (*ante*, p. 41), already called in question. There we are told Lentulus and Piso were consuls in 753. So far as my reading goes, Lentulus and Piso were first joint consuls from January to July, 751; Iulius and Paulus, January to July, 752; Asinius and Vinicius, January to July, 753. Irrespective of this, enough has been set down here to shake at least any faith in the year 753 being either A.D. or B.C. 1.

ALFRED CHAS. JONAS.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"IN GORDANO."—There are three parishes, all within the hundred of Portbury, in the county of Somerset, to the west of Bristol, which are particularized by this Latin addition, namely, Easton-in-Gordano, which gives a title to a prebend in the Cathedral Chapter of Bath and Wells; Weston-in-Gordano, near Clevedon, and Walton-in-Gordano, near the same place. What is the meaning of "in Gordano"?

A. L. MAYHEW.

Oxford.

### LISTS OF NORTHERN FIGHTERS AT FLODDEN.

—Canon Tristram tells me that some years ago, when staying at Wolfelee, near Hawick, with the late Sir Walter Elliot, he found in his library a printed copy of the list of the men of Northumberland called out by the Percies for the battle of Flodden. Search has recently been made at Wolfelee, both by Canon Tristram and others, for this volume,

\* 2 Kings xxiii. 36.

† Jeremiah lii. 28.

which is represented to be a thin quarto, but so far without success. Can any of your readers furnish references to lists, printed or unprinted, of the retainers of the Northern English lords who fought at Flodden?

J. C. HODGSON.

GRIGGS AND GREGORIANS.—Is anything known of these societies, which are mentioned together in Crabbe's 'Borough'? The Gregorians are named in the 'Dunciad,' iv. 576, and in Smollett's 'Travels.' In D'Urfey's 'Wit and Mirth' (1719), p. 9, are the words "Here's.....William the Whig, And Roger the Grigg"; but whether the appellation here means a member of the society of Griggs I do not know.

HENRY BRADLEY.

"GRIMGIBBER": "GRIMGRIBBER."—I have somewhere seen a statement that this curious word (meaning "jargon") was used by Steele and Lady Mary Wortley Montagu. The earliest instance known to me is in Horne Tooke. There are others in Bentham and later writers. Bulwer Lytton has "glinglibber." I should be glad to be told of any examples of the word earlier than Tooke's (1786).

HENRY BRADLEY.

ALDERMAN VINER'S HOUSE.—In the King's Pamphlets (Thomason Collection) at the British Museum, vol. E. 476 (No. 23, p. 2), it is stated that on 12 December, 1648, the house of Alderman Viner (the then Sheriff of London) was in St. Clement's Lane. What is known of it?

C. MASON.

29, Emperor's Gate, S.W.

PLASHED HEDGES.—Can any reader of 'N. & Q.' who has studied the development of agriculture inform me in what part of Europe the pleached, or plashed, hedge originated? When describing Gloucestershire the Baron E. de Mandat-Grancey says, in 'Chez John Bull' (1895), pp. 257, 258:

"Everywhere the fields are bordered with marvellously cut hedges. I notice some of them which are what they call *plessées* in Normandy, that is to say, the shoots of which, interlaced like basket-work, form a much-esteemed fence, for it cannot be broken through. Except in Normandy, I have never seen any of this kind of work, which needs very good workmen, for it is sufficiently difficult to do well. It appears that there are many hedges of the kind in this country. They are called 'layed-hedges.'"

On p. 261 the Baron again alludes to the *belles haies plessées*. Did hedge-plashing first arise in Normandy; did the Normans acquire it from the English; or did both peoples owe it to an earlier race? I have some hazy idea of once reading that such hedges were also to be met with in Anjou and some other

parts of France where the English were once masters.

M. P.

"PRINCE" BOOTHBY.—In a letter to the Earl of Strafford of 3 July, 1769, Horace Walpole mentions "Mr. Boothby" as a typical "Maccaroni." I suppose this personage was identical with "Prince" Boothby, mentioned elsewhere in the letters of Walpole, and in those of George Selwyn. I should be glad to know (1) why he was called "Prince" Boothby; (2) whether he was a member of the Boothby family of Ashbourne, in Derbyshire; (3) whom he married; (4) when he died.

H. T. B.

PICTURES COMPOSED OF HANDWRITING.—Some time in the last century a print representing our Saviour was published, in which the whole of the work—outlines and shading—was produced by means of minutely engraved descriptive handwriting, the effect at a distance being exactly like ordinary line engraving. If there are other examples of this peculiar and painstaking art, I should be obliged for references.

CHAS. A. DALTON.

EIGHTEENTH-CENTURY 'HISTORY OF ENGLAND.'—Date, value, and any other information about the following are requested: "Russel's 'History of England,' by William Augustus Russel, written prior to 1786, with upwards of 100 copper-plate engravings. Printed for J. Cook at Shakespeare's Head, No. 17 in Paternoster Row."

H. C. SPACKMAN.

THE PLOCKS.—In the town of Blandford Forum, Dorset, is a thoroughfare bearing this curious appellation. Inquiries on the spot failed to elicit any information as to its meaning or origin. Possibly some reader of 'N. & Q.' can explain it.

FREDERICK T. HIBGAME.

'THE EXPOSTULATION' (1645).—Who is the author of this poem, and where is it to be found?

J. S. M. T.

BUSTS MADE BY ALCOCK OF COBRIDGE.—I have recently seen three china busts, about 8 in. high, of George IV., the Duke of York, and Canning respectively. They are of dead gold on marble plinths, and were made (and marked) by Alcock, Cobridge, Staffordshire. I am told that shortly after being made all these busts were recalled, owing to the infringement of some rights. I shall be glad to know if any readers can give fuller particulars vouching for the accuracy of this story. Chaffers ('Marks and Monograms,' p. 682) says that Alcock and Stevenson at

Cobridge published a series of busts of the most eminent men of the time (1828) similar to those above mentioned, but does not allude in any way to the story connected with them.

CHARLES DRURY.

"CHILDERPOX."—*Kinderblattern, Kinderpokken, Barnkopper, la vérole des petits enfants*, are familiar terms. References and quotations or other information wanted concerning the question whether smallpox was at any period, but more particularly in the seventeenth century, called the children's disease, or any other name to the same effect, in English or the Scandinavian tongues. *Childerpox* or *bairnpox* would somewhat resemble the analogues of the four above-mentioned names for variola in German, Dutch, Norse, and seventeenth-century French respectively, but I have not myself been able to find these particular compounds in English dictionaries.

C. G. S.-M.

'ADVENTURES IN THE MOON.'—Who was the author of the volume published under this title by Messrs. Longman & Co. in 1836? It is not to be found in the 'Dictionary of Anonymous Literature.'

D. M. R.

STEDMAN FAMILY.—My ancestor Nathaniel Stedman, supposed to have been born about 1720, is said to have been a man of ancient family seated on the borders of Wales, and to have kept his hunters and hounds, but to have impoverished himself by his extravagances, and to have become steward to Lord Abergavenny. He was at Speldhurst, near Tunbridge Wells in Kent, in 1763, and appears to have been buried in Sevenoaks churchyard in 1791. He is said to have had a large family, including his eldest son Nathaniel, born 1749, who married Ann Samson, a mountaineer's daughter. Nathaniel the younger had a son named John, who was baptized at St. Mary's or St. Benedict's, Huntingdon, in October, 1775. Nathaniel the younger came to Sevenoaks the following year, and thence to Rochester with his son John about 1787, where he died in 1807. The arms contained three boars' heads, and perhaps other charges, but they have been lost sight of for some years. Burke in his 'General Armory' gives the arms of Stedman (Salop) as Ar., a chev. gu., between three boars' heads couped (another erased) sa. Crest, a peacock's head between two wings, in the beak an adder ppr. I am most anxious to know Nathaniel the elder's seat or county, and whose daughter he married; also where Nathaniel the younger was born, and where and when married; the full description of the

lost arms, and to what particular Stedman family in Salop the arms described by Burke belong, and the name of their seat, together with any other particulars. I shall be most thankful to receive information. I might add that my father has an old book published in 1718 with these words written in it: "Nath. Nath. Joh.," "Hellen Fraunces her Book," "Margaretta Roberts."

R. J. M. STEDMAN.

309, High Street, Rochester.

WINSTANLEY'S WONDERS.—What were these? They are mentioned in a letter of the year 1735.

H. T. B.

WOORE, IN SALOP.—Can any one divine the meaning of this place-name, which, in its present form, is unique? It is not, I think, recorded in any Anglo-Saxon charter, and first appears in Domesday Book as Wavre. Kemble, in his index to 'Codex Diplomaticus,' records a Wæfer (Somerset?) as in charter 463, but the name is not to be found there, though it is probably elsewhere, and incorrectly indexed. This name I am unable to trace in any modern form. Domesday Book also records Wavra in Warwickshire, subsequently written Waure ( $u=v$  between vowels or before  $-re$ ), now, Dugdale says, represented by Brownsover! also another Wavre in Warwickshire, and a Wavre in Northamptonshire, which I cannot clearly identify; a Wavretone in Cheshire, now Waverton; a Wavretreu, near Liverpool, now Wavertree (pronounced Wartree), and a Wavertune in Herefordshire (not identified). Warton, three miles north-east of Newport (Salop), was Waverton in 1273. Waverley, in Surrey, in the twelfth century was Wauerlea ( $u=v$ ). There is a river Waver in Cumberland, and a parish Waverton situate upon it; a river Weaver and a Weaverham in Cheshire; a Waverton, *alias* Warton, in Warwickshire, four miles north-west of Atherstone; a Wavre in Canton Neuchâtel, Switzerland; a Wavre fifteen miles south-east of Brussels; a Wavre-Notre-Dame and a Wavre-Saint-Catharine, both in the province of Antwerp; and a Wavrin in France, eight miles south-west of Lille; there is also a Wavre on the Vistula, north of Warsaw. It would seem that *wavre* has a tendency to become *war*, *waure*, and Jamieson's 'Scottish Dictionary' gives *waver* and *wawer*, and *war* and *wave*, as synonyms. *Wæfer* is only given by Toller-Bosworth ('Anglo-Saxon Dictionary') as in compound connected with a theatre, spectacle, or show, and *wæfre* as having the meaning of modern "waver." *Wæfer* (a *wafer*) appears to be Middle English only, borrowed from

old French. But these words afford no help, unless they once bore a more extended meaning than is now attributed to them, and the root would seem to lie in some continental, as well as Anglo-Saxon, language.

W. H. DUIGNAN.

Walsall.

FANNY CORNFORTH.—Any clue to her family will oblige. She was one of Rossetti's models.

A. C. H.

'THE HEIR OF LINNE.'—Two verses from a ballad "of early date" are quoted in the 'History of Lynn in Massachusetts' by Alonzo Lewis. They read as follows:—

The bonnie heire, the weel faured heire,  
And the weary heire of Linne,  
Yonder he stands at his father's gate,  
And naeboddy bids him come in.

Then he did spy a little wee locke,  
And the key gied linking in,  
And he gat goud and money therein,  
To pay the lands o' Linne.

If of an early date it must refer to King's Lynn in Norfolk, as Saugus was not called Linn before 20 November, 1637. Can any reader give the author, the source whence quoted, or explain the meaning of the ballad?

H. J. HILLEN.

[There are different versions of the 'Heir of Linne.' That from which you quote is the Scottish ballad. All that is known concerning it is told in 'English and Scottish Ballads,' edited by Francis James Child, vol. viii. p. 60 (Sampson Low & Co., 1861).]

MR. GLADSTONE'S HEIGHT.—What was Mr. Gladstone's height? I had the privilege of hearing him speak from a platform many years ago in Liverpool when a boy, and have seen him seated in a carriage, but could not judge of his stature from either view. Besides, I have heard varying statements as to his stature. In Sir Algernon West's gossipy 'Recollections' the following passage occurs (vol. ii. p. 193):—

"'As a boy,' he [Mr. Gladstone] said, 'I was remarkably short, and my greatest ambition, a very moderate one, was up to fourteen to be 5 feet high; but to my distress, on my fourteenth birthday I was only 4 feet 10½ inches, most of my growth being after I was sixteen, and now I am shorter than I was as a young man.' I told him that it was the natural tendency of advancing years."

Little or no reliance can be placed on photographs, which are notoriously deceptive, otherwise I should judge him (from one in my possession in which he is standing by Lord Brougham) to have been some 5 feet 8 inches. But perhaps some reader can enlighten me.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

### Epilics.

#### THE STORY OF ST. HELEN, QUEEN OF ENGLAND.

(9<sup>th</sup> S. iv. 182.)

A VISIT to the Grande Bibliothèque de la Ville, Rue Gentil, Lyon, has convinced me that no manuscript entitled 'Ystoire d'Helayne,' attributed either to Alexandre de Paris or to any one else, is known there. The authorities mentioned at Brussels must have been misinformed on the subject. At Lyon, however, there is the 'Chronique d'Elaine,' described under the *cote* or pressmark 767 in the Catalogue of the manuscripts in the Municipal Library which MM. Desvernay and Molinier are about to publish. As this manuscript, which is on paper, and of about the same date as Wauquelin's prose version at Brussels, is incorrectly described on pp. 445-7 of a work entitled "Manuscripts de la Bibliothèque de Lyon, par Ant. Fr. Delandine," tome premier (Paris, 1812), and as it concerns the history of England as imagined in the fifteenth century, it may be that a few notes upon it, jotted down in its presence, may prove interesting to the critics of 'N. & Q.' and elicit further information as to its origin and off-spring. It contains more than 20,000 verses in alexandrine rimes, ending thus:—

Jhesus veulle garder de mal et de tourment  
A tous jours de leur vie sans nul empeschement  
Tous ceulz qui ont oy et prins esbatement  
Alonsment trestons boire il en est temps vraiment  
Cy fineray delaine qui tant ot de tourment.

#### Explicit

Cy fineray mon cronique delaine  
lequel a este orthographie par le  
commandement et requeste de  
ma tres noble et puisans loyse  
dame de crequi canaples et de  
pluiseurs aultres terres et seignouries

Alexandrij  
manu propria.

If the two final words mean that Alexandre was not merely the copyist, but the poet, the author must have lived in the middle of the fifteenth century, when Dame Louise de Crequi flourished. There are places called Clairiy-Crequi and Canaples in the Département de la Somme, not far from Amiens. M. Félix Desvernay, the Administrator of the Great Library, is unable to explain the syllable *ment* after *alons* in the bevering line. One might think that *ent*, an old form of *en*, was meant, if *en* did not come just after it. Can it be a poetical licence for *maintenant*? As recording the *provenance* of the manuscript, it is to be noted that on the outside of the parchment

cover a fifteenth-century hand has written "hors sy dame salygora de Roays." This is not very explicit; but there is a town called Roays in La Vauluse. On the inside of the cover a hand of about the same date has written in Gothic letters, "Cet le lybre de eleyne mere saynt martyn et brysoun et du bonn roy anthoyne et danrye dangleterre de toute la regyon." Below this a purchaser in the eighteenth century recorded, "Ego Iacobus Colabau consiliarius [sic] regius in supremâ Lugduni monetarum aulâ hoc MSS. emi anno Domini millesimo septingentesimo [sic] trigessimio sexto: MDCCXXXVI: 1736." On the recto of the first page the title of the book has been indicated thus, about the year 1600, "Le grand chronique delaine ecrite par ordre de dame Loyse de Crequi dannaples [sic] etc par I. Alexandrij." Below the note of Colabau there is the name "Jaquelyne [?] de Crequy" in the writing of the fifteenth century.

The manuscript is eminently deserving of a careful edition. It appears to contain substantially the same story as the prose of Wauquelin. It is evident therefore that the tale of Helen, with reminiscences of the rape of the Trojan *belle* and of the mother of Constantine, was as popular in aristocratic families in Eastern France in the fifteenth century as it was among the Basques of La Soule in the time of Napoléon Bonaparte. M. Desvernay pointed out to me that Prof. Gaston Paris in 'La Littérature Française au Moyen Âge' (Paris, 1888) refers to the 'Roman de la Belle Hélène,' on pp. 84 and 210. Moreover, in paragraph 151 he refers to the idol of Mahomet adored by the Saracens. It is well known that in every Basque pastoral, a performance which gives one some idea of what the primitive drama of Greece and Rome was, one-half of the actors represent the Saracens, who do obeisance to the modern puppet representing Mahomet, which is fixed on the top of the screen at the back of the stage. For the 'Roman d'Alexandre,' which also found its way into Basque, see the "Histoire de la Langue et de la Littérature Française..... publiée sous la direction de L. Petit de Julleville," tome premier. Part of the text of the Basque pastoral of St. Helen was published in *La Revue de Linguistique* some eight years ago. A literal translation of the whole in English has been written by myself. Whence did the Basques get it at the end of the eighteenth century? The librarian at Lyon and his assistant M. Jean Pierre Thillet, whom I have to thank for their courteous furthering of my inquest, were unable to suggest an answer.

PALAMEDES.

OAKHAM CASTLE AND ITS HORSESHOES (8th S. xii. 226).—The *Sunday Magazine* for January, in a collection of 'Curiosities of the Camera,' gives two illustrations bearing on the above subject from photographs by John Burton & Sons, Leicester. From the letter-press I extract the following interesting information:—

"The toll of a horseshoe from every peer of the realm who passes through Oakham was rigidly enforced and is still claimed. It now takes the form of gilded shoes with the name of the donor printed thereon, surmounted by the proper coronets pertaining to the ranks of those paying toll. There are at the present time over 130 horseshoes hanging upon the walls of the chapel attached to Oakham Castle, the names and dates on several of them being quite undecipherable. Queen Elizabeth presented one of the shoes, and she was the first sovereign from whom the toll was claimed. George IV. presented a horseshoe in 1814, and Her Majesty the Queen when Princess Victoria presented one which bears the date September 21, 1835. The illustration shows the shoe given by the Princess of Wales. It is three feet high, and is made of cast iron richly gilt. A nobleman who was driving tandem through the town a short time ago was called upon for the customary tribute. When it arrived it was found to be of pure gold and beautifully chased."

The shoe sent by the Princess of Wales is surmounted by a crown, and bears the inscription "Alexandra, Princess of Wales, January, 1881." The second picture depicts the interior of the chapel with its walls covered with horseshoes. JOHN T. PAGE.

West Haddon, Northamptonshire.

"A FAR CRY TO LOCH AWE" (9th S. v. 5, 67).—This proverb is said to have originated in the attempts of the Calders of Cawdor to rescue their heiress Muriel from the Campbells. When the Campbells were attacked in the heights of Strathnairn, their leader exhorted his men to resist to the death, for it was a far cry to their distant home in Argyle. See the story in the 'History of the Roses of Kilravock,' p. 195. D. M. R.

STOP-PRESS EDITIONS (9th S. v. 8).—The *Star*, No. 5619, dated Friday, 30 Jan., 1807, a newspaper of 4 pp., each of four columns (printed and published by Level Kent, of Canterbury Place, Lambeth, at the *Star* Office, No. 1, Carey Street; published also at the *Star* Office, Temple Bar), contains, at the bottom of the second column of p. 3, the words "The Evening Star," followed by information concerning the war between Russia and France, including details of a Russian victory which appear to have been partly derived from "a Denmark Mail. Arrived this morning." In the middle of the fourth column (p. 3) I find the words "Second Edition," followed by twenty lines devoted to the war, the informa-

tion being derived from "various accounts received this morning." Then follows (in the same column):—

"Third Edition. *Star Office*. Four o'clock. We again *stop the Press* [the italics are mine] to announce, that a Messenger is just arrived from St. Petersburg to the Russian Minister, with dispatches, which state, that half the French Army were immolated on the twenty-ninth ult. The above are the precise words of the official dispatch to the Russian Ambassador."

G. E. WEARE.

Weston-super-Mare.

TALTARUM, A SURNAME (9th S. v. 28).—It would be interesting to know how the name is written in the original MS. record of the famous case. May not the termination *rum* be the modern expanded form of the semicolon used to indicate an abbreviation? In this way Sarum as a name of a place arose from the misreading of *sa*; or *sar*; the abbreviation used for Saresbiria. The name Sarum at full length was first used, so far as I have been able to discover, in the latter part of the sixteenth century. Taltarum may thus be a misreading of an abbreviation of some name beginning with Talta. A. R. MALDEN.

Salisbury.

For the explanation of this name, see Mr. F. W. Maitland in the *Law Quarterly Review*, vol. ix. (1893), p. 1, and Mr. G. J. Turner, *ibid.*, vol. xii. (1896), p. 301. Mr. Maitland shows that the fourth letter of the name is *k* or *c*, not *t*. Mr. Turner gives further explanations, and concludes that the true name is Talcarn or Talcarn. According to him, Talcarn is a place and family name in Cornwall. Taltarum's was a Cornish case. C.

PRESERVATION OF SILK BANNERS (9th S. iv. 459, 523).—The modern plan is to encase the banners in muslin or some sort of oiled net. Any varnish or medium applied to the silk would only cause it to crack. E. E. COPE.

ALTARS AT GLASTONBURY (9th S. iv. 498).—The poem of St. Aldhelm, 'De Basilica edificata a Bugge filia Regis Angliæ,' will be found on pp. 115-17 of Dr. Giles's edition of the works of St. Aldhelm, and 'Poema de Aris Beatæ Mariæ et Duodecim Apostolis dedicatis' follows on pp. 118-28. Concerning these Dr. Giles writes in his preface, p. viii:—

"The poems 'De Basilica' and 'De Aris' are published among the works of Rhabanus Maurus and Alcuin; but Mai restores the former to Aldhelm in his 'Classici Auctores,' vol. v., on the authority of a MS. in the Vatican, adding a note that the other also belongs to Aldhelm. This opinion is confirmed by the authority of MS. 8318 (Bib. Reg., Paris), which also contains another fragment now first published; but all these three

pieces are from one continuous poem in the MS. without division or separate heading, and the first part of the poem 'De Aris,' commencing with the words 'Hanc aulam Domini,' precedes the poem 'De Basilica.'"

'De Basilica' must have been written between the death of Caedwalla, 20 April, 689, and that of St. Aldhelm, 25 May, 709. There is nothing in the poem to connect it with Glastonbury, but the lines

Fratres concordī laudemus voce tonantem,  
Cantibus et crebris conclamet turba sororum,  
and also

Et lector lectrixve volumina sacra resolvat,  
clearly show that Bugga's minster was a double house of men and women like Whitby and Barking. If the first part of 'De Aris,' commencing "Hanc aulam Domini servat tutela Mariæ," is really the beginning of 'De Basilica,' Bugga's church must have been dedicated to the Blessed Virgin, a conclusion which is supported by the allusions in the poem itself to the festivals of her nativity and assumption; but this does not enable us to identify her minster. The Bishop of Oxford ('Dict. Christ. Biog.,' s.v.) identifies Bugga with Eadburga, Abbess of Minster, in Thanet, who died about 760. This, however, seems unlikely, and he refers the poems to Alcuin. C. S. TAYLOR.

Banwell Vicarage.

No. 17, FLEET STREET: MRS. SALMON'S WAXWORKS (9th S. iv. 378, 395, 481, 543).—I have in my possession the late Mr. T. C. Noble's MS. collections for a history of Fleet Street, the most important portions of which were incorporated in his 'Memorials of Temple Bar,' of which I also have the author's own copy, with additional notes. Considering the historic importance of the house, the information given in this book regarding No. 17, Fleet Street is far from satisfactory. The additional data which have been furnished by MR. JOHN HEBB in these columns are therefore extremely valuable. It would be interesting to know something further regarding the establishment of Mrs. Salmon's Waxwork Exhibition. In the *Spectator* for 2 April, 1711, No. 28, Addison says:—

"It would have been ridiculous for the Ingenious Mrs. Salmon to have lived at the Sign of the Trout; for which Reason she has erected before her House the Figure of the Fish that is her Name-sake."

Further allusions are made to this ingenious lady in the numbers for 5 April, 1711, No. 31, and for 20 Oct., 1714, No. 609, and it is evident that the waxworks were then a well-known and popular exhibition. MR. MACMICHAEL follows Thornbury ('Old and New London,' i. 45) in supposing that Mrs. Salmon survived



till 1812. If a lady who was "going strong" in 1711 were hale enough to carry on her exhibition for over a hundred years, she would have afforded a more wonderful sight than any waxwork figure in her show. Mrs. Salmon, of course, died long before the wax-works came to 17, Fleet Street, though her name was still attached to the exhibition, just as people still talk of going to "Madame Tussaud's," and the lady whose decease took place in 1812 was her latest successor, Mrs. Clarke  
W. F. PRIDEAUX.

Some of your readers may like to see the following extract, which refers to the building of this house:—

"Inner Temple. Parliament held on 10 June, 8 James I., A.D. 1610, before Andrew Gray, Ralph Radcliffe, Hugh Hare, George Wylde, John Hare, Richard Brownelowe, William Towse, Edward Prideaux, and others. George Croke, treasurer.

"Whereas John Bennett, one of the King's sergeants-at-arms, has petitioned that the Inner Temple Gate, in some vacation after a reading, may be stopped up for a month or six weeks in order that it may be rebuilt, together with his house called the Prince's Arms adjoining to and over the said gate and lane, and that he may 'jettie over' the gate towards the street. Which building over the gate and lane will be in length from the street backwards 19 feet upon the ground besides the 'jettie' towards the street, which will be 2 feet 4 inches besides the window. And in consideration of the same being granted the said Bennett promised to raise the gate and walls thereof to be in height 11 feet and in breadth 9 feet, and to make the same according to a plot under his hand, to make the gates new (he being allowed the old gates), and he will pave the street against the said house and gate."—*Calendar of Inner Temple Records*, vol. ii. p. 51.

This settles conclusively the date of the erection; it must be left to your readers to decide how far it bears out the suggestion that Inigo Jones was, or might have been, the architect.

Mr. Pitt Lewis, Q.C., in his 'History of the Temple' (p. 79), says:—

"James's patent was granted in August, 1609 (6 Jac. I.). Tanfield Court had been erected 20 Hen. VIII., but with this exception the Inner Temple had no buildings of importance nor gateway into the Strand. In 1610 a gateway was opened (a Sergeant Benet being the treasurer who undertook the work) into Fleet Street."

But he gives no authority for his statements, and from the former extract it is clear that in 1610 George Croke was treasurer, and that a gate was then already in existence; while Mr. Inderwick, Q.C., treasurer of the Inner Temple in 1898, says in his introduction to vol. i. of the 'Inner Temple Records' (p. lxxiii): "The progress of buildings in the Temple, which had begun slowly under Henry VII., was continued with vigour under Elizabeth";

and he there mentions a number of buildings erected in that reign. No such name as John Bennett appears in the list of members of the Inner Temple (printed 1873) till 1647.

I. T.

PARRY FAMILY (9<sup>th</sup> S. iv. 398, 448).—William Parry, of Dulwich, was a merchant of Aldermanbury, and was succeeded in the business by his son William, of the Cedars, Sunninghill, who died 1826, aged sixty-three, leaving many descendants. J. H. PARRY.

There were Parrys both in North and South Wales. If their coat of arms could be ascertained it would decide to which branch they belonged. Some branches of the Parrys lived in Berkshire and other counties.

E. E. COPE.

OLIVER CROMWELL AND MUSIC (9<sup>th</sup> S. iii. 341, 417, 491; iv. 151, 189, 276, 310, 401, 499; v. 9).—Some points in MR. CUMMINGS's last letter require a reply before I conclude. I am sorry I misdescribed the ancient organ music printed from the Magdalen College MS., but it nevertheless helps to prove my case. Specimens of these absurdly florid accompaniments are given in Grove's 'Dictionary of Music and Musicians,' art. 'Accompaniment.' The statement that they were not intended for practical use is a pure assumption without a particle of evidence to support it. The simpler versions also existing, perhaps for less skilful executants, contain the outer parts with figures for the harmonies, which the organist filled up in the style he thought proper, plainly or ornately. Tomkins's 'Musica Deo Sacra' (1668) is also thus accompanied, if I recollect rightly.

MR. CUMMINGS asserts that there are no organ accompaniments in the Mulliner MS., or that there is no organ accompaniment to the vocal music. All I can say is that I have copied several specimens of organ accompaniments from it; they are to Latin plain-songs, as the MS. dates from about 1560. There are many more in Redford's MS. (Addit. MS. 29,996). By a strange coincidence, almost at the moment I read MR. CUMMINGS's reference to the Mulliner MS., I received a letter from Germany requesting a detailed account of its contents for Eitner's 'Quellenlexikon.'

The contention of MR. CUMMINGS that congregational psalm-singing was practised in churches before the Civil War is beside the question. No one denies it, and he will find from T. Edwards's 'Gangræna' (1646) that the bishops put this singing down in some places. The point I maintain is that congregational psalm-singing was not (except at

York) accompanied by the organ, which was reserved for ceremonial uses. We learn this not only from Mace, but also from Pepys, who had never heard the effect of an organ with the congregational singing even seven years after the Restoration, and went specially to Hackney to hear this extraordinary novelty. Their testimony is undeniable.

MR. CUMMINGS would not answer me in the matter of "German singing-ornamentation"; he will find on reference that I did not discuss it, though I incidentally mentioned the survival of the word *Coloratur* in vocal music. I spoke of the German florid organ-playing, and the Italian and English florid singing. He has apparently not yet examined the reference I gave him ('Harleian Miscellany,' x. 191) concerning organs in taverns. I lay no great stress on it, in spite of the recorded preservation of the organ of Rochester Cathedral in a Greenwich tavern. As a practical organist, he knows (perhaps W. C. B. does not know) that an organ is not "destroyed" by being "pulled down." Witness the organ of Magdalen College, which was pulled down during the Commonwealth, set up by Cromwell's command in Hampton Court, pulled down again after the Restoration, set up in the college once more, pulled down a third time in 1737, and set up in Tewkesbury Abbey; and it is not destroyed even now.

The lists of music published during the reign of Charles I. and the Commonwealth may be seen in my 'History of English Music,' pp. 263, 274-6; cf. Burney's 'History of Music,' iii. 402-21. I may also recommend to MR. CUMMINGS's notice Freeman's 'Exeter' and Kitchin's 'Winchester' (in the "Historic Towns" series), which will show him how little Ryves's 'Mercurius Rusticus' is to be depended on.

The allusion to Exeter in my list of organs really destroyed should be corrected by Freeman's 'Exeter,' p. 208; for Durham Cathedral, see this month's *Musical Times*, p. 86.

As this discussion has lasted several months and is getting into technical matters, I suggest that it should be adjourned to one of the meetings of the Musical Association; in any case, I shall soon exhibit there specimens of organ accompaniments from the sixteenth century to the eighteenth. Some will be taken from the Mulliner MS.

I have more to say concerning Cromwell, but it does not touch specifically upon 'Cromwell and Music.' I therefore at present simply reaffirm all my original communication (9th S. iii. 341), as I cannot see that either W. C. B. or MR. CUMMINGS has succeeded in

shaking a single point which I advanced therein.

Should MR. CUMMINGS continue the discussion, I ask him to quote me accurately.

H. DAVEY.

THE ENGLISH MILE (9th S. iv. 497).—The English statute mile was defined by an Act passed in the thirty-fifth year of Queen Elizabeth's reign, as consisting of "8 furlongs of 40 perches of 16½ feet each = 1,760 yards of 3 feet each." Why this particular measurement should have been chosen I cannot say. However, it is clear that the anomalies that prevailed before the passing of the Act made its acceptance general at once, to say nothing of the legal obligation, which was very severe in Tudor times. The earliest reference in contemporary literature which I have been able to find to the subject is in an extremely curious book entitled 'A Concordancie of Yeares,' by Arthur Hopton, gentleman, who was the Whitaker of his time. In the edition enlarged by John Penkethman, and published in 1635, I read as follows, p. 165:—

"Also an English mile is 8 furlong, 88 scores, 320 pearches, 1056 paces, 1408 elles, 1760 yards, 5280 feet, 63360 inches, 190080 Barley cornes, as you may see more at large in my Geodeticall Staffe, lib. 2."

These are Hopton's own words, for he is the author of the book named, which was printed in 1610, and "dedicated to the right honourable the Lord Treasurer," as he himself tells us in the volume from which I have quoted. His 'Concordancie' was given to the press five years later, with a dedication to "The right honourable, Sir Edward Coke, Knight, Lord Chiefe Iustice of England," and commendatory Latin verses by Robert Broughton and the famous John Selden, both members of the Society of the Inner Temple. Broughton's verses, twelve in number, are acrostic ("Arthur Hopton"), and very well describe the character of the book. But Selden's fourteen lines furnish the most convincing proof of the pedantry of the age that I have ever seen, and show him to be the most pedantic of pedants. There is nothing comparable to them, even in Robert Burton's 'Anatomy,' and that is saying a good deal. They fill three pages, four lines on the first, two on the second, and eight on the third, and are buried in a mass of notes in very small type, with innumerable references in the margin, ranging from the Homeric 'Batrachomyomachia' to Camden's 'Britannia.' It is an extraordinary production, but very characteristic of that wonderful period. It reminds us of certain editions of the classics published in the early part of the seventeenth century, wherein it is almost difficult

to discover the text, so encumbered is it with "perpetual commentary," illustration, quotation, and I know not what. I have just looked at a copy of Farnaby's edition of Lucan's 'Pharsalia,' printed by Richard Field, London, 1618, and am confirmed in the truth of my assertion by a glance at the very first page. Strange to say, I find that the book contains a congratulatory Latin poem of thirty-six lines, without a single note, addressed to the editor by the same John Selden. Why he himself refrains will be understood by quoting the dedication prefixed to his verses: "Ad V. C. Th. Farnabium, de Lucano perpetuis illius Notis explicato, et in lucem iam prodituro." Selden must have had a liking for this sort of work, for did he not also address his friend Ben Jonson in a long Latin poem, and, above all, did he not furnish notes to the first eighteen chapters of Drayton's 'Polyolbion'? See Arber's reprint of 'Table-Talk,' 1868.

Hopton's 'Concordancie' was first published in 1615, and must have met with instant success, for another "impression," to use the word now in vogue, was required in the ensuing year, as I can show. On examining my copy of Penkethman's edition I found the cover loose at the back of the book, and inside a piece of printed paper, which proved to be the title-page of the issue for 1616. The first and last are the only editions mentioned by Lowndes, but I cannot help thinking that others must have been printed in the interval between 1616 and 1635. The volume is in black-letter type with very few exceptions, and contains 252 pages, to which may be added some twenty more, unnumbered, contributed by Penkethman, who has not, so far as I can judge, interfered with Hopton's text. I think that a man commended by Selden, and called "the miracle of his age for learning" by Wood, may be accepted as sufficient contemporary authority on the matter under discussion.

JOHN T. CURRY.

This question has been discussed in 'N. & Q.' on more than one occasion. So recently as 8th S. vii. 272 I stated that the mile in England was not formerly a uniform measure in distance. The late Prof. De Morgan, in his article 'Mile' in the 'Penny Cyclopædia,' showed that the old English mile was half as long again as the statute mile. The ancient Scottish mile was 1,984 yards, and the Irish mile 2,240 yards.

By the 35 Elizabeth, c. 6 (1593), it was enacted that the mile in England should consist of eight furlongs of forty lugs or poles

of sixteen and a half feet each, which is 1,760 yards. The length of a mile in the different parts of the world will be found in 'Measures, Weights, and Moneys of all Nations,' by the late W. S. B. Woolhouse, F.R.A.S., London, 1881.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ALDGATE AND WHITECHAPEL (9th S. iv. 168, 269, 385, 441; v. 34).—Since reading MR. STEVENSON's note at the last reference, I have had an opportunity of consulting Herman's 'De Miraculis S. Eadmundi,' and regret that I can see no probable grounds for identifying *Ealsegate* with the modern Aldgate. The idea seems to have originated, not with MR. STEVENSON, but with Mr. T. Arnold, the editor of 'Memorials of St. Edmund's Abbey,' who in a note observes: "Coming to London from Essex, Egelwin would naturally enter the City by the eastern gate, Aldgate (Stow's 'London')." I cannot accurately gauge the weight of this vague reference to Stow, and will confine myself to asserting that a person travelling to London from Essex need not necessarily enter the City by Aldgate. A person coming from Colchester and Chelmsford would do so, but Egelwine started from Beodricaworth (Bury St. Edmunds), and as there was apparently no reason for his taking a circuitous route, the probability is that he rested at Sudbury or Dunmow, and, thence travelling *via* Epping or Ware, entered the City by one of the north-eastern gateways.

The traditional account as recorded by Stow is that the body of St. Edmund entered the City by Cripplegate. This gate was much nearer to St. Gregory's Church than Aldgate, and it must also be remembered that at the beginning of the eleventh century there was a strong Danish element in that quarter of London through which the body would have to be carried, if it entered the City by the eastern gate, and which, it may be presumed, Egelwine would endeavour to avoid (cf. Green's 'Conquest of England,' pp. 464-5).

But it may be questioned whether Herman referred to a gate at all. He does not describe *Ealsegate* as a *porta*, but as a *via*, and the natural inference is that it was a roadway, and not a portal of the City. I admit the uncertainty that surrounds the whole subject, but merely as a hypothesis I am inclined to advance the opinion that the "*via, quæ Anglice dicitur Ealsegate*," was the modern Old Street, or, as Stow usually calls it, Eald Street. We know that Old Street was a very ancient—probably a Roman—thoroughfare, and Stow records the

fact that "it was the old high way from Aldersgate streete for the Northeast parts of England before Bishopsgate was builded" ('Survey,' ed. 1603, p. 433). It was equally the exit from Cripplegate for Leyton and Epping.

MR. STEVENSON observes that the gen. *es* frequently disappears at an early date from local names, which is, of course, quite true; but it has been retained in the other gate names, Aldersgate, Bishopsgate, and Billingsgate, and the cause of its disappearance in Aldgate would therefore seem to need explanation. In conclusion, I may note that although the translation of the saintly remains took place about 1010, Herman tells us that he compiled his work at the request of Abbot Baldwin, who was dead at the time of writing. As this abbot died at the end of 1097 or the beginning of 1098, it is obvious that Herman made use of the spelling *Ealsegate* less than thirty years before we find the spelling *Alegata* in a royal grant, and it seems unlikely that so wide a divergence from the older orthography could have had effect within so brief a time.

W. F. PRIDEAUX.

EARLY HISTORY OF THE STEAM ENGINE (9<sup>th</sup> S. v. 64).—The advertisements cited by my friend R. B. P. are quite new to me, and probably to most of your readers, and are particularly interesting for more reasons than one. We have far too little information respecting these public demonstrations of the utility of inventions offered about this time to the public, and all inquirers would hail with delight any contemporary records of what passed when the spectators had been admitted. We do know, however, from other sources, just what Savery had to offer to his mining public, and at what cost he was able to raise water, but shall perhaps never now be enlightened as to the results which the Marquis of Worcester had to show, though they must have been known to many. I have a broadside, issued by Sir Samuel Morland on 2 Feb., 1673/4, announcing that

"upon Thursday the Fifth of February between Eight and Ten in the Morning, Sir Samuel Morland will be in readiness in Mr. Packer's Yard, adjoining to Westminster-Hall, to wait on the Honourable Committee, appointed to view his Water-Engin, and will there endeavour to give them full Satisfaction, concerning the Particulars humbly Proposed in his Petition."

One would like to see the report of the committee thereupon. Your correspondent has so intimate a knowledge of the early history of mechanical inventions, that it is with much diffidence that I make a suggestion as to the

possible explanation of the second advertisement.

This might have been issued in the interest of persons who were prepared to undertake commercially either of the following modifications of Savery's engine: (1) that of Papin, described in 1707, by which he attempted to diminish the loss of heat caused in Savery's engine by the actual contact of the steam with the water upon which it was pressing by means of a piston floating upon the water, and thus intervening between it and the steam; (2) that of the fussy Dr. Desaguliers, who, as is well known, never tired in his attempts to depreciate Savery's admirable invention. He tells us ('Experimental Philosophy,' 1763, ii. 484) that in 1716 he began to study Savery's, "or rather the Marquis of Worcester's," engine, that he made great improvements thereon, and ultimately made seven of these improved engines after the year 1717 or 1718, the first of which was for Peter the Great. The near accordance of these dates with those of the advertisement in 1721 makes it extremely probable that the conceited doctor was behind the projectors who were desirous of breaking into Savery's trade. He makes (*op. cit.*, pp. 466, 488-9) very similar disparaging statements in regard to Savery's engine to those put forth in the advertisement. His "improvements" of the engine itself were at this period really retrogressions; but, unlike Savery, he had the sagacity to avail himself of Papin's newly invented safety valve, and could thus work at higher steam pressures.

J. ELIOT HODGKIN.

In Beckmann's 'Hist. of Inventions' (Bohn, 1846, vol. ii. p. vii) it is stated that the first actual working steam engine of which there is any record was invented by Capt. Savery, an Englishman, to whom a patent was granted in 1698, so that the advertisement to which attention is directed by R. B. P. in the *Post Man* of 19 to 21 March, 1702, had reference to the same engine, which in the estimation of the then expert had just been "brought to perfection." Newsham's engine later was apparently the first to throw water out in a continued stream (Beckmann, 1846, vol. ii. p. 252), and that it fulfilled its duties with competency appears from the *Daily Advertiser* of 8 April, 1742, where a fire is described as having broken out at 6 A.M. in a stove chimney of the "Mourning Bush" Tavern, Aldersgate, which

"in a short time consum'd that part of the House where it began, and burnt into the Fruiterer's adjoining, next to Aldersgate; and if it had not been for five or six engines of Mr. Newsham's making, and

Plenty of Water, the Church and adjoining Houses would have been consum'd by the Flames."

See further Tomlinson, 'Cyclo. of Useful Arts,' s.v. 'Fire-engines'; the 'D.N.B.' (Savery, Newsham, &c.); 'Encyclo. Brit.,' &c.

J. HOLDEN MACMICHAEL.

"FARNTOSH" (9th S. v. 28).—This word, generally spelt *Ferintosh*, is not the name of a Scottish dish, but of a Scottish whisky formerly distilled at Ferintosh, near Inverness. Duncan Forbes, of Culloden, was an ardent supporter of the Revolution of 1688. He took up arms and contributed to establish King William on the throne. In the following year he again took up arms and assisted in the prevention of a rebellion about to burst forth. This caused him great expense. During his absence in Holland, to which he had to retire in furtherance of the cause of King William, the Jacobites invaded the barony of Ferintosh, wasted his lands, and destroyed the distilleries situated there. To recompense his loss, the Scotch Parliament in 1690 granted to him and his successors the excise for the lands of Ferintosh of the distilleries of all malt produce from the lands for the annual rate of 400 merks Scots, subject, however, to a similar proportion of any other additional excise which might be imposed on the kingdom. The result of the excise being thus fixed to a limited sum for the whole barony, however many might be the distilleries, and whatever the quantity of spirit produced, was the erection of several places of the sort, and a great increase of the business in Ferintosh, and consequently an increased value of the land to the proprietor in a twofold degree by the encouragement given to the growth of barley and the process of converting it into spirit. His son, the more celebrated Duncan Forbes of Culloden, inherited the principles of his father, and in the rising of 1715 he raised men upon his estate, and kept them in arms until after the suppression of the rebellion. He was raised to the influential position of Lord President of the Court of Session, and did much for the cause of Hanover. Indeed, it was in a great measure through his judicious management that the Elector retained his throne. The expenses incurred by Culloden on the estate in opposing the rebellion amounted to 30,000*l.*, of which none was repaid by the Government. The monopoly of distilling whisky at Ferintosh continued for ninety-four years. The extension of the trade was great, and it is said by Arnot that more whisky was distilled in Ferintosh than in all the rest of Scotland. This monopoly continued down to 1786, when it was bought up by the Government

for 20,000*l.*, being about sixteen years' purchase of what was proved to be its annual value. The whisky was noted for its excellent quality, and the name of the distillery became the general name of the article. On the grant being redeemed, Burns laments in his 'Ode on Scotch Drink' the withdrawal of the monopoly, and exclaims:—

Thae, Ferintosh! O sadly lost!  
Scotland, lament frae coast to coast;  
Now colic grips and barking hoast  
May kill us a',  
For loyal Forbes' chartered hoast  
Is ta'en awa.

A. G. REID.

[Similar replies acknowledged.]

"BOER" (9th S. v. 3, 57).—An extract from the *Law Times* of 27 January should be interesting at the present moment:—

"It is curious to note, in connexion with the national designation of our present foes in South Africa, the survivance in Scottish legal and agricultural parlance of the closely allied term 'Bower' (pronounced Boer). The expression is properly applied to a person who hires, from the proprietor or principal tenant of a farm, a stock of cows along with the right of grazing them on certain fields. The Bower makes in return a money payment of so much per cow, and trusts to making his profit out of the sale of the dairy produce. The precise legal position of a party who has a 'bowing' lease is somewhat indeterminate, being midway between that of a mere manager and that of a sub-tenant. Instances of this mixed contract of lease of land and hiring of labour are now rare, but it is still to be found in agricultural districts. An instance of it in Arran was the subject of judicial consideration in 1894. The word 'bower' is allied to the Gaelic 'bo,' a cow, and among its numerous cognates in the Aryan languages is included the Dutch term 'Boer.'"

JAS. CURTIS.

SIR MICHAEL CROMIE, BART. (9th S. v. 68).—He was some time M.P. for Ballyshannon. In 1811 (Playfair's 'British Baronetage,' vol. iv. p. 237) he was "a resident in France, where he has been for many years," a fact which accords well with the commissions of bankruptcy in 1802 and 1808 against his partners. I should be glad to ascertain the date of his death. That of his wife Gertrude, daughter of Ford (Lambart), fifth Earl of Cavan (I.), was on 3 May, 1796, in her thirtieth year. On the death of their only son, Sir William Lambard Cromie, second baronet, in 1841, the title became extinct. G. E. C.

The above was the son of William Cromie, a merchant in Dublin, and — Fish his wife. He was created a baronet of Ireland 25 July, 1776. He married Gertrude, only surviving daughter and heir of Ford Lambert, fifth Earl of Cavan. He died 1824 (†). The title

became extinct on the death of his son William in 1841.

JOHN RADCLIFFE.

"MAYFAIR MARRIAGES" (9th S. v. 65).—As the chapel in Curzon Street, which was "about to disappear," has now completely disappeared, the question arises, Where are the many marriage entries kept? Among them was that of the marriage of Her Majesty's grandfather with Hannah Lightfoot.

E. L. G.

WILLIAM CECIL, LORD BURLEIGH (9th S. v. 28).—Your correspondent will probably find the foregoing list from my 'Bibliotheca Northantonensis' useful for biographical details:—

Bridges's 'History of Northamptonshire.'  
Nares's 'Memoirs of the Life and Administrations' &c., 3 vols., 1828.

Collins's life of that great statesman, 1732.

Courteville's 'Memoirs of the Life and Administration,' 1738.

Macdiarmid's 'Lives of British Statesmen,' 1807.

The *New Monthly Magazine*, 1828 and 1831.

The *Retrospective Review*, 1827.

*Edinburgh Review*, 1832.

The *Monthly Review*, 1828 and 1831.

The *Harleian Miscellany*.

Somers's 'Collection of Scarce and Valuable Tracts.'

Lodge's 'Portraits of Illustrious Personages.'

Charlton's 'Life of William Cecil,' 1847.

Sharp's 'Handbook of Burghley,' 1851.

'Histories of Noble British Families.'

Peck's 'Desiderata Curiosa,' 1732.

Berkenhout's 'Biographia Literaria,' 1777.

Walpole's 'Royal and Noble Authors.'

Caulfield's 'Court of Queen Elizabeth,' 1814.

Naunton's 'Fragmenta Regalia.'

JOHN TAYLOR.

Northampton.

"AN END" (9th S. v. 65).—The old Warwickshire labourer's phrase "most an end," in the sense of continuously, belongs to classical English usage. See Bunyan's 'Pilgrim's Progress,' vol. ii. p. 115: "Knew him! I was a great companion of his, I was with him most an end." Compare the use of "an end" by a well-known Warwickshire man. In the 'Two Gentlemen of Verona,' ed. 1591, IV. iv. 66, we find, "A slave, that still an end, turnes me to shame." For an interesting note on this passage, which has puzzled the learned Dr. Schmidt, see 'N. & Q.,' 6th S. ii. 304.

A. L. MAYHEW.

Oxford.

In a book of reference under 'End' I find "an end" means on an end. In Norfolk I have heard an early-stirring housewife described as "up-an-end betimes," or early on her feet, i.e., busy, and not a-bed. And thus we may understand Shakspeare: "Slave, still

an end," still here, about me. I believe the words from Shakspeare are: "Slave, that still an end [query continually?] turns me to shame."

ALFRED J. KING.

101, Sandmere Road, Clapham, S.W.

This is short for "cobblers' waxt end," as the waxed threads were called with which shoemakers and shoemenders who did home work used to sew leather. The old-time cobblers made their own "waxt ends" by twisting lengths of loose-spun hemp or flax to the necessary thickness, waxing it well with heel-ball or cobblers' wax (both terms for the wax were used), twisting and waxing into one end a stiff hog's bristle, which was used to pass the "waxt end" through the holes made by the awl. A "waxt end" was a schoolboy's treasure in those days, and although myself and other boys shouted at my cobbler a rime which would hardly carry in 'N. & Q.'—the "last" and other things coming out of window at us—yet he was always goodnatured enough to make us when we wanted them "waxt ends." I have known buttons fastened on with them.

THOS. RATCLIFFE.

Workshop.

CORNEY HOUSE (9th S. v. 69).—I take it that the Corney House mentioned in such pleasant terms by Aaron Hill to Samuel Richardson (who lived at North End, Fulham) stood in the meadow near Chiswick Church, close to which is now a delightful manufactory of what our sanitary prophets elegantly call "effluent," being sewage poured from Chiswick to the Thames. Messrs. Thornycroft's torpedo-boat factory stands on part of the grounds of Corney House, and near it are still, or were till recently, some of the noble trees which once flourished on the river bank. I remember a sort of terrace walk, of which these trees were the chief ornaments, and from which, looking east and south, there were to be had fine views of the Thames. These views embrace that stretch of water which is still known as Corney Reach, much celebrated in boat-racing annals.

F. G. S.

The best authority on the houses in Chiswick is, I should think, Mr. W. H. Whitear, of Fairlawn, Acton Green, Chiswick, joint author with Mr. W. P. W. Phillimore of *Chiswick*, an illustrated quarterly magazine in five parts.\* Corney House appears in the index, part v.

I believe Mr. Whitear, whose address I

\* This is a work well worth having. There is a short article on Corney House.

have taken the liberty of giving (I trust he will pardon me for doing so), would be so kind as to supply Miss THOMSON with full information respecting Corney House, if that is the house referred to. S. ARNOTT.

This was at Chiswick, Middlesex, some time the residence of Earl Macartney. John Towneley, uncle of the famous antiquary Charles, also lived there, his book-plate describing him as of "Corney House, Chiswick, in the county of Middlesex, Esq." The house was pulled down in 1823 (see Walford's 'Old and New London,' vol. vi. p. 566).

JAMES ROBERTS BROWN.

[Many similar replies received.]

WORDSWORTH'S 'EXCURSION,' BOOK I. 91-102 (9th S. v. 68).—The simple meaning of this passage is: This man was of a retiring disposition; but, as he had a superior mind, he was beloved and honoured by those who knew him. The line that puzzles MR. FORD might read "So not without distinction he had lived." To take "had he lived" as subjunctive is merely to force oneself into a difficulty. It is not obvious how MR. FORD makes "not without distinction" mean "highly distinguished." The only occasion on which these words can be so interpreted is when they are used by some local magnate in reference to himself.

CHARLES S. BAYNE.

The Wanderer's graces were unrevealed to the noisy world; but yet [so] far as he was known, he had lived not without distinction, beloved and honoured. This, and not the other (*pace* MR. FORD), seems to me the obvious sense. Surely it is more to the point to tell us concerning him what was than what might have been. The whole tenor of the description shows the Wanderer as a man who in his limited range was, in fact, distinguished by the love and honour of all those who knew him, the writer himself included.

C. B. MOUNT.

[Many other correspondents, with whom we agree, point out that *vizeral*, not *vizinet*, is the sense.]

'AN APOLOGY FOR CATHEDRAL SERVICE' (9th S. iv. 419, 523; v. 10).—I find, on looking again at the letter from Wordsworth to Mr. Peace which alludes to the work in question, that I was not justified in saying that Wordsworth was thanking him for a copy, as the language used may simply imply a wish to thank him for having *written* the work.

I may add that "seventieth birthday" was a *lapsus calami* for "seventy-seventh birthday," the poet having been born in 1770.

C. LAWRENCE FORD, B.A.

PICTURE BY LAWRENCE (9th S. v. 68).—The full-length portrait of Elizabeth Farren, the second wife of the twelfth Earl of Derby, painted by Sir Thomas Lawrence, is, I believe, in the possession of her grandson, Lord Wilton. EVERARD HOME COLEMAN.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*A New Variorum Edition of Shakespeare.* Edited by Horace Howard Furness, M.A.—Vol. XII. *Much Ado about Nothing.* (Philadelphia, Lippincott.)

STEADILY and earnestly Dr. Furness plods on in his pleasant, important, and self-imposed task. Of this best and most serviceable of variorum editions of Shakespeare—a work to which, as we have previously said, nothing in this country exactly corresponds—a dozen volumes, containing eleven plays, have now appeared. Considering the amount of work involved in each volume, this may be held to represent as much productive labour in the study of the poet as is to be credited to any Shakespearean scholar of past or present days. Dr. Furness is, however, still alive and full of work, and further boons are confidently to be anticipated. In this case, as in previous plays, the text is that of the First Folio, which, however, but for a few "trivial typographical errors," and one or two judicious corrections, is the same as the Quarto of 1600. Practically the two texts are identical, the greatest improvement effected in the Folio being the substitution at the close of the following distich of "dombe" for "dead":—

Hang thou there vpon the tombe

Praising her when I am dombe [in the Quarto "dead"].

In another case in which Dr. Furness finds a "heightened dramatic effect" in a repetition of the word "those," we are disposed to join issue with him, and to regard the duplication of the word as an instance of a familiar form of mistake. After a close study of both texts and after making due allowance for the objections of Heminge and Condell to the Quartos, which they denounce as "stolen and surreptitious," Dr. Furness holds that the text of the First Folio is "taken from a copy of the Quarto which probably contained some manuscript changes," and that the variations between the two are mainly accidental. It is, of course, impossible to deal with the views of the latest editor as to the species of injunction which appears in the Stationers' Register opposite the plays 'As You Like It,' 'Henry V.,' 'Every Man in his Humour,' and other similar subjects. He will none of the idea of A. E. Brae, partly favoured by Mr. Fleay, that 'Much Ado about Nothing' is 'The Love's Labour Won' mentioned by Meres. The general opinion is, of course, that the play so named is, in fact, 'All's Well that Ends Well.' The cheery view more than once enunciated as to the adequacy—at least, from the negative standpoint—of our knowledge of Shakespeare is put forth. Shakespeare's life, Dr. Furness holds, had little that was mysterious to his contemporaries, by whom it was probably regarded as unusually dull and commonplace. "Shakespeare never killed a man as Jonson did; his voice was never heard, like Marlowe's, in

tavern brawls; nor was he ever, like Marston and Chapman, threatened with the penalty of having his ears lopped and his nose slit." So great an enthusiast is Dr. Furness, and so much are we given to admiring his zeal and capacity, that we hesitate to point out that this sanguine estimate rests only on presumption, and that we have no reason beyond sentiment for holding that the participant in the wit-combats at the "Mermaid," and the associate of Jonson and Drayton, was incapable of an occasional carouse, and of a consequent brawl with some of his associates. Still we love the Doctor's sunny optimism, which we would not disturb. We are fain to believe that Shakespeare's "life was so gentle and so clear in the sight of man and of Heaven that no record of it has come down to us," and if we do not quite share the fervent aspiration that no future year may "reveal even the faintest peep through the divinity which doth hedge this king," it is because the shaping such a wish seems to imply some vague mistrust that the revolution thus deprecated might after all show shortcomings for which we are unprepared. It is useless for us to suppress a wish, on the contrary, for all the light we can get, since this would not avail. Whatever fact concerning Shakespeare the assiduous industry of explorers can unearth will at once be given to the world, and Dr. Furness himself would be the last to withhold, did he possess it, the information of which he speaks.

We may not go afresh through the arrangement of the text, which is the same precisely as in the many previous volumes with which we have dealt, nor even commend the value of the criticisms and the wonderfully helpful nature of the information supplied. We can but congratulate the Shakespearean upon procuring in the best edition yet accessible the text of yet one more play of Shakespeare, award our congratulations to the editor, and cheer him in the prosecution of a task the accomplishment of which the younger among us alone may hope to witness.

*Symbolism of the East and West.* By Mrs. Murray-Aynsley. (Redway.)

DURING the course of twenty-one years' wandering over our Indian empire and travels in other parts of the world in company with her husband, the late Mrs. Murray-Aynsley made numerous observations upon objects or customs bearing upon Oriental symbolism. The result of these appeared in the *Indian Antiquary*. With considerable additions, and with an introduction by Sir George C. M. Birdwood, M.D., the whole is reprinted in the handsome and well-illustrated volume before us. The subjects dealt with are mostly familiar to our readers, and include snake worship, tree worship, sacred stones, the evil eye, and the questions generally of sun worship, the cross as a pagan and a Christian symbol, and other kindred matters. The arrangement is less scientific than it might have been had Mrs. Murray-Aynsley lived to superintend the publication of her own work. She died, however, in 1893. Her volume is a mine of curious and interesting information, some of it not devoid of novelty, and all of it appealing to students of folk-lore and of primitive culture. She was not, as Sir George Birdwood scarcely regrets, able to test her conclusions by the epoch-marking 'Golden Bough.' The independent "empirical method" of her inquiries "not only constitutes their characteristic charm to the general

reader, but their specific value for the specialist in symbolism." *Apropos* of tree worship, recollections of which survive in many English festivals, the significance of which is fully recognized, Sir George quotes in his introduction from Charles Vallancy, "the" antiquary, a curious origin for the word "lambawool": "The first day of November was dedicated to the angel [i.e., resuscitated Pomona] presiding over fruits and seeds, and was, therefore, named La Mas Ubhal, that is the day of the apple fruit, and being pronounced Lamasool, the English have corrupted the name to Lambs-wool." Mrs. Murray-Aynsley speaks (p. 16) of a remnant of sun worship prevailing in Tipperary, where the sun is supposed to dance for joy of the Resurrection in the water placed outside the door in a bucket on Easter morning. For the sun dancing at Easter the pages of 'N. & Q.' may be consulted. We have ourselves watched the so-called dancing, to which references in our literature are abundant. The explanation advanced at the above reference, though doubtless accurate, is scarcely adequate. Conditions of space forbid us from quoting the folk information *à propos* of the Svastika given (p. 60) of the significance of pieces of hoop iron of a similar class on the external walls of houses in Herefordshire and Gloucestershire. Chap. v., on the connecting link between the Tau of Egypt, the cross as a heathen and a Christian symbol, and the hammer of the Scandinavian god Thor, repays study, though the treatment is at times rather timid. See also what is said concerning the secret rites still occasionally performed by childless women in Brittany in connexion with the dolmens. Mrs. Murray-Aynsley's book abounds with odd and out-of-the-way information with regard to amulets, talismans, and the like. How far the information is in all cases trustworthy we may not say. At any rate, the work is full of suggestion. Its plates are well executed and valuable, and the whole should occupy a place on the shelves of every antiquary and folk-lorist.

*The Spenser Anthology.* 1548-1591 A.D. Edited by Prof. Edward Arber, F.S.A. (Frowde.)

THE new volume of the "British Anthologies" immediately precedes 'The Shakespeare Anthology,' with which, naturally, it has something in common. Apart from Spenser himself, extracts from whom occupy little short of fifty pages, the principal contributors are Sir Philip Sidney, Lodge, Greene, and Peele. Of an earlier date are Gascoigne, Whetstone, and Turberville, and, to some extent, Lyly, Breton, Dyer, Raleigh, and others of "that learned pack," John Heywood, and Alexander Montgomerie are represented, as is Tom Watson, who, in the opinion of his contemporaries,

wrote

Able to make Apollo's self to dote.

Giles Fletcher the elder finds a place, and the bucolic muse of Thomas Tusser supplies a few lines reminding one of

The Seed Cake, the Pasties, the Furmenty Pot.

Poor, disreputable Nicholas Udall brings his offering. Thomas Sackville, Earl of Dorset, is, of course, represented by extracts from 'The Mirror of Magistrates.' Barnaby Googe's praise of money is happily answered by Turberville. Among the anonymous poems is the spirited story of the "brave bonny lass, Mary Ambree." All these and more, including Queen Elizabeth, "come thronging," and



the volume is up to the high level of its predecessors.

*Jacob at Bethel: an Essay on Comparative Religion.*  
By A. Smythe Palmer, D.D. (Nutt.)

THE second volume of the series of "Studies in Biblical Subjects" is by the same author as the first, to which it is in some respects complementary. Dr. Smythe Palmer is one of our most accomplished Assyriologists, and an authority on folk-etymology. His studies on Babylonian influence upon the Hebrew Scriptures are of extreme value, throwing light as they do on the manner in which, out of the superstitions of pagan creeds, the Hebrews shaped and formulated a creed by which the world has subsequently been influenced. In his present work Dr. Smythe Palmer gives the interpretation of the vision of Jacob at Bethel, where upon the golden ladder, at the top of which was Jahveh, or God, he saw the "bright-harnessed angels" ascend and descend. Each feature in this vision is illustrative of some form of Babylonian creed, and so is linked with the origin of primitive culture. A ladder, the base of which is on earth while the summit is in the skies, is scarcely more easily realized than the beanstalk which connected with fairyland the domain of nursery fiction. The word translated "ladder" is in the Hebrew *sullam*, which, as Dr. Smythe Palmer shows, probably meant a terraced mound answering to the Babylonian *Ziggurat*, a symbol of the worship and local presence of the heavenly power. These *Ziggurats*, a famous historical instance of which is the Tower of Babel, consisted of seven diminishing stages, and were surmounted by the shrine of a deity to which the edifice was erected. The origin of the construction is to be found in the primitive worship of the Akkadians. Once the explanation is received, the rest is simple. The Deity was seen by Jacob on the spot where he was to be expected, in the shrine or sanctuary he was intended to inhabit. Other features in the vision fit no less easily into primitive belief, and the whole is thus linked with the latest discoveries of Biblical science. Quite impossible is it for us to point out the means by which Dr. Smythe Palmer arrives at his results or justifies his conclusions. Adequately to do this requires a knowledge on Oriental subjects to which we put in no claim. It would, moreover, be to interfere with the delight of the student, to whom the volume must necessarily commend itself. Dr. Smythe Palmer's authority will not be questioned, and the work, like his previous book, is a model of sound theory and well-applied erudition. It is a little confusing to us to learn that Jacob at the time was not a youth, but a man of over seventy, or, as some will have it, ninety years.

*Useful Arts and Handicrafts.* By Charles Godfrey Leland. Parts I.-IX. (Dawbarn & Ward.)

WE have received various numbers of a series, edited by Mr. Leland, intended to teach students and amateurs the minor arts, and instruct them how to make homes artistic and tasteful. One hundred numbers, intended to be bound into volumes, are to be issued. Among the subjects already treated are 'Designing and Drawing,' 'Wood-Carving,' 'Picture Frames,' 'Dyes,' 'Stains,' 'Inks,' &c., 'Decorated Wood-Work,' 'Pyrography,' &c. The illustrations are numerous and excellent, and a capital idea seems in the way of being satisfactorily carried out.

THE leading contributions in the latest number of *Folk-Lore* are Mr. Jevons's article on the place of totemism in the evolution of religion, and Lieut.-Col. R. C. Temple's account of the folk-lore in the legends of the Punjab. Another interesting paper, which is placed under the heading 'Miscellaneous,' consists of a collection of popular superstitions made in Dorset in 1897. The English counties are evidently still mines of wealth for those who devote themselves to anthropology and the allied sciences, though it is to be feared that in a few short years the information which might yet be stored, were there only sufficient collectors to preserve it, will be almost entirely lost. It is only the elderly people who still cling to ancient conceptions and time-hallowed traditions. The young are often too deeply tinctured with modernism to pay serious attention to the out-of-date theories of their predecessors. The unquestioning faith which gives vitality to a belief is already waning, and all the folk-lore which is not actually doomed to extinction is at least becoming rapidly modified to suit the requirements of the present time.

THE recent numbers of the *Intermédiaire* keep up to the standard of the past, and offer to their readers a varied supply of notes and observations. Feudal castles, the titles of French feudal princes, chimneys in churches, the origin of the phrase "Datum inter leones," and the ornamental plaques on the harness of mules, are among the subjects dealt with. The pedigree of the head of the Transvaal army is also discussed, for French genealogists are naturally far from ill pleased to think that General Joubert and his subordinates owe a share of their fighting blood to Gallic ancestry.

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## CONTENTS. — No. 113.

NOTES: — Danteliana, 141 — 'D.N.B.' Corrections, 143 — Flying Cups, 145 — 'To lie in one's throat' — Mounted Infantry in Early Times — 'Slim' — Thomas Chaucer, 146.

QUERIES: — Helen Faucit's Miniature — 'Ignagning' — 'Ill-mugent' — 'White Cattle' — 'Pease' — 'Pee' — American Worthies — Pope's 'Love-letters' — 'Moral pocket-handkerchiefs', 147 — Horse Equipment — Cat's-Meat Square — 'Widow's man' — Astrolabe Clock — Gothic 'Spairds' — St. Jerome — Elizabethan Terms — 'One and all' — Picture by Cruikshank, 148 — Vice-Chancellor, co. Pal. Lancaster — Vice-Admiral — Dryden's Oaks in Scott-Richardson Family — Author Wanted, 149.

REPLIES: — Origin of English Coliage, 149 — 'Dr. Syntax', 151 — The Knights of Bristol — Surname Jekyll — 'The green-eyed monster', 152 — First Halfpenny Newspaper, 153 — Churches in Unbawn Stone — 'The Squire's Pew' — Ancient Cookery Term — Rogers's 'Ginevra' — 'Hopping the wag' — Suffolk Name for Ladybird — E. Carey, M.P. for Westminster — 'Hipplin' — 'Hall, Queen of Heaven' — Wooden Pitchers, 154 — Green Fairies: Woolpit Green Children — St. Banwyth — Poe's 'Hop-Frog', 155 — Jarndyce v. Jarndyce — Thomas & Kempis — 'The grave of great reputations' — Anglo-Saxon Speech, 156 — Number of Baronets in each Reign — Campbell and Keats — Lady Shoemakers — Lowestoft China, 157 — Governor-General of Madras — 'Frail', 158.

NOTES ON BOOKS: — Bain's 'A Digit of the Moon' — Morgan's 'Antiquarian Survey of East Gower' — Dasent's 'Acts of the Privy Council of England' — 'The Antonine Wall Report' — Knowles's 'Kipling Primer' — 'Chiswick Shakespeare' — 'Willing's Press Guide' — 'Argus Guide to Municipal London' — Gomme's 'Index of Archaeological Papers'.

Notices to Correspondents.

## Notes.

## DANTEIANA.

1. 'INFERNO', xi. 36: "TOLLETTE DANNOSE." — The diversity of English renderings of this expression is both amusing and instructive. Our translators seem to revel in the liberty wherewith Æsculapius has made his followers free. And their versions are more paraphrastic than literal. Here are a few samples culled at haphazard: Tomlinson, "cruel raids"; Ford, "extortion"; Cary, "pillage"; Plumptre, "foul extortion"; Longfellow, "injurious levies." The diversity of these versifiers is assuredly charming, and must satisfy the most exacting. Two alone — Ford and Plumptre — come strictly under the definition of Scartazzini: —

"Tollette: usure. 'Tolletta è lo stesso che *tolta*, verbale di *torre*, per *torre ad usura*.' Fanf. Al. Collette; cfr. Mazzoni-Toselli, 'Voci e passi di D.', Bol., 1871, p. 34."

Plumptre defends his rendering in a note thus: —

"The Italian for 'extortion,' *tollette* (tribute, *tax*), deserves a passing note as connected probably with the German *Zoll*, and finding its way into Italian from the oppressive rule of the German Emperors. *Tolte* has, however, been suggested as a possible derivation. A *v.l.* gives *collette*, a word with the same meaning, but of Latin derivation."

Lombardi follows the Nidobeatine text (which has *collette dannose*), despite his admission "in vece di *tollette dannose* che leggono tutte l'altre edizioni — il Cod. Vat. e l'Angel. e il Biagioli"; and adds that the Della Crusca adduce no other example of the word from Dante, "che perciò può giustamente riputarsi errore di scrittura." He further explains that *colletta* signifies *aggravio*, *imposizione*, *rappresaglia*; while the Nuovo Editore adds: —

"Avvertasi però che *tollette* viene da *tolte* adoperato a modo di sostantivo. Dicesi in Toscana: *ella è stata per me una buona tolta*, quando uno ha comprato alcuna cosa, e n'ha avuto buon mercato."

Bianchi's text gives *collette*, which he prefers for the following reason: —

"*Collette dannose*: forti taglie imposte da principi o da masnadieri. Tacito nella Germania dice dei Batavi, ch'eran tenuti dai Romani *exempti oneribus et collationibus*. Ho preferito pertanto questa lez. all'altra di *tollette*, che è idea più bassa e di minore importanza."

But neither the Della Crusca nor Lombardi nor Bianchi can outweigh the authority of "tutte l'altre edizioni." Scartazzini shows a more critical discrimination in adhering to the older form of the disputed word; while as to its etymology, not one of the above-cited English translators renders it literally. According to Baret's derivation ("*Tolletta*, obsolete term meaning theft, robbery"), *ruinous theft* would more accurately mirror the poet's thought.

2. *Ibid.*, xi. 79-83: —

Non ti rimembra di quelle parole  
Con le quai la tua Etica pertratta  
Le tre disposizion che il ciel non vuole,  
Incontinenza, malizia e la matta  
Bestialitate?

The last three words are a clear quotation from the 'Ethics' of the great Stagirite (lib. vii. cap. i., 'Nicomach.'), the first and second being inverted for metrical purposes:

Μετὰ δὲ ταῦτα λεκτέον ἄλλην ποιησαμένους ἀρχὴν ὅτι τῶν περὶ τὰ ἡθὴ φευκτῶν τρία ἔστιν εἶδη κακία ἀκρασία θηριότης.

Plumptre, it seems to me, confuses the issues somewhat when he says: —

"The poet states for others, and in order that he may solve it, a problem which had weighed on his own mind. Why were the sins of lust, the sins of Tristan and Francesca, and those of avarice and prodigality, in the higher circles, and not in those on which he was about to enter? He has found the solution in the law of habits set forth by Aristotle, which classifies characters according to the degree of the hold the evil has on them: (1) *κακία*, incontinence, i.e., the want of self-control; (2) *θηριότης*, the state in which there is no longer any inner power to restrain or punish passion; (3) *ἀκρασία*,

the brute-like state into which (2) ultimately develops itself."

The Dean not only (as Dante) distorts the natural and logical gradation of Aristotle, but positively misleads in rendering (1) *κακία* "incontinence, i.e., want of self-control," which Scartazzini more happily accounts for as "il vizio, la quale consiste nel mal uso della ragione"; (2) *ἀκρασία*, a "brute-like state." *Θηριώτης* is the "brute-like state" to which the other two lead gradatim, "la quale," as Scartazzini again rightly says, "consiste nella soddisfazione di quelle voglie che non sono dilettevoli per sè stesse; crudeltà, antropofagia, peccati contro natura," &c.

The concluding words of the Dean's note—"Taught by him [Aristotle], he [Dante] learnt to distinguish between the sins of impulsive sense, of inveterate habit, and of embroiled callousness"—only make "confusion worse confounded," for while they correctly describe his own and Dante's sequence of the lines, they no less emphasize his distortion of both the order and meaning of Aristotle.

Dante's acquaintance with the writings of "il Maestro di color che sanno" was both extensive and accurate. Quotations from or references to them are, as we know, frequent in the 'D. C.' and 'Convito,' no less than seventy citations being made in the latter. But whence came this acquaintance to him? Through a Greek, or Arabic, or Latin source? Presumably the last. For of Greek he probably knew less than Shakespeare, and nothing of Arabic. And this notwithstanding his allusion ('Inf.' iv. 143) to "il gran commento" of the Moorish Averrhoes. But a Latin version of the works of the Stagirite, either from the original or from the Arabic of Averrhoes, had been presented to the University of Bologna by Frederick II., and it must have been from this (or replicas of it) that the poet drew his knowledge of the "Maestro," whose commentary was, as Plumptre observes, "from the thirteenth to the fourteenth century the great text-book of all European universities."

Seventeen lines lower down Dante again, through the mouth of Virgil, refers to his favourite author:—

E' se tu ben la tua Fisica note,  
Tu troverai, non dopo molte carte, &c.

The reference is to the 'Physics,' lib. ii. c. 2:

Ἡ τέχνη μιμείται τὴν φύσιν.

Ars imitatur naturam in quantum potest.

But in the

Sì che vostr' arte a Dio quasi è nipote

the Christian poet steps characteristically beyond his pagan master Art is the daughter

of Nature, which is the daughter of God, and, by similitude, grandchild of God.

It is worthy of a passing observation that what Aristotle was to Dante, Plato was to Petrarch, and Homer and Butler were to Gladstone. Great minds are no more exempt from hero worship than average mortals.

### 3. *Ibid.*, xi. 113, 114:—

I Pesci guizzan su per l'orizzonta  
E il Carro tutto sovra il Coro giace.

Some smile, others sneer, at this brief flourish of Dante's astronomical learning. But he sins in company with all poets worth a moment's perusal. If a poet have a knowledge of botany, or geology, or astronomy, why should he not press it into the service of his art? A good scientist does not necessarily make a bad poet, else—to go no further afield than our own literature—Shakespeare, Milton, Wordsworth, and Tennyson must be very indifferent poets. By "good" I do not mean an academic chair, but a general though accurate acquaintance with such matters outside his own pale. So much for the sneer. As for the smile, a charge of vanity is but ill-founded. Why should poets, in common with novelists, not be at liberty to air their acquisitions in the fields of fact equally with those gleaned in the realms of fancy? The smile is about as unreasonable as the sneer. Of more practical bearing is the question raised by some, Is Dante's astronomy at fault here? Englished, the two lines mean

The Fishes above the horizon glide,  
The Wain full over the Caurus lies,

which further means that the zodiacal sign or constellation of the Fishes hung over the horizon 30° east from Aries, in which the sun then was, whilst the Wain, or Great Bear, lay in the direction of the north-west wind; all which further means, in more prosy speech, the dawn of Easter Eve, A.D. 1300. Rather "a complicated way of describing daybreak," as Plumptre facetiously observes, but exact and poetically permissible all the same. The year-date, of course, is deducible from the

Mille dugento con sessantasei

of xxi. 113 lower down, which determines the precise day and year of Dante's descent into hell on Good Friday, 1300, i.e., thirty-four years of Christ's life (according to mediæval calculation) being added to the 1266. Into the involved question raised by the "luna tonda" of xx. 127, namely, as to whether Good Friday fell in 1300 on 8 April or 24 March, I do not propose to enter here, but will deal with it *pro viribus* in its proper place. Suffice it to repeat that the poet was

describing, in the lines under examination, in accurate if poetical form, a scientific fact which occurred on the morning of Easter Eve, 1300, as he was passing from the sixth into the seventh circle.

4. A quartet of strictures on my last *Danteiana* calls for a brief animadversion here.

(1) MR. A. J. BUTLER asks where I find my dates in Platina. Reply: At the end of each sketch by a slight application of the multiplication table. Thus *in fine* of the pontificate of Anastasius II. Platina says, "He sat in the chair one year, ten months, twenty-four days, and by his death the See was vacant four days." As this process is observed in each case, careful reckoning, either to or from the pontificate of Linus, places that of Anastasius as 496-498. The numerals certainly do not appear in any edition known to me save in an English version published within recent years, which very properly, for the convenience of students, brackets them with the Pontiffs' names.

(2) MR. BUTLER says "*eo quod communicasset*" means something more than "give audience." Very likely; the words probably mean "communicatio in divinis," but I made no attempt at a loose rendering of them. Baronius gives the expression as a slander of the Laurentiani; my phrase indicates my view of the maximum of the Pontiff's guilt—a distinction with a difference.

(3) As to "*le parole tue sien conte*," I have no wish to quarrel with it as an alleged derivative from *comptus*, and, as such, as meaning clear, courteous, explicit, or ornate; but I contend that it also contains within it a suggestion of brevity. This is borne out by Scartazzini's note:—

"Onde Virgilio esorterebbe Dante a non far troppe parole; interpretazione confortata dal v. 115 di questo canto; cfr. Eccles. v. 2: *sint pauci sermones tui*."

(4) MR. BUTLER winds up his remarks on my notes thus:—

"May I add that 'Cary and Tomlinson' is a rather comical juxtaposition of authorities, unless, indeed, it is meant to embrace all the intervening degrees of merit?"

If the "juxtaposition" be really "comical" to MR. BUTLER, I take praise to myself for rousing a sense in keeping with the 'Divina Commedia,' though the deed was unintentional, for I hyphenated them (not "to embrace all the intervening degrees of merit") simply for the reason that they lay at my elbow. However, I accept MR. BUTLER's hint, since, in my judgment, "degrees of merit" lie precisely between those two names, for I place

Tomlinson's version immeasurably above Cary's, or any that have appeared since.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

# 'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(Continued from 9th S. iv. 435.)

## Vol. LXI.

Pp. 1-3. B. Whichcote. John Ray "often heard him," "a great divine," 'Three Discourses,' ed. 3, 1713, pp. 423, 451. They were both friends of Bp. Wilkins. Bp. Patrick's 'Autob.,' pp. 11, 246; Christie's 'Worthington Bibliography.'

P. 9 b. "Registrar" †

Pp. 10-14. Whiston. The discovery about longitude was first mentioned by Ditton and Whiston in a letter to the *Guardian*, July, 1713; his lectures at Button's, Amhurst, 'Terræ Filius,' i. 52; condemned by Blackwall, 'Sacred Classics,' ii. 194-5; one of his controversies in Nelson's 'Bull,' pp. 325, 402; Pope writes of "the wicked works of Whiston," Curll's 'Miscellanea,' i. 78.

P. 13 b. "Graves's" should be *Grave's*.

P. 21. William Whitaker. See J. Ellis, 'Defence of 39 Articles,' 1710, pp. 117 sq.; Wordsworth, 'Eccl. Biog.,' iv. 323-331.

P. 28 b. "Caster, Lincolnshire." Caistor and Caister are in Lincolnshire; Castor in Northamptonshire.

Pp. 28-30. Whitby is criticized by J. Johnson, 'Clergyman's Vademecum,' ii. pref. p. xi; often quoted with approval by Blackwall, 'Sacred Classics'; his treatise on 'Millennium' quoted by Church, 'Miraculous Powers,' and by Fleming, 'Papacy.'

P. 30. Ed. Whitechurch. See preface to Matt. Poole's 'Annotations,' 1696.

P. 33. Mr. W. J. Thoms dedicated his ed. of Stow's 'Survey,' 1842, to Anthony White.

Pp. 34-5. Francis White, Bp. of Ely, was brought from the country to S. Bennet's, Sherehog, by N. Ferrar's father, whose funeral sermon he preached in 1620, Wordsworth, 'Eccl. Biog.,' v. 78, 126; Christopher Dow in his 'Answer to Burton,' 1637, p. 25, calls him "thrice venerable"; Burton had accused him of being "well-affected to Rome."

P. 50. H. K. White's merits were discussed in the *Standard*, 18-25 July, 1894.

P. 55. John White, D.D., d. 1615. See R. Hill, 'Pathway to Piety,' 1629 (repr. 1847, ii. 278-284).

P. 56 a. For "Hinlip" read *Hindlip* (xlii. 93).

P. 62. On Joseph White's 'Bampton Lectures,' see Mathias, 'P. of L.,' 402.



P. 65. Blanco White corresponded with Hannah More in 1827, Roberts, iv. 320.

P. 73. Robert White, engraver. See 'Old-ham,' by Bell, 1854, p. 230.

Pp. 78-9. Thomas White, Sion College. Was he the Dr. White who assisted at the examination of Barrow? Wordsworth, 'Eccl. Biog.,' iv. 361.

P. 79 a. For "Langdon" read *Laindon*.

Pp. 79-81. Thomas White, Albius. Barrow's opinion of his tract 'Chrysaspis,' on quadrature, 'Works,' 1842, i. p. xli; his 'Rushworth's Dialogues,' see the preface to 'Tillotson's Sermons,' 1720; see Digby's 'Letters on Religion,' 1651, p. 85, and cp. 'D.N.B.,' x. 254

P. 91 b. It seems misleading and unnecessary to date a book 1900 that was published on 23 December, 1899. Some confusion may arise hereafter, as may be seen on turning to xxxvii. 282, 'N. & Q.,' 8th S. v. 285.

Pp. 92-3. Caleb Whitefoord. Mathias notices the readiness of his punning power, 'P. of L.,' 359, 360.

P. 93 b. "a F.R.S.," "a F.S.A.," omit the a (cp. 260 a, b).

P. 96. Charles Whitehead. See 'N. & Q.,' 3rd S. xii. 99; 6th S. vii. viii.

P. 103 a, line 13. 'Written Gospel,' 1764; the real date is 1704.

P. 107. W. Whitehead. Gray's praise of him, 'Gray,' by Mason, 1827, p. 345; Junius's character of him, 'Letters,' 9 July, 1771.

Pp. 129-137. Abp. Whitgift. Hooker, Sir E. Sandys, and Andrew Willet all dedicated books to him; see his character in Hooker, ed. by Church and Paget, 1888, ii. 598; on the Lambeth articles, see J. Ellis, 1710.

Pp. 139-140. Richard Whiting. See Hearne's 'Langtoft,' ii. 343.

P. 141 b, line 24. For "Collection" read *Collections*.

P. 142 a. For "Popers" read *Papers*.

Pp. 150-3. Dean Whittingham. See 'Hooker,' by Church and Paget, iii. 554; Walbran's 'Fountains Abbey,' Surt. Soc., ii. 254.

P. 158 a. Robert Whittington's 'Vulgaria' was printed in 1525, according to Ainsworth's 'Latin Dictionary,' 1746, preface.

Pp. 172-3. Tho. Whytehead's poem on death of Duke of Gloucester is in 'Prolusiones Academicæ,' Cantab., 1835; see Miller, 'Singers and Songs,' 1869, p. 527; Markland's 'Prayers and Life of Bp. Ken,' ed. 2, 1849, pp. 105-6; Church, 'Oxford Movement,' 1892, p. 407; 'N. & Q.,' 4th S. viii. 241.

P. 180. Ralph Widdrington's appointment as Professor of Greek, see Life of Barrow, prefixed to Barrow's 'Works.'

P. 185. In 1718 Sir Robert Chaplin, Director

of the South Sea Company, bought the estate of the "late Lord Widdrington" (at Blankney) in Lincolnshire, worth 1,400l. a year, for 32,400l., *Free Thinker*, i. 249.

P. 197 a. "Hambury"; † Hanbury (379 a).

P. 198 a, b. Walt-ham?

P. 200 b. "The university debating society, called the Union," is a very remote description.

P. 203 a, b. Kirwan Brown; read *Browne*, as 201 a.

P. 218 b. Joseph Wilcocks was elected demy of Magdalen with Addison and Abp. Boulter, known as the "golden election," Wilson, 'Merchant Taylors.'

P. 223. Jonathan Wild. See Amburst, 'Terre Filius,' 1726, i. 48.

P. 225. Robert Wild. See Hickeringill, 'Gregory, Father Greybeard,' 1673, pp. 204, 218, 268, 304.

P. 227. John Wilde. See Wordsworth, 'Eccl. Biog.,' v. 322, 328.

P. 236. There are four poems on the death of Sir James Wilford in Tottel's 'Miscellany,' 1557, ed. Arber, 112, 141, 153, giving particulars of his soldiering.

P. 242. Wilfrid. Add 'Memorials of Ripon' and 'Ripon Chapter Acts,' Surt. Soc.; *Yorksh. Archæol. J.*, ii. iii.

Pp. 244-5. John Wilkes and "45," see Life of Cruden, by Chalmers, prefixed to 'Concordance'; some memoranda in E. H. Barker's 'Literary Anecdotes.'

Pp. 266-7. Wilkins's 'New World,' ed. 4, 1684; 'Mercury,' 1694; 'Mathem. Magic,' 1680, 1691; 'Prayer and Preaching,' 1667. Wilkins was a friend of John Ray, 'Creation,' 299, and a friend and patron of Barrow, Life prefixed to B.'s 'Works'; on his 'Real Character,' see Leibnitz, 'Théodicée,' 1760, i. 112. No. 9, 'Natural Religion,' with funeral sermon by Bp. Lloyd, 8vo., 1675, 1704, 1710, 1734; 'Sermons before the King,' ed. 2, with 8th ed. of No. 6, 1680.

P. 267 b. For "Oxberton" read *Osberton*.

Pp. 271 a, 315, and often. For "Kennet" read *Kennett*.

P. 272 a. Dic-kens?

P. 278. Tate Wilkinson. Local tracts upon his performances, by Nicholas Manners, York, 1790, W. Burton and Geo. Wilson, Leeds, 1801.

Pp. 280-3. Robert Wilks. Pope's account of him in Curll's 'Miscellanea,' 1727, i. 65; 'Gray,' by Mason, 1827, p. 46; spoke prologue in 'Phædra and Hippolytus,' Addison's 'Works,' 1726, i. 254.

P. 287 a. For "Ickington" read *Itchington*.

P. 291 b. Andrew Willet. There is some error about his 'Genesis'; the ed. Cambr.,

1605, is not mentioned; in the dedication he refers to his 'Antithesis doctrinæ Euan-gelicæ & Pontificiæ,' dedicated to Prince Henry. For his controversy with Richard Parkes, see under that name in 'D.N.B.,' and his own 'Exodus,' p. 456. Chr. Nesse, 'Antidote against Popery,' 1679, quotes him as "the learned Dr. Willet," p. 148.

P. 320 a. "Unmistakably"?

P. 331 a. "Princess of Victoria"?

P. 360. William of Newburgh would have been better under "Newburgh"; the order of all the Williams is strange.

P. 369 b. "Beforth," i.e., *Beeford*.

P. 386. D. Williams's controversy with Crisp, see Nelson's 'Bull,' 1714, pp. 259 sq.

P. 386 b. "Villanous"?

Pp. 399-400. Geo. Williams supplied some of the "Occasional Papers of the Eastern Church Association," e.g., iii., 1866, and ix., 1868.

P. 414. Abp. John Williams. J. Owen has an epigram on him, 4th coll., iii. 44; Willet's 'Leviticus,' 1631, was dedicated to him by Peter Smith; he was a friend of the Ferrars of Little Gidding, Wordsworth, 'Eccl. Biog,' v.; on Laud and Williams, see Hutton's 'Laud,' 1895.

P. 420. John Williams, Bp. of Chichester. W. Lowth praises his Boyle Lectures, 'Inspiration,' ed. 2, 1699, pref.; Bp. Patrick's 'Autob.,' 196.

P. 467. Williams of Kars. Add *Illus. Lond. News*, 28 June, 1856. W. C. B.

FLYING CUPS.—In Col. Henry Yule's 'Book of Ser Marco Polo,' first edition, vol. i. p. 266, we read:—

"There is another marvel performed by those Bacci [Buddhist priests].....For when the great Kaan is at his capital and in his great palace, seated at his table, which stands on a platform some eight cubits above the ground, his cups are set before him in the middle of the hall pavement, at a distance of some ten paces from his table, and filled with wine or other good spiced liquor such as they use. Now when the Lord desires to drink, these enchanters, by the power of their enchantments, cause the cups to move from their place without being touched by anybody, and to present themselves to the Emperor! This every one present may witness, and there are oftentimes more than ten thousand persons thus present. 'Tis a truth and no lie! and so will tell you the sage of our own country who understand necromancy, for they also can perform it."

In a note on this paragraph, Yule refers to Simon Magus and Cesare Maltisio as having displayed a similar magic. Ignorant as we are as to what kind of contrivance was applied to it, it yet appears to me that in China in old days such a show was not in-

frequent among Buddhist priests, as the following passage in a Japanese work testifies:—

"Once upon a time a priest named.....Jakushô went to China, where the Emperor happened to hold a mass in a temple splendidly adorned, and entertained a host of Buddhist monks. The Emperor announced to his guest that on that occasion every priest invited should be allowed no attendant, and he ought to receive food by flying his own bowl. This order was issued, in fact, to examine the ability of the Japanese priest, and accordingly all Chinese prelates in their respective turns caused their bowls to fly and received food. Now the turn came to Jakushô to do his duty, and he, who was sitting on the last seat in the meeting, began to hold up his bowl and to walk into the spot where food was being given. He was, however, interrupted by all lookers-on, who were unanimous in urging him to fly his bowl. Jakushô replied thus: 'To cause one's bowl to fly is an art which needs special training I never underwent. Although Japan saw a few persons who were acquainted with this art, yet they did not perform it in public. How then can I cause my bowl to fly?' But, seeing that the Emperor would not cease to exact from him the performance of such a duty, Jakushô turned his face towards his country and silently prayed with utmost devotion to the Buddhas and deities guarding it for their help to protect it from ignominy through his failure in the performance. Then suddenly his bowl began to turn like a spun top, went through the air swifter than all the other priests', and receiving his portion returned to him. This miracle, so unexpected by the Chinese, impelled the Emperor and all who were there to adore him as an unparalleled saint."—Minamoto-no-Takakuni, 'Uji Shûi,' written in the eleventh century, chap. clxix.

This Jakushô was a famous man of literature; after becoming a priest—which is said to have been caused by his observation of nine changes that the corpse of his beloved wife passed through in succession—he made a pilgrimage to Mount Tsing-Ling (1032), and died in China (1034). Another version of the above-quoted story, given by Oeno-Masafusa (1041-1111), whose great-grandfather was a cousin of the priest, has these clauses:—

"Through his prayers and meditations Jakushô's bowl flew inside the temple three times round, and returned to him with food in it. All the Chinese lookers-on, moved to tears thereby, said to one another that the people of Japan were very ignorant to let such a saint pass over to another country."—'Zoku Honchô Wajôden,' ed. Hanawa, Tôkyô reprint, 1898, p. 431.

Also 'Uji Shûi' narrates (chap. clxx.) how two hermits on the river Kiyotaki used to fetch water with jugs they caused to fly; and the 'Genkô Shakusho,' written by Kokwan, 1320, sub 'Taichô,' gives an account of a certain "lying-down ascetic" (*Fushi Gyôja*) on Mount Hakuzan, who used to send his bowl flying upon the sea surface to ask

for a pittance from every boat passing by. Making every allowance for exaggeration in these stories, we may conclude with safety that the magic art of flying cups (or bowls) was known to the Japanese priests too.

KUMAGUSU MINAKATA.

1, Crescent Place, South Kensington, S.W.

"TO LIE IN ONE'S THROAT."—This vigorous phrase has been attributed to St. Augustine, though I cannot place the quotation:—

"Thirdly, there was in Cain Desperation: 'Maius est peccatum quam remitti potest' (quoth he:) 'My sinne is greater than it can bee forgiven.' To whom Augustine answereth, 'Mentiris Caine, mentiris in gutture': 'Thou liest, Cain, thou liest in thy throat.'"—'Otes on Jude,' p. 247.

The English version of the 'Gesta Romanorum,' p. 68 (E. E. Text Society), has "thou liest in thi hed," which is far less expressive.

RICHARD H. THORNTON.

Portland, Oregon.

MOUNTED INFANTRY IN EARLY TIMES.—Mr. Traill, in his 'Social England,' vol. ii. p. 41, tells us that at the time when an army was raised to besiege Calais in 1346, out of 15,480 archers, nearly one-third of this number, viz., 5,104, were "provided with horses for quick movement, not for fighting."

HAROLD MALET, Col.

"SLIM."—Since the beginning of the troubles in South Africa newspaper correspondents and soldiers writing home from the front have found "slim" a useful epithet for the wily foe and his unscrupulous tactics. The word, presumably, is current in Natal, and the likelihood is that it will have journalistic recognition at home for some time to come. It is, therefore, interesting to note that it is not a new term in English letters. It occurs, for example, in the stanza that concludes part i. of the Scottish song 'The Rock and the Wee Pickle Tow,' by Ross of Lochlee:—

For now, when I mind me, I met Maggy Grim  
That morning, just at the beginning o't;  
She was never ca'd canny, but canny an' slim,  
And sae it has fared with my spinning o't.

Dr. Longmuir, the editor of Ross's poetry, explains "canny" in the glossary appended to the volume—defining it variously as "cautious, beneficial, fortunate, endowed with magical skill"—but he omits "slim" from his list, in the belief, no doubt, that it needs no explanation. Jamieson gives the word, and explains it as "naughty, worthless," adding further, "wicked, mischievous, perverse." He gives the etymology thus:—

"Germ. *schlimm* denotes what is oblique; metaph. what is bad. But we receive more light from the Goth. dialects. Sw. *slēm* signifies refuse; Isl. *slæmr*, villis, invalidus."

Jamieson supplies the above citation from Ross's song as his illustration of the word, with the reference "Ross's *Helenore*, p. 134." For the rare possessor of a first edition of the 'Poems' this would be well enough, but it is useless for the modern reader, who has to do his best with a reprint. To secure precision of reference is part of the task that awaits the next editor of Jamieson.

THOMAS BAYNE.

THOMAS CHAUCER.—Those who have laboured in the vineyard will recognize with gratification Mr. Scott's latest discovery (recorded in the *Athenæum*) among the muni-ments of Westminster Abbey. It is not original, but confirmatory of what was before well known; and the following summary may be of interest herein.

John, son of Robert le Chaucer, collector of wine customs, was of Ipswich and London. Born in 1310, possibly posthumous, he became interested in a family settlement of 1324, leading to the abduction case of 1326 with legal complications; he settled as citizen and Vintner of London, and in 1338 attended King Edward III. at Antwerp, possibly in connexion with supplies; in 1348 he is deputy to the king's butler. In 1363 he married Agnes Clopton or Copton, no doubt a second wife, having early been married to Joan Westbrook. He died in 1366.

In 1356 Geoffrey Chaucer, born in 1340, is living in the household of Prince Lionel (born 1338 at Antwerp) at Hatfield Chase and elsewhere; in 1359 he is under arms in France, captured, and redeemed by Edward III.; in 1367-8 he obtained a pension; in 1374 he is joined with Philippa Chaucer in another pension; he also obtained the grant of a daily pitcher of wine for life and an appointment in the Customs of the port of London. In 1377 there is a fresh money grant, and he receives in person the amount then due to his wife, so again in 1381. In 1386 the Scrope and Grosvenor heraldic suit elicits the fact that he was then over forty and had borne arms for twenty-seven years; so 1359 + 27 = 1386. In 1399 he took the long lease of a house in the precincts of Westminster Abbey, at a rental of 53s. 4d. per annum; and died in 1400.

In 1366 the above-named Philippa Chaucer, born 1340 as Le Rouelt, obtained a pension, another in 1372, and again in 1374 jointly with her husband; in 1385 she was admitted a lay sister to the Chapter of Lincoln Cathedral, and died in 1387.

In 1389 Thomas Chaucer, born 1366-7, is a squire to John of Gaunt; in 1399 he is Constable of Wallingford Castle; confirmed in

1403; in 1400 he is Sheriff of Oxfordshire and Bucks; in 1407 he is appointed Speaker to the House of Commons, again in 1410, 1411, 1415; in 1413 he is appointed Chief Butler, when, acting for the Vintners' Company, he executed a lease, using a seal of arms attributed to Geoffrey Chaucer. In 1416 he was recognized as Forester of Petherton, in succession to Geoffrey Chaucer, long deceased, he having performed the duties in the interim as deputy. In 1422 he paid 26s. 8d. as six months' rent for the house taken by Geoffrey Chaucer in 1399 at Westminster, and such payments ceased at his death in 1434—as "Dominus Thomas Chaucer, armiger," lord of Ewelme, lessee of Woodstock Manor, &c., he was poetized by John Lydgate—leaving Maud his widow, *née* Burghersh, and a daughter named Alice, Duchess of Suffolk, who survived till 1475, as grandmother to John, Earl of Lincoln, then in succession to the crown of England. The fine domain of Ewelme had come as his wife's inheritance through Fastolf and Bacon.

Lydgate is credited with a balade 'At the Departyng of Thomas Chaucyer on Ambassade in to france.'

Highbury, N.

A. HALL.

[See 4th S. iv. 256; vii. 413; viii. 516; ix. 468; x. 15; 7th S. iv. 256; viii. 389; xii. 238.]

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

HELEN FAUCIT AND MARGARET GILLIES.—When the late Miss Gillies was painting miniatures, she is recorded to have painted Macready as Richelieu, and Helen Faucit as Julie de Mortemar. Is it known in whose possession the latter portrait now is?

ALFRED AINGER.

"IGNAGNING."—Thornber, in his 'History of Blackpool,' 1837, p. 92, tells us that this was the name of a morris dance performed by young people on the afternoon of Easter Sunday in the Fylde in Lancashire. Can any one refer me to a quotation for this term earlier than 1837?

A. L. MAYHEW.

Oxford.

"ILL-MUGGENT."—

Nor do I fear his ill chaff taak,  
Nor his ill-muggent tricks.

These words occur in 'Ulysses' Answer to Ajax's Speech,' a poem written "in the broad

Buchan dialect," and printed in 'A Select Collection of Scots Poems,' edited by David Fergusson, 1785, p. 30. What is the meaning of "ill-muggent"? Jamieson gives a guess and two etymologies. I should be glad of more light.

A. L. MAYHEW.

Oxford.

WHITE CATTLE.—There is a prophecy that "when the white cows come to Blair, the wheel of Blair Mill will turn round seven times with people's blood." The Gaelic version runs thus:—"Meair thig an cro bán do Bhàir, cuirearseachd cuirde chuibhle mhuillinn Bhàir le fuil sluaigh." Is anything known of this prophecy, or of its having appeared in print in any book? Local inquiry shows that the Duke of Atholl has no white cattle in Blair; but there is a story that they were seen within the last half century in one of the corries.

J. J. M. L.

"PEASE": "PEA."—Many years ago PROF. SKEAT told us that the sing. *pea* was evolved from *pease* by some one who had a taste for grammar. I wonder when this enterprising individual flourished. The earliest example of the word *pea* which I have found is in Dr. Plot's 'History of Oxfordshire' (1679). He says (v. § 85) that he had in his possession an echinite, "not exceeding the Rounceval pea in bigness." Can any one mention an earlier example of the use of the word?

C. B. MOUNT.

AMERICAN WORTHIES.—Can any of your correspondents give me some details, including the date of birth and death, of Samuel Huntington, one of the signatories of the American Declaration of Independence, and of Wilhelmina, Princess of Orange in 1781; also of Generals Schofield, Meade, and Banks, who fought in the Civil War in the States?

G. H. V.

POPE'S "LOVE-LETTERS."—Writing to William Mason on 11 May, 1769, Horace Walpole states that Dodsley has "published a dozen letters of Pope to Mrs. Blount." Cunningham, in a note on this passage, remarks that these letters were not addressed to Miss Martha Blount, but to Miss Judith Cowper (afterwards Mrs. Madan). Is this the case?

H. T. B.

"MORAL POCKETHANDKERCHIEFS."—Every one who knows his 'Pickwick' is familiar with the words "moral pockethandkerchiefs." Is a similar phrase still in use? There is mention of "tout un stock d'objets moralisateurs" in the Baron E. de Mandat-Grancey's 'Chez John Bull' (1895), p. 247.

These were vended by "une jeune capitaine" of the Salvation Army in front of the Grand Hotel, Paris. "I naturally asked her," says the Baron, "what an *objet moralisateur* was." And it appears that the young woman informed him that it was an object of daily use on which some moralizing maxim or text had been reproduced:—

"It was then sold at a very moderate price; so that the profane, attracted by the cheapness, found themselves allured to read these maxims mechanically every day, which could not fail to draw them, gently but surely, from the way of perdition." How the Baron bought a pair of *objets moralisateurs*; how, being on his way to the "at home" of a friend, he had no time to decipher their legend; and how the all too aptly chosen maxim filled with Homeric mirth the *salon* into which he innocently but indiscreetly introduced them—is a story scarcely suited to the sedate pages of 'N. & Q.' To return to the point, therefore: Are *objets moralisateurs* really made and sold at the present day for the purpose of converting the unbelieving? M. P.

**HORSE EQUIPMENT.**—I shall be grateful if any of your readers can furnish me with authentic information as to the date and origin of saddles, bridles, stirrups, spurs, and horseshoes. W. A. T.

**CAT'S-MEAT SQUARE.**—I have been told that this fictitious name was given by Dickens to a notoriously insanitary neighbourhood, but can find no mention of it in his novels. Could any contributor kindly help me? TABITHA.

[The name is not only fictitious, but real. In a recent coroner's verdict on a death from overcrowding it came out that Wellington Place, Regent's Square, Gray's Inn Road, is locally known to-day as "Cat's-Meat Square."]

**"WIDOW'S MAN."**—Can any reader of 'N. & Q.' explain the expression "widow's man"? It is used in the list of a ship's crew in 1771. EDWARD E. MORRIS.

[See Annandale's 'Ogilvie.']

**ASTROLABE CLOCK.**—The inscription "Henricus Gratte Invenit & fecit, London," is on an astrolabe calendar clock having a pendulum, although it goes equally well with the pendulum detached. Any account of this maker will be thankfully received.

BEDERICKSWORTH.

[The name Henry Gratte does not appear in Mr. Britten's 'Old Clocks and Watches and their Makers.']

**GOTHIC "ΣΠΑΥΡΣ."**—Can any one supply the etymology of this word? It=σπάδιον in

St. John vi. 19. Dr. Jantzen, in No. 79 of the "Sammlung Götschen," 'Gotische Sprachdenkmäler,' says: "a.h.d. *spurt*: das Wort lebte im Engl. *sport*, fort, &c." Is this a fortuitous coincidence, or can Feist or Wackernagel, s.vv., throw any light on it?

H. P. LEE, Lieut.-Col.

**ST. JEROME.**—Which is the most complete edition of St. Jerome's works? Have the 'Epistles' been translated into English?

BEN HUR.

[The best edition of S. Hieronymus is that of Vallarsi, Verona, 1734-1742, 11 vols. folio, reprinted Venice in 1766, 11 vols. 4to. Certain 'Selected Epistles of S. Hierome,' with his lives of St. Paul, the first hermit, St. Hilarion, and St. Malchus, were translated into English, and published in 4to., 1630.]

**ELIZABETHAN TERMS.**—Can some kind reader of 'N. & Q.' give me the meanings of the following words, occurring in documents of the time of Elizabeth?—

*Sprangstaff* or *Prangstaff*. A "staff with three sprangs." Used as a weapon.

*Welsh hook*.—Also used as a weapon.

*Winbell*.—Carried by a horseman, perhaps a riding staff—*sed quere*?

*Countertyme*.—Apparently a token or imitation coin, to judge from the context.

*Lugg*.—A measure of length, but what?

C. H.

**"ONE AND ALL."**—To what period can the motto of Cornwall, "One and all," be traced, and is anything known of its origin as applied to that county? DUNHEVED.

**PICTURE BY CRUIKSHANK.**—I have in my possession an oil painting of a banquet, signed "G. Cruikshank." The size, without frame, is about 50 in. by 28 in. The guests are not seated at the tables, but their names are shown on serviettes stretched from the table to the chairs. There were about 150 present, Mr. C. N. Palmer, M.P., being in the chair. On his right hand at the principal table were H.R.H. the Duke of York, Lord Combermere, Earl Bathurst, Marquess Camden, Earl Harewood, and others; and on his left H.R.H. the Duke of Clarence, Earl of Liverpool, Earl of Westmoreland, Right Hon. George Canning, Right Hon. W. W. Pole, Lord Binning, Right Hon. Wm. Huskisson, Right Hon. Robert Peel, and others. Several of the guests were prominent members of the West India trade. There is nothing on the picture to show the date of the banquet, where it was held, or why; but there is no doubt it was held in London in 1815, 1816, or 1817. The presence of so many eminent public men shows that the occasion must

have been of considerable public importance, but I have so far been unable to ascertain the object of the banquet. If any of your readers could throw any light on the matter I should be very grateful.  
J. G. B.

**VICE-CHANCELLOR, CO. PAL. LANCASTER.**—When was this office instituted? Where is to be found a list of the persons holding the same previous to 1760? The earliest holder that I have met with is Thomas Fell, who was appointed by the Long Parliament in 1649, and probably held the same until his death in 1658. In 1679 Sir John Otway, M.P. for Preston, was Vice-Chancellor. What was the date of his appointment, and who followed him?  
W. D. PINK.

**VICE-ADMIRAL.**—What were supposed to be the duties of vice-admirals in the county palatine of Durham, and were they entitled to wear any distinctive uniform? I believe that the appointments to this rank were in the hands of the Lord Lieutenant of the county for the time being; but I fancy that no one has been appointed for many years. Perhaps some of your correspondents can throw light on this matter, and inform me when the order was formed; whether there is any list of those who were appointed; and whether this distinction existed, or exists, in any other county in the United Kingdom.  
C. W. BELL.

**DRYDEN'S OAKS IN SCOTT.**—Can any one inform me whether Dryden, in the following lines in Scott's 'Ballad of Rosabelle,' refers to a district or a village; and, if so, whether the name is connected with the poet, whose family originally came from the North?—

"Twas seen from Dryden's groves of oak,  
And seen from cavern'd Hawthornden.

P. MUNDY.

**RICHARDSON FAMILY.**—Will someone kindly tell me what is known of the following persons, mentioned in the list of benefactors to the county of Derby in Glover's 'History of Derbyshire'? Elizabeth Richardson, Dronfield, 1684; Samuel Richardson, Smalley, Horsley, &c., 1711; John and Samuel Richardson, Smalley School, 1712. I wish information also about William Richardson, mentioned by Dr. Cox ('Three Centuries of Derbyshire Annals,' ii. 231) as a surveyor of roads in 1727.  
CLARA THOMSON.

**AUTHOR OF QUOTATION WANTED.**—

A broken song, it had dropped apart  
Just as it left the singer's heart;  
A broken prayer hardly half said  
By a tired child at his trundle bed.

STUBBS.

## Replies.

**THE ORIGIN OF THE ENGLISH COINAGE.**  
(9th S. iv. 431, 504; v. 29.)

THE following remarks will conclude my provisional statement in this matter, and I shall be glad to hear what objections can be urged against the outline which I have drawn up.

Since the pound corresponds to the hide of land and its associated house of 20 bays, and since the shilling corresponds to the bay of 240 square ft., or the twentieth part of that house plus six acres, it follows that the penny corresponds to the twelfth part of such a bay plus half an acre.

Though a house could be built in bays of uniform size, and therefore be valued, taxed, or alienated by the bay, we cannot divide the bay itself in this manner. We can divide a bay of 240 square ft. into halves by a "brattice," or partition, and we can divide it into quarters; but it would be impracticable to divide it into twelve actual portions. We can so divide the acres, but not the bay.

In such a case it would be convenient to make use of a diagram to represent the indivisible floor of a single bay.

Now if we take a sheet of architects' "sectional lines," in which, say, the eighth of a square inch represents a square foot, we can readily divide a surface representing 240 square ft. into 12 rectangular divisions. Each division will be 5 ft. long and 4 ft. broad, and will contain 20 square ft. And then if we colour every alternate division black we shall have a representation of an incomplete chess-board.

An actual bay could be marked out in this way, or the divisions on its floor could be represented by alternate pieces of black and white marble.

But a simpler plan would be to paint or draw the twelve divisions in miniature on a board or stone.

However absurd or childish the actual division of the bay by means of a diagram may at first sight appear to us, we must bear in mind that in no other way could the relationship between the quantity of house-room and the quantity of land, or between both these quantities and the monetary units, have been demonstrated. If a law of proportion between house and land be applied to the greater quantities it must also be applied to the lesser. Further, we must remember that in days when arithmetic was either not popularly understood or was of the rudest kind, this marking out of the

floor of the bay into portions resembling the "squares" of a chess-board may have been of real service in making calculations. To enable people to understand such a coin as the penny, which did not, like the shilling, represent the annual rent arising from an undivided corporeal thing,\* it may have been necessary, in the first instance at any rate, to use actual demonstration, in order that they might see, with their very eyes, that the coin represented an aliquot part of the rent arising from an undivided share of real property.

Now the "squares" drawn on the floor of the bay, or on the substituted diagram or reckoning-board, might very well have been called *panes*, or, in Latin, *abaci*. Skeat says a penny is "a little pledge, a pawn," and he refers us to the word 'Pawn' in his dictionary. Under that word he refers to the French *pan*, a pane, and says that the English *pane* is a doublet of *pawn*. He might also have referred to the mediæval Latin *pannus*, a portion. The 'Prompt. Parv.' has "pane, or parte of a thyng," and Way, in a note on the word, says that, according to Forby, "in Norfolk a regular division of some sorts of husbandry work, as digging or sowing, is called a *pane*." The word *penny*, according to Kluge, may be derived from *pan*, a broad, shallow vessel, or it may be associated with *pawn*, and a hypothetical base *\*pand*.

If then the A.-S. *penning*—a word which is common to the Teutonic languages—is the name of one of the portions of an undivided bay of 240 square ft., or, as the case may have been, of 400 square ft., we may reasonably believe that it is compounded of a Teutonic prefix *\*penn*, or *\*pann*, and a termination *-ing*, as in shilling or farthing.

These divisions of the bay seem to be connected with the reckoning-board or calculating-table.

One of the commonest signs of an old English inn was "The Chequers." This sign, according to Larwood and Hotten's 'History of Signboards,' p. 488, is "perhaps the most patriarchal of all signs," and may be seen "even on houses in exhumed Pompeii." These authors quote an explanation of the sign given by Dr. Lardner:—

"During the Middle Ages, it was usual for merchants, accountants, and judges, who arranged

\* It may be remarked that *solidus*, the Latin word for "shilling," means "undivided," and is usually regarded as equivalent to "solidus nummus." The Gothic *salþwos* in John xiv. 2 means "bays," and is akin to O.H.G. *selida* (with open e), a dwelling, and possibly to A.-S. *selde*, as in *sumorselde*, a summer-house. The summer-house was a booth of a bay.

matters of revenue, to appear on a covered banc, so called from an old Saxon word meaning a seat (hence our bank). Before them was placed a flat surface, divided by parallel white lines into perpendicular columns; these again were divided transversely by lines crossing the former, so as to separate each column into squares. This table was called an Exchequer, from its resemblance to a chess-board, and the calculations were made by counters placed on its several divisions (something after the manner of the Roman abacus). A money-changer's office was generally indicated by a sign of the chequered board suspended. This sign afterwards came to indicate an inn or house of entertainment, probably from the circumstance of the innkeeper also following the trade of money-changer—a coincidence still very common in seaport towns."—"Arithmetic," p. 44.

There is a nursery jingle, common everywhere in England, but now in a corrupt state, which relates to counting up to twenty. Three or four years ago the Rev. Carus Collier sent me the following version from Bridlington in East Yorkshire:—

One, two, come buckle my shoe;  
Three, four, knock him o'er;  
Five, six, chop sticks;  
Seven, eight, a pennyweight;  
Nine, ten, a good fat hen;  
Eleven, twelve, dig and delve;  
Thirteen, fourteen, here we've brought him;  
Fifteen, sixteen, here we fix him;  
Seventeen, eighteen, here we hoist him;  
Nineteen, twenty, we've done him plenty.

The most usual version of the jingle begins:—

One, two, come buckle my shoe;  
Three, four, knock at the door;  
Five, six, chop sticks;  
Seven, eight, lay them straight.

In the 'Dialogus de Scaccario' of the year 1178 the chequered table in the Court of Exchequer is thus described:—

"Scaccarium tabula est quadrangula. Superponitur autem scaccario superiori pannus niger virgis distinctus, distantibus a se virgis vel pedis vel palmæ extentæ spacio. In spaciis autem calculi sunt."

In another passage the 'Dialogus' shows that in the twelfth century the origin of the Exchequer table was unknown. But these lines, which have probably been repeated in some form by every English child in every English village, tell us of pennyweights, of counting up to twenty, and of laying out the *virgæ* or "sticks" by which, as it seems, the black cloth of the reckoning-table was divided into "squares" or "panes," and they seem to tell us of "fixing" the "sticks."

It will be seen that the lines refer, not to the twelve pence which make the shilling, but to the twenty pennyweights which make the ounce. Accordingly, they may refer to the 20 portions of 20 square ft. each into

which, as we have seen, a bay of 400 square ft. could be divided.

If we adapt bays containing 400 square ft. each to the hide of 120 acres and the various divisions of the hide, we shall get the following table of acres, bays, and annual rents:—

Holding.	Acres.	Bays.	Length of house in feet.	Square feet in bays.	Rent. s. d.
Hide ...	120	12	240	4,800	20 0
Half-hide ...	60	6	120	2,400	10 0
Virgate ...	30	3	60	1,200	5 0
Bovate ...	15	1½	30	600	2 6
Half-bovate ...	7½	¾	15	300	1 3
	10	1	20	400	1 8

As the bay of 240 square ft. corresponds to 6 acres, so the bay of 400 square ft. corresponds to 10 acres. In both cases the penny represents a "square" or "pane" of 20 square ft., together with the corresponding half-acre.

In assigning 10 acres to a bay of 400 square ft., instead of 6 acres to a bay of 240 square ft., we shall only have altered the shape of the house. We shall not have changed the proportion between the house-room and the monetary units or between the house-room and the land. The bovat, for instance, will still consist of 15 acres, and its proper house-room will still be an area of 600 square ft. If the area of the bay be 240 square ft. the house attached to the bovat will be 40 ft. long and 15 ft. broad. If the area be 400 square ft. it will be 30 ft. long and 20 ft. broad.

Obviously the large bay of 400 square ft. will be more suitable for the open, basilical form of house, whilst the small bay of 240 square ft. will be more suitable for the enclosed, quadrangular form of house, for 20 bays of 240 square ft. each will make a better quadrangle than 12 bays of 400 square ft. each.

Mr. Wigfull, of Sheffield, architect, tells me that he has lately measured the fork-built bays of an old barn at Barlow-Woodseats, near Dronfield, and found the sides to be 19½ ft. by 19½ ft. This was inside measurement.

The pound, the shilling, the penny, the halfpenny, the farthing, and possibly also other monetary units, were originally the expression, in weights or pieces of silver, of the values of annual chief rents charged on defined and graduated areas of house-room or house-space and on areas of arable land proportioned or correlated to the size of every such area of house-room. These areas are the "squares" of the Roman *agrimensores*.

The term "chief rent" is here used in the sense of "land-tax" or *rente censive*, and the words "arable land" include the common rights appurtenant thereto. This "chief

rent" was sometimes called *redditus albus*, or white rent, because it was paid in silver.

The nominal measure of value was a real or imaginary house containing an area of 4,800 square ft., divided into 20 bays of 240 square ft. each, or 240 spaces of 20 square ft. each. The whole house corresponded to a pound of silver, every bay corresponded to a *solidus*, or shilling, and every space of 20 square ft. corresponded to a penny. Or, to express the same thing in terms of ounces instead of shillings, the nominal measure of value was a real or imaginary house containing an area of 4,800 square ft., divided into 12 bays of 400 square ft. each, or 240 spaces of 20 square ft. each, the whole house corresponding to a pound, every bay corresponding to an ounce of 20 pennyweights, or pennies, and every space of 20 square ft. corresponding to a penny. A farthing corresponded to a space of 5 square ft., plus half a rood. Whether we reckon in ounces or shillings, the area of house-room was to the area of arable land as 1 to 1,089.

I have been trying to put together the scattered parts of an old economic machine. In doing this I have kept in view the sporadic occurrence in England of the rule or law of gavelkind, and have seen how well these regular and minute divisions of houses and land were adapted, not only for the purpose of apportioning chief rents on partition, but also for the purposes of division and subdivision amongst heirs; for real property in the ancient world was divided specifically, or in kind, and not, as with us, by a distribution of the net proceeds of sale. S. O. ADDY.

'DR. SYNTAX' (9th S. v. 8).—In the early forties, when a student of Arts at the University of Edinburgh, I remember seeing a tall, gaunt, erect man with a military air going along Nicolson Street. His dress attracted observation. He had on a green coat and long Hessian boots up to his knees, while his head was adorned with a shining brass helmet and plume of feathers. Youthful curiosity caused me to make inquiry who the strange apparition was. I was told he was Dr. Syntax, a name which he either assumed or which had been conferred upon him. One of his peculiarities was to attend churches on Sundays and take a sketch of the officiating clergyman. I have seen him doing so in the forebreast of the galleries of St. Giles's and Lady Yester's churches. He was understood to have a bee in his bonnet and to be harmless. His appearance at church, though from the oddity of his apparel apt to divert the



attention of the congregation, was not objected to. His name was Sheriff. He died a number of years ago, and his sketches were secured by a bookseller with a view to their publication, but I do not know if this ever took place. He certainly never wrote the 'Travels of Dr. Syntax,' although his having borne the name may have caused parties to ascribe the composition to him, and to throw doubts as to Mr. William Combe being the real author. A like doubt was thrown upon the authorship of 'The Burial of Sir John Moore' by a Durham farrier laying claim to its composition; but, so far as I am aware, Dr. Syntax of Edinburgh never laid claim to being an author. A. G. REID.

Achterarder.

The reference here to a magazine article has probably been misleading. 'Modern Athenians' (A. & C. Black, 1882, pp. 2 and 3) speak about John Sheriff, on whom the name of "Dr. Syntax" was bestowed, "from the remarkable likeness he showed to the figure so called in Rowlandson's coloured prints, published about the year 1815." G. L.

The authorship of the 'Three Tours of Dr. Syntax' has been so fully discussed in the pages of 'N. & Q.' that, unless any new light can be thrown on the subject, they may, without doubt, be attributed to the pen of William Combe (see 4th S. ii., iii., iv.).

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE KNIGHTS OF BRISTOL (9th S. iii. 321).—I have been much interested in the account of the Knight family of Bristol. I am quite sure that if the writer of it had examined the will of Francis Knight, "one of the Aldermen of the City of Bristol," he would have found that the testator does not mention a son George. The will is dated 8 August, 1616, and was proved 12 October of the same year (P.C.C. Cope, 112). In Le Neve's 'Knights,' p. 175, it is distinctly stated that George Knight, of Bristol, merchant, father of Sir John Knight, Mayor, &c., was a son of John Knight, of Com. Oxon.

I am interested in trying to find the ancestry of a certain Christopher Knight, a good account of whom will be found in Oliver's 'History of the Island of Antigua.' In my search I have gathered a good deal of information concerning the family of Knight.

HOWARD WILLIAMS LLOYD.

Germantown, Philadelphia.

THE SURNAME JEKYLL (9th S. iv. 415, 483).—I am afraid that I do not understand A. H.'s position. The Welsh *Iuddeu* is, of

course, merely borrowed from the Latin *Judeus*, and is entirely unconnected with the Indo-Germanic root *yudh*. It has, naturally, no connexion with the Celtic personal names derived from this root, which cannot be brought into relationship with O.E. *gūð*, "battle." That, as is well known, has lost a nasal before the spirant, in accordance with a familiar law of O.E. philology, and therefore corresponds to an older *gunþ* (O.H.G. *gund* = O.N. *gunnr*, from *gunðr*). Its Greek cognate is *φόνος*, &c. The suffix *hael* represents an older *saglo-*, and has therefore nothing to do with English *hale*, Greek *καλός* and Sanskrit *khalu*, which are not related to one another.

W. H. STEVENSON.

"THE GREEN-EYED MONSTER" (9th S. v. 65).—PROF. SKEAT's paper on this subject is interesting; no doubt his conclusions are correct. The subject of colour has not received the attention which it deserves. Much has, I need not say, been done from the point of view of art and physical science, though even there further investigation will have to be made; but the students of history, philology, and folk-lore have hitherto given it little attention.

Green is very noteworthy; sometimes it seems the symbol of the springtide, and consequently of hope, mirth, and gladness, at others it is connected with immodesty and jealousy. It is notably a rare tincture in our older English heraldry. This may be because it was regarded as of evil import. Can it have been connected with the evil eye? We are told that the cloak of Death was of green (Ballad Soc., xxi. 27), and in Caithness it was unlucky to wear green on a Monday (Scott, 'Border Min.,' iii. 345). We hear also of "the fairies' fatal green" ('Lady of the Lake,' iv. 13). Green stockings for women were formerly considered a sign of an evil life. Marlowe, describing a woman of loose character, speaks of

Her green silk stockings and her petticoat  
Of taffeta, with golden fringe around.

In Gellam,' xxvi.

This colour is still used as a social badge by the women of Greenland. The hair is fastened up in a knot by ribbon, "being red for girls, blue for married women, black for widows, and green for those who were neither widows nor maids" (A. Riis Carstensen, 'Two Summers in Greenland,' 22). At times in France it has been a political symbol. On the occasion of the murder of Henry III.

"so great was the general joy that the people put on green mourning, *la livrée des fous*, and Madame de Montpensier, the daughter of the murdered

Duke of Guise, distributed green scarfs to all, openly rejoicing in the event."—Louisa Stuart Costello, 'A Summer amongst the Bocages and the Vines,' ii. 132.

In modern times it seems to have become a badge of the elder line of Bourbon. I have among my notes the following cutting from the *Lincoln Herald* of 29 July, 1831:—

"The *Messageur des Chambres* states the occurrence of a Carlist riot at Montpellier on the 15th instant, the name-day (St. Henry) of the Duke of Bordeaux. High mass was celebrated with much ostentation, and a novena for the return of the *enfant du miracle* took place. A ball was announced, to which nobody but those who wore green and white ribbons should be admitted, and the ball-room was decorated in these colours. The tri-colour was to be trampled under foot; and some young people of the party paraded the streets in tri-coloured slippers. The authorities interfered, and the ball was prevented."

The fact that green was used as a party distinction in the time of the Commonwealth has lately been dwelt upon in the pages of 'N. & Q.' In a recent article in the *Month* Mr. C. Kegan Paul has spoken of "the green banner of the Church of M. Comte" (July, 1899, 65). On the other hand, in mediæval times, it is stated that a part of the dress of St. John the Evangelist was represented as green (Walcott, 'Sacred Archæology,' 258); and Dante saw in Purgatory angels in green garments "like tender leaves new born" (Dugdale's 'Trans.,' canto viii.). Richard Whitford in his 'A Werke for Housholders,' 1537, condemns the form of words "by my hood of green," which was, in his day, an oath used by children. See Gasquet's 'Eve of the Reformation,' p. 314. We have, perhaps, here a reference to the colour of fairy garments.

EDWARD PEACOCK.

The expression *green-eyed*, which PROF. SKEAT considers subjective and not referring to the hue of the eyes, is used with a different meaning in the vulgar inquiry "Do you see any *green* in my eye?" the verdancy of inexperience, of course, not the sickly cast of jealousy—in the words of the much-loved serpent of old Nile—

My salad days,  
When I was green in judgment.  
'Antony and Cleopatra,' I. v.

While reading the Professor's article Pope's lines at once occur to the mind:—

Shun their fault who, scandalously nice,  
Must needs mistake an author into vice;  
All seems infected that the infected spy,  
As all looks yellow to the jaundiced eye.  
'Essay on Criticism.'

There is a striking difference in the meaning of *blue* in Browning's lines from that of the term *true blue*:—

A thousand guilders, the mayor looked blue,  
So did the corporation too.  
'Pied Piper of Hamelin.'

If I mistake not, the word *blue* has also been employed as a vulgar euphemism.

An amusing instance of what might be called "projected subjectivity," e. g., "the pot calling the kettle black," is in 'Midsummer Night's Dream,' III. i.:—

Snout. O Bottom, thou art changed! What do I see on thee?

Bottom. What do you see? An *ass's head* of your own, do you? [Italics mine.]

The answer of the "translated" prince of clowns to his questioner seems to me to be rather artificial, and the *ass* joke is surely overworked in the play.

In like manner Mr. Stiggins ('Pickwick Papers'), on reaching the temperance meeting in an inebriated condition, declared his opinion that "this meeting is drunk," and thereupon proceeded to assault the respectable brother who kept the door.

FRANCIS P. MARCHANT.

Brixton Hill.

FIRST HALFPENNY NEWSPAPER (9th S. ii. 504; iv. 270, 357, 425, 526).—The enterprise of Scottish journalists must not be overlooked in this discussion. Early in 1864 an ephemeral sheet appeared in the afternoon at Pittenweem, Fifeshire; and about the same time the *Greenock Telegraph*, which still flourishes, was started as an evening halfpenny paper. In August of the same year, independently of these, and starting from no precedent, the late Dr. Hedderwick founded his halfpenny afternoon daily, the *Glasgow Evening Citizen*. To all intents and purposes Dr. Hedderwick was a leader in the sphere of evening journalism, for, although he may have been slightly anticipated both in England and Scotland, there is the best reason for saying that he fared forth with his new paper in the belief that nothing else of the kind had ever been attempted. His immediate and continuous success was the best justification of what seemed to his friends at the time only a hazardous experiment. In its independent inception, character, and aim, this admirable journal deserves to be regarded as an adventurous pioneer and a suggestive national exemplar. To-day, with its thousands of advertisements, its fresh telegrams, and its skilful editing and management, it is one of the best newspapers in the country. There is little doubt that many of the existing afternoon journals, both in Scotland and England, followed the brilliant lead of Dr. Hedderwick, who was, it may be added, not only an ingenious and enterprising journalist,

but a distinguished man of letters. His 'Villa by the Sea' and 'Lays of Middle Age' give him a notable place among the poets of philosophic idealism. THOMAS BAYNE.  
Helensburgh, N.B.

Was not the French *Le Petit Journal* the first of the great halfpennies, or did the *Echo* precede it? Is it not still the greatest, &c.; or has the *Daily Mail* outstripped it? I mean, of course, in point of circulation only. THOMAS J. JEAKES.

CHURCHES BUILT OF UNHEWN STONE (9th S. v. 68).—Great Clacton Church, Essex, is a Norman structure, almost entirely built of septaria, i.e., of the rounded nodules of laminated stone found in the London clay, which abounds in the neighbourhood. The south-east portion of St. Osyth Church is also built of septaria, thirteenth century.

W. B.

'THE SQUIRE'S PEW' (9th S. v. 69).—This poem, by Jane Taylor, first appeared in 'Essays in Rhyme on Morals and Manners,' 12mo., 1816. It was written, I believe, at Marazion, Cornwall, during the time of her residence there, and has frequently been published in selections of poems by English authors.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ANCIENT COOKERY TERM (9th S. v. 69).—Pepys speaks in 1661 of a "jole of ling," and in 1662 of a "jowl of salmon." I should think that earlier references could be found.

GEORGE MARSHALL.

Sefton Park, Liverpool.

ROGERS'S 'GINEVRA' (9th S. v. 3, 92).—'The Mistletoe Bough,' I find, was written by Thomas Haynes Bayly, a fact I ought to have remembered. Bayly's first volume of poems was published in 1827, Rogers's 'Italy' in 1822. Whether Bayly took the incident on which his poem is founded from Rogers or not I cannot say. C. C. B.

"HOPPING THE WAG" (9th S. v. 25).—To which may be added that commonest expression of London Board School children "Playing the charley wag," often shortened into "Playing the charley." I would like to put an interrogatory point after "charley" for an explanation. C. E. CLARK.

SUFFOLK NAME FOR LADYBIRD (9th S. v. 48).—I suspect that it has been pointed out over and over again in 'N. & Q.' that *ladybird* is a euphemistic rendering of *Our Lady's bug*, and that *bug* was once the usual name by which small insects were designated.

The Cambridge man who spoke of entomologists as "bug-hunters" was probably quite aware of this fact. F. A. RUSSELL.

EDWARD CAREY, M.P. FOR WESTMINSTER (9th S. v. 47).—John Cary, second son of Nathaniel Cary, of Yeovil, co. Somerset, gent., appears in the 'Gray's Inn Admission Register' under date 4 December, 1656.

RICHARD WELFORD.

"HIPPIN" (9th S. v. 47).—According to Weigand's 'Deutsches Wörterbuch,' *Hippe* in German is the same wafer-shaped cake as the more commonly known and highly relished *Waffel*, which is baked between two iron forms, and consists either merely of a little flour and honey, or, if made in a more costly way, of flour, eggs, butter, and sugar. These *waffel* cakes, which are of the lightest weight, and of very small nourishing value, have always been a favourite relish, attracting many visitors of the fairs to the row of public stalls where they used to be speedily manufactured. As to the origin of the other name *Hippe* in German, Heyne (v. Grimm's 'Deutsches Wörterbuch') seems to be right if he derives it from the extremely thin and light substance of this cake, and connects it with the adjective *hippig*=thin, meagre, insignificant.

H. KREBS.

Oxford.

"HAIL, QUEEN OF HEAVEN, THE OCEAN STAR" (9th S. v. 28).—In Dr. Julian's 'Dictionary of Hymnology,' p. 99, under 'Ave Maris Stella,' there is a list of English translations, each with a first line somewhat similar to the above, but Dr. Lingard's name does not appear. One is by Caswall.

C. LAWRENCE FORD, B.A.

Bath.

This English version of the 'Ave Maris Stella' is attributed to Dr. Lingard in the "Manual of Prayers for Congregational Use. Version prescribed by the Cardinal Archbishop and Bishops of England." It is highly improbable that such a statement should have been made on insufficient authority.

EDWARD PEACOCK.

WOODEN PITCHERS (8th S. xi. 189, 292, 377, 438).—Wooden pitchers are in daily use at Grenoble—at all events, at the Hôtel Monnet the ordinary wine is served in them. There are two shapes, the tall pear shape and the short one, where there is scarcely any neck, and the height exceeds the diameter by very little, if at all. The former have lids, and are made with iron, copper, or

plated bands. The latter, as far as I know, are without lids, and are bound with iron.

There are six sizes, one to ten litres, which can be bought from H. Blanchet *filz*, 11, Place Grenette. They are called "brocs de Grenoble." I think that I have seen such *brocs* bearing that name in a shop in Paris.

The pronunciation of the word *broc* is, I think, not always *bro*, as given at the second reference. According to Landais's 'Grand Dictionnaire' it is pronounced *brô* before a consonant, and *broke* before a vowel or at the end of a phrase, e.g., "Ce broc (*brô*) me paraît petit; ce broc (*broke*) est d'une belle dimension; passez-moi ce broc (*broke*)." Landais describes a *broc* as "vase fait ordinairement de bois, à anse, et à bec évasé, garni de cercles de métal, et servant à transporter du vin."

*Broc* used to be a French liquid measure: it contained two *pintes*, or nearly half a gallon. According to J. H. Alexander's 'Dictionary of Weights and Measures' (Baltimore, 1880), the *broc* of Lausanne contained 2.9705 gallons (imperial).  
ROBERT PIERPOINT.

**GREEN FAIRIES: WOOLPIT GREEN CHILDREN** (9th S. v. 47).—The tale quoted by MR. HOOPER must be far older than his authorities. "Green" spirits are "sinless" in Celtic literature and tradition, and the terms are combined in the word *glais*. Instances of an intermediate state are found. Lugh Lethglas (Luke Halfgreen) is the imperfect, half-instructed Druid of the Fomorians at the battle of Samhain. It may be more than a coincidence that the green girl marries a "man of Lynn." Here the original word would be *leim*, evil, i.e., the pure fairy marries a sinful child of earth. *Fossa luporum* (wolves' graves) preserves another item of Celtic teaching, found alike in the earliest legends of Rome and amongst modern French Freemasons. "Martin" is a variant of Merdyn or Merlin, assisted by the saint's reputation as a thaumaturgist. Part of the dry bed of the Mere of the Wizard at Glastonbury is now St. Martin's Moor. The name is applied to that portion of Bride's Meadows which lies between the hamlet of Beckery [?], or Little Ireland, and the village of Street, and includes that part of the Salmon of Knowleye [?] which lies to the west of the river Brue. The Salmon itself is the long, low, artificial mound, formerly an island in the Mere, the tail of which may be seen in a field near Glastonbury station. G.

Ralph of Coggeshall states that he had this story from Sir Richard de Calne, into whose house, he tells us, the children were received. It is strange, however, that Jocelin

de Brakelond, the historian of the abbey of Bury St. Edmunds, himself a contemporary of Newbury and Coggeshall, makes no mention of the green children, although he has occasion to mention the village of Woolpit, and gives an interesting account of Sampson's journey to Rome for the purpose of securing the advowson of the church of *Wlpiit*. Neither does Lydgate the garrulous, also a monk of Bury, mention this strange story. The land of St. Martin, where perpetual twilight reigned, probably had its origin in some legend of the land of departed spirits. The bean diet of the children seems to point to this, as beans played a very important part in the propitiatory rites of the Romans to the Lemures and at the Parentalia (see a curious passage in Ovid's 'Fasti,' bk. v. 436), and were considered to have a mysterious connexion with the dead. Pythagoras held that they contained souls in the first stage of metempsychosis.

E. S. ALDERSON.

In this communication, for "Newbury," "Nubirgensis," read *Newburgh, Neubrigensis* (see 7th S. ii. 26).  
W. C. B.

**ST. EANSWYTH** (9th S. iv. 461; v. 8, 74).—One would have almost felt certain that MR. HARRY HEMS would have favoured 'N. & Q.,' to which he is such a constant and valued contributor, with full details "of what was considered to have been one of the most remarkable antiquarian finds ever made in Kent." But failing this, I am grateful for the list of references vouchsafed. MR. ARTHUR HUSSEY has gone a step further and kindly placed in my hands the information to which he refers. For this I, as a country reader of 'N. & Q.,' am doubly grateful.  
JOHN T. PAGE.

West Haddon, Northamptonshire.

**EDGAR A. POE'S 'HOP-FROG'** (9th S. v. 4).—It may interest MR. R. H. THORNTON to know that the catastrophe of the Hôtel de Saint-Pol is chronicled by Froissart. Five of the satyrs, or "hommes sauvages," were chained together, while the sixth—i.e., Charles VI. himself—danced before them. The two who were burnt to death on the spot were Messire Charles de Poitiers, son of the Comte de Valentinois, and the Norman Hugonin de Guisay, the hapless contriver of the entertainment. Messire Yvain de Galles, Bastard of Foix, and the Comte de Joigny died within two days in great agony at their own houses; the son of the Seigneur de Nantouillet saved himself by leaping into a water-butt; while the king was rescued by his uncle's young wife, the Duchess of Berri, who wrapped him

in her mantles. The shock, however, brought on another attack of the madness which Charles was to transmit to his grandson Henry VI. of England (and for some time of France). The tragedy took place on the night of 29 January, 1393, after the wedding festival of one of Queen Isabeau's German maids of honour. "The bride," says Mme. Darmesteter, "was a widow, and thrice a widow; therefore a subject for the grotesque licence of the age." There is a curious MS. picture of the 'Bal des Ardents' in the Bibliothèque Nationale, Paris.

A. R. BAYLEY.

St. Margaret's, Malvern.

JARNDYCE v. JARNDYCE (9th S. iv. 539).—That Dickens had some particular case in mind is evident from his preface to 'Bleak House,' where he says:—

"At the present moment (August, 1853) there is a suit before the Court which was commenced nearly twenty years ago, in which from thirty to forty counsel have been known to appear at one time; in which costs have been incurred to the amount of seventy thousand pounds; which is a *friendly suit*; and which is (I am assured) no nearer to its termination now than when it was begun."

He mentions another case not then finished "which was commenced before the close of the last century," and states that if other authorities were wanted he "could rain them on these pages." Forster ('Life of Dickens') mentions a "striking pamphlet" on the subject of the Chancery abuses which Dickens received just after the appearance of the first number of 'Bleak House,' "containing details so apposite that he took from them, without change in any material point, the memorable case related in his fifteenth chapter." Is the title of this pamphlet known?

JOHN T. PAGE.

West Haddon, Northamptonshire.

THOMAS A KEMPIS (7th S. viii. 125, 171).—This discussion began by an attempt to justify the popular name, but the only argument (except custom) in favour of it was demolished by PROF. SKEAT. So far as any conclusion could be drawn, it appeared that we should write either Thomas Kempis or Thomas à Kempis. On the other hand, all your correspondents stick to the popular form. What ought we to write?

J. J. F.

"THE GRAVE OF GREAT REPUTATIONS" (9th S. v. 48).—I cannot tell who was the author of this saying, but it is quoted, in slightly different words, by a distinguished man and a gallant officer, the late Sir George Pomeroy-Colley, in a letter written about seven months before he fell—deserted, but glorious even in

defeat, at the disastrous affair of Amajuba (Pigeon's) Hill—to Major Macgregor, dated Natal, 25 July, 1880:—

"I can see that I have plenty of hard work cut out for me, and plenty of difficult nuts to crack. Whether I shall be able to extricate myself fairly, or shall find that South Africa is to me, as it has been said to be in general, 'the grave of all good reputations,' remains to be seen."

See his 'Life,' by Lieut.-General Sir Wm. F. Butler, second impression, London, Murray, 1899, p. 254, a book which should be read by all interested in South African affairs.

H. E. M.

St. Petersburg.

The *Daily Mail* for 3 February quotes the following from the *Deutsche Zeitung*, Vienna: "Perhaps the prophecy of Prince Bismarck will be fulfilled, and Africa become 'the tomb of the British power.'"

C. LAWRENCE FORD, B.A.

Bath.

Was not this first used in reference to Ireland? It is thus applied in Beesly's 'Queen Elizabeth' ("English Statesmen"). I have seen it in reference to India. And now it is South Africa. With so many applications the original loses much of its value.

GEORGE MARSHALL.

Sefton Park, Liverpool.

ANGLO-SAXON SPEECH (9th S. iv. 45, 94, 137, 218, 296, 466, 547).—SIR HERBERT MAXWELL seems to think that the 'oo(l) story belongs exclusively to the Border. When I lived in Galloway I dare say that I used to think so, too, although there was nothing in Murray's 'Dialect of the South of Scotland' (1873) to warrant the belief. I adhere to my statement that the dropping of *w* before the *u* or *oo* sound is common in the north of Scotland. The Welsh and South-West English pronunciation of 'ooman' or 'uman' for 'woman' is heard to-day, for instance, in the neighbourhood of Balmoral; and 'uman', as well as 'oon=woollen', is given in Gregor's 'Dialect of Banffshire' (1866).

Even so accessible an authority as Jamieson cites the saying "To gather 'oo' on one's claise," i.e., "To feather one's nest," as belonging to Aberdeenshire, and 'oon=woollen' as prevalent in Northern Scotland. Of course, in many Scottish districts where Celtic once reigned supreme, the difficulty of the *wu* sound is got over by the simple expedient of vowel-mutation: thus "wood" becomes *wad*, "world," *world*, and so on. Here the true English *w* sound is not necessary, because *uad* and *uaird* give the same pronunciations as *wad* and *waird*.

A word to PROF. SKEAT before quitting this subject. He says that he does "not see that any proof has been offered in favour of the Celtic treatment of the sound of *wu* as '*u*.'" If he will not believe me that the Welsh say '*uoman*,' '*ood*,' '*ool*,' '*ord*,' '*orld*,' &c., dropping the English *w* in each case, perhaps he will credit William Shakspeare and be good enough to turn up '*Henry V.*' and mark Fluellen's speech. He might also like to be referred to a paper on '*The Scottish Vernacular*,' by Dr. James Colville, in the *Proceedings* of the Philosophical Society of Glasgow, vol. xxx., 1898-9.

Of course, the Welsh *w* is a consonant as well as a vowel. HY. HARRISON.

NUMBER OF BARONETS IN EACH REIGN (9th S. iv. 517; v. 114).—The reply of MR. EVERARD HOME COLEMAN seems hardly satisfactory. The list in Whitaker is "exclusive of those merged in the peerage"; extinct and dormant titles are not mentioned; besides, there is no classification as to the various reigns wherein the baronets were created. I do not think any work recently published contains exactly what MR. FRANCIS W. PIXLEY requires, but in Wotton's '*Baronetage of England*' (1741 and 1771) there are "correct lists" of all the English baronets from James I. to the year of publication, "illustrated with their coats of arms," including those "who are now peers of Great Britain and Ireland, those foreigners who have had this dignity conferred on them, and those whose titles are now extinct." The names are arranged, in order of precedence, under that of the sovereign by whom created. A similar list appears, I believe, in Almon's (father of Debrett's) '*New Baronetage of England*,' 1769. Beatson's '*Political Index*' contains a list of baronets from their creation up to 1806-7, but in Haydn's continuation of this work ('*The Book of Dignities*') the baronets were "eliminated," together with other lists which were "considered superfluous." It should not be very hard to complete the list up to date; but it would involve much time and research, and would probably be unreliable and imperfect.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane, S.E.

CAMPBELL AND KEATS (9th S. v. 86).—Dr. Beattie ('*Life and Letters of Thomas Campbell*,' ii. 350) says that the '*Lines to the Rainbow*' were written at Sydenham in 1819, and that in their first shape they "differ materially from those subsequently published." A foot-note to this statement is "See Appendix," but the biographer fails to implement the

apparent promise of this direction, for the appendix contains nothing on the subject. The Rev. W. A. Hill, who edited Campbell's '*Poems*,' appends a note to the '*Rainbow*' ode, writing as follows:—

"These exquisite lines, which differ materially from those originally given to the public, were composed at Sydenham, in the summer of 1819. This, together with the stanzas beginning '*Maid of England*,' and some thirty other small pieces, appeared at different times in the pages of the *New Monthly Magazine*, of which as is well known the Poet was editor during ten years, namely, from December, 1820, to January, 1831."

As it appeared in the *New Monthly Magazine* for 1821, the poem, with the exception of "its" for *her* in the tenth stanza and some differences in punctuation and the use of capital letters, is identical with the version given by Hill and subsequent editors. Apparently, therefore, it must have been "given to the public" through some other medium before it was used in the *New Monthly Magazine* as the second item of its first number. There it is preceded by the first of Campbell's '*Lectures on Poetry*,' and followed by a version, from the poet's pen, of a song from the Bohemian, entitled '*The Lover to his Mistress on her Birthday*.'

THOMAS BAYNE.

LADY SHOEMAKERS (9th S. v. 87).—In a very pleasant story just published, '*Yeoman Fleetwood*,' by M. E. Francis (Mrs. Francis Blundell), will be found in chap. xi. a description of a scene in which the heroine employs herself in making a pair of shoes. The period of the story is that of the early years of the present century and before Waterloo.

WM. H. PEET.

In *Punch* for 1872 (I regret I cannot give a more exact date) appeared one of the late George Du Maurier's society pictures entitled '*The Aristocracy manufacturing their Wares for an Industrial Exhibition*.' The duke is discovered knitting a stocking, other members of the family are doing equally unnatural things, and the duchess is making a pair of strong boots. Her grace is seen in the centre of the picture with hammer uplifted in the act of striking a palpable nail into the heel of a wapping boot.

JOHN T. PAGE.

West Haddon, Northamptonshire.

LOWESTOFT CHINA (9th S. iv. 498; v. 12, 73).—Circumstances have prevented my earlier reply to MR. RATCLIFFE's query. My knowledge of this ware is by no means special, nor my classification more trustworthy than that of many other collectors; but the subject has been thoroughly thrashed out, and I believe that (independently of the improbability of

the theory that this fine Oriental porcelain was decorated at Lowestoft) a critical examination of the large collection of the porcelain under discussion which exists at the British Museum—bequeathed, I think, by the late Sir A. W. Franks—would convince the sceptic. The Chinese are wondrously clever in their imitations, but the hand of the decorator seems insensibly to wander in an Oriental direction, even when he is intending to make a “Chinese copy” of an English design. There are some half-dozen or more pieces of genuine Lowestoft porcelain in the British Museum, but all of *soft* paste and totally unlike “Lowestoft” commonly so called.

J. ELIOT HODGKIN.

GOVERNOR-GENERAL OF MADRAS (9th S. v. 107).—No Sir John Pater is to be found amongst the Governors of Madras. Nor can I trace the existence of a knight of that name.

W. D. PINK.

“FRAIL” (9th S. iv. 436, 507; v. 51).—Here in East Anglia, this is the name of the receptacle, a sort of flat basket, generally made of rushes, in which carpenters, blacksmiths, and others carry their tools. A *glass-frail*, however, used by glaziers, is a case made of wood.

F. H.

Marlesford.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*A Digit of the Moon: a Hindoo Love Story.* Translated by F. W. Bain. (Parker & Co.)

WE are not sure whether we are to take in the full sense the statements of Mr. Bain concerning the manner in which the work of which ‘A Digit of the Moon’ is a portion came into his possession. According to the story which he very modestly tells, he had rendered a slight service to a Marātha Brahman. This service the Brahman was not slow to acknowledge, his zeal and friendship being the more deeply stirred by the discovery that his benefactor was a student of Sanskrit and was able to read his beloved ‘Kālidās’ in the original. When Poonah was stricken with the plague, the Brahman followed to the grave his wife, children, and others of his kin. Before dying he sent for his British friend, and handed to him as a precious treasure what might have passed for “a packet of ladies’ long six-button gloves, pressed together between two strips of wood about the size of a cheroot box, and tied around with string.” The belongings of a plague-stricken native were sure to be burnt by the authorities, and the MS., for such it proved to be, was worthy of being preserved even by a Briton. Thirty-six hours later the Brahman died, and his treasure was duly retained by Mr. Bain. It proved to be a work, the full title of which is ‘Sānsāra-sagara-manthanam,’ which, being interpreted, means ‘The Churning of the Ocean of Time.’ The significance of the title will not escape the attention of scholars. The disc of

the moon, which in Sanskrit is male, is divided into sixteen parts, called “streaks” or “digits,” and a beautiful woman with the Hindoo poets is “a digit of the moon.” This portion of the entire work, one-sixteenth, accordingly, has been translated and published in the volume before us. It is the history of the subjugation by Prince Sūryakānta of Anangarāga, a princess of ravishing beauty, who will only accept as her husband the man who can propose to her, in the course of twenty-one days over which the wooing is spread, a riddle which she cannot solve. How familiar an idea this is folk-lorists will know. With the assistance of his friend Basakōsha (pronounced Russakōsh) the Prince wins the lovely Princess. About a score adventures are narrated in a fashion recalling that of the ‘Arabian Nights,’ the whole constituting one of the most fascinating Hindoo love-stories we have read. Supposing the thing to be genuine—and we do so suppose, though the environment has something of the air of fiction—Mr. Bain must lose no time in publishing the whole of a work we are disposed to regard as priceless. How rich the Sanskrit language is in poetry scholars are well aware. The present work appeals, however, to the folk-lorist almost as readily as to the lover of literature. The riddle or story of the second day, showing the manner in which nineteen cows are divided in certain proportions between three brothers without leaving a remainder, is familiar. Most of the other stories are novel to us, and all are of abundant interest. We claim no special knowledge of Sanskrit legend, and we have not the space to make clear to our readers what seem to us the special features of this. We advise, however, every lover of Sanskrit literature to read this delightful product of Oriental imagination, and we would call upon Mr. Bain to give us with the least possible delay the entire work.

*An Antiquarian Survey of East Gower, Glamorgan-shire.* By W. Ll. Morgan, Lieut.-Col. late R.E. (C. J. Clark.)

COL. MORGAN is practically the first historian of the district of East Gower. His book is rather a collection of materials from which a history may subsequently be compiled than a sustained and systematic record. Against this method of treatment we have nothing to urge, the book being announced as an antiquarian survey and not as a history. The task of criticism—or rather, perhaps, of description—would, however, have been easier had the historical particulars supplied been more extensive. For these the reader will turn to the ‘History of West Gower.’ On the domains of his predecessor Col. Morgan is careful not to trespass. To the traveller Gower is known as one of the most picturesque and primitive districts of South Wales; to the antiquary and the student generally as the seat of numerous Druidic remains, and for the caves with which its bold and rocky coastline is indented. Of these caves Bacon Hole and Minchen Cave have been most remunerative to the explorer, immense deposits of animal remains having been found, together with some few signs of human occupation during the neolithic period. These latter are, however, sadly disappointing in number, and in the majority of caves no trace of human handiwork is to be observed. Finds of bronze implements are few, though the Bronze Age is well represented by circles, cairns, &c. Cairns are especially numerous, “the tops of all the hills east of the Tawe being covered with them,”

In a limestone quarry at Langrove, in 1827, were found fragments of three very ancient leaf-shaped British bronze swords, portions of a bronze spear-head, and a piece of wrought iron in the shape of a Y, greatly corroded by rust. In the Bacon Hole marks of human residence were discovered; though none were found "below the upper stalagnite, in the mud above it were some pieces of British pottery." In Minchen Hole, meanwhile, so recently as 1896, a bone pin, a piece of a Roman mortarium, a small bit of Samian ware, and other articles were discovered. The difficulty of conveying to the reader an idea of the treasures that have been unearthed is augmented by the fact that these are arranged under localities, and not under separate heads. In very many cases, moreover, conjecture itself is at fault in endeavouring to supply an account of some of the antiquities with which the district abounds. Of the earthworks known as "Penlle'r Bebyll," the chief place of the tabernacles, or habitations, Col. Morgan, who describes its appearance, can only say, "What it has been none can tell"; and of the adjacent Penlle'r Castell (*sic*) he adds, "Absolutely nothing is known about the Castle, when or by whom it was erected, or what it was called." As its date is that of the Norman Conquest, this absence of information is perplexing. Col. Morgan's conjecture is that Henry or Harry Beaumont, the supposed builder of the original castle of Swansea, took possession of the western portion only of Gower, and that the eastern portion was held by the Welsh, whose stronghold and castle this remained. Among pleasing features in a volume which makes direct appeal to antiquaries are the illustrative and plans of St. Mary's Church, Swansea; of the castles at Swansea and Oystermouth; of cromlechs, sculptured stones, and other objects of interest. These include maps of megalithic and ecclesiastical remains, and military antiquities. Most important among the supplements is Col. Morgan's attempt to settle the much-disputed question as to the origin of the name of Swansea. As readers of our pages are aware, he is convinced that the Sein Henyd of the Welsh historians corresponds to Swansea, and he now suggests that the two names are identical. The subject has both interest and importance. We have no such information or knowledge, however, as justifies us in pronouncing an opinion upon it. An essay on 'The Ethnography of Gower' constitutes an important feature in a book with strong claims on attention.

*Acts of the Privy Council of England.* New Series. Vol. XIX. A.D. 1590. Edited by John Roche Dasent, C.B. (Eyre & Spottiswoode.)

COMPARED with the years by which it had been preceded, 1590 was, as regards English politics and social development, dull and uneventful. This state of affairs is reflected in the Acts of the Privy Council, the register of which, from 25 March to 30 September, has few entries of much interest to modern readers. The death, in his ninetieth year, of Sir Francis Walsingham, Knight, "Principall Secretarie to her Majestie, and Chauncellour of the Duchie of Lancaster," is chronicled as having taken place on 13 April "about xj of the clock in the night." Allusion is also made to the death of Sir James Croft, Comptroller of the Household. The fall of Sir John Perrot (or Perrott, as the name is here spelt) is passed over practically in silence. His death will presumably be dealt with in a subsequent

volume. Many of the entries deal with the punishment of recusants. Milder treatment is afforded to Catholic prisoners, foreign priests being only banished the realm, and "Seminarie" priests of English birth being bound over to good behaviour. We have no reference to stage plays or to Court entertainments. Mr. Dasent's editorial duties are, as usual, admirably discharged; but the volume in all other respects is inferior to its predecessor. Those who read it carefully will find not a few points raised which have a bearing upon our present position, such especially as the carriage of munitions of war to the Spaniards, her Majesty being certainly "aduertized that under the pretence of merchandize there were amongst them [masters and mariners belonging to the Low Countries] that did convey munition and provision of warrinto Spaine, as there were divers lykewyse that cullored the goods of Spanyards in their intercourse of traffick." Such, however, were the subject of special attention by Sir John Hawkins and Sir Martin Fro-busher (*sic*), Knights.

*The Antonine Wall Report.* (Glasgow Archaeological Society.)

A LONG delay—for which no explanation is vouchsafed, but for which we have no idea of calling the authorities to account—has preceded the publication of this report of the proceedings for the exploration of the Antonine Wall undertaken during the years 1890-93 by a representative committee of the Glasgow Archaeological Society. This Vallum of Antonine, known by various names, of which the most popular are Graham's Dyke and, generically, the Roman Wall, crosses Scotland at its narrowest part, from Dunglass Castle on the Clyde to Caer Ridden Kirk, near the Firth of Forth, or, according to its latest describers, from Old Kilpatrick on the Clyde to Bridgeness, near Carriden, a distance of about thirty-six and a half standard miles. After having in the person of his lieutenant Quintus Lollius Urbicus conquered the Britons and driven away the barbarians, the Emperor Antoninus Pius erected a *murus cespiticius*, for the purpose of preserving his conquests from the ravages of Northern tribes. Students of Scottish history are well aware of the discussions to which this construction has given rise. Among classical references the account of Julius Capitolinus stands foremost in value and interest. What is said by native writers—Bede, Gildas, Nennius, and the rest—adds nothing to our knowledge. Thanks, however, to the inscriptions still preserved, and priceless in value, we have some few certainties on which to rest. The attention of the Society was first called to the subject when a cutting for the Carron Company's branch railway, passing under Croy Hill, laid bare a section of the Roman military way. Interest was at once stirred, private assistance was forthcoming, and, thanks to the encouragement afforded, a series of investigations was carried out under the competent direction of a committee of Scottish antiquaries. Among the members of this was Mr. George Neilson, whose services to archaeology are well known to our readers. To him has been entrusted the task of co-ordinating the results obtained, and the work, so far as the literary portion is concerned, is his. It is obviously impossible to give our readers any insight into the results obtained. For these we must refer them to the work itself. The plough has in the course of centuries obliterated many of the traces of human



handiwork; but in a few parts, as in the woods of Bonny-side, the remains of the quadruple line are excellently preserved, though the external appearances give small indication of the primitive shape of the work. Of singular interest are the walling tablets, of which eighteen have been found in the stations or on the line of the vallum, describing the portions of the work executed by the various legions. At Bridgeness, on the Firth of Forth, supposed to mark the eastern extremity of the vallum, was a tablet, now in the Antiquarian Museum, Edinburgh, saying how under "the Emperor Cæsar Titus Aelius Hadrian Antonine, the August, the Pious, the Father of his Country, the 2nd Legion, the August, did (the work of the vallum for) 4,652 paces." A second tablet, found at Castle Cary, and now in the Hunterian Museum, declares, "The first cohort of the Tungrians did (the work of the vallum for) 1,000 (paces)," and subsequently tells how a vexillation of the 20th Legion, the Victorious, did 3,000 paces, and so forth. Almost all begin with a dedication to the Emperor Antoninus Pius. A tablet with the name of Quintus Lollius Urbicus serves as a frontispiece to the volume. Another object of great interest, discovered accidentally by the plough in 1896, is an altar to Silvanus, of which also an illustration is given, together with a full description by Mr. Haverfield, F.S.A. As filled out the text gives, "Erected to the god Silvanus by Caristianus Iustianus, præfect of the First Cohort of Hamii, in willing payment of a vow." We must needs close here. To Scottish antiquaries and historians the work done by the Society is well known. English archaeologists may be less well informed. It is to be hoped that funds to complete investigations so earnestly undertaken and so competently executed will not be withheld.

*A Kipling Primer.* By Frederic L. Knowles. (Chatto & Windus.)

THE extraordinary vogue of Mr. Kipling is shown by the existence of, and presumably the call for, such volumes as this. A "Primer" has seldom, we think, been devoted to a living author's work before. In this case it is a sort of premature and potted biography, provided with a bibliography of the already intricate scheme of the author's writings. The references to critical articles are useful; the writer's own contributions of the sort are not of much note. There are a good many brief assorted scraps of opinion tacked on to the short account of each story of the author's. Such samples are, we have noticed, a favourite form of American literary nutriment. The book is, in fact, American in its origin, and this will limit its value over here. We are not referred, for instance, to Messrs. Macmillan's edition of 'The Day's Work,' which is the only one current in England, but to an American issue. And surely the bibliography should add, under a heading like 'The Day's Work,' the list of separate stories comprised in that volume. Otherwise, since the stories are capriciously named, it is difficult to find them in the alphabetical list, if one forgets their exact title. Opinions are printed from such various authorities as the *Boston Congregationalist*, Mr. Gosse, a "Brattleboro Visitor," and the *Athenæum*. "Personalialia" abound, often of a trivial sort. The mention of the services of Mr. Kipling's wife's maternal grandfather to the Mikado of Japan is likely to raise a smile. Fame is a capricious thing. Tennyson is fabled to have been known merely as a

"gent out of the Temple." Mr. Kipling, it is clear, will never be so ignorantly described, for his merits are blazoned abroad in all sorts of likely and unlikely places, such as a Sunday-school magazine and a commentary on *Æschylus*.

*King John* and *The Winter's Tale* constitute the latest additions to the dainty little "Chiswick Shakespeare" (Bell & Sons), the text of which is that of the Cambridge edition. Like the preceding volumes, each of these plays has a glossary and a few serviceable notes, with some striking and well-executed designs.

WE have received the issues for 1900 of *Willing's Press Guide* (125, Strand) and *The Argus Guide to Municipal London* (the Office, 8, New Bridge Street). The Press, both provincial and metropolitan, is very fully represented in the former. We imagine that "Novitates Geological" should be *Geologica* on p. 122. The *Sphere* and the *Spear* are both included. 'The Argus Guide' will be doing a great service if it calls the attention of Londoners to the government of their own city, a point they are culpably careless about.

MR. G. LAURENCE GOMME has compiled an *Index of Archaeological Papers published in 1898*, which is issued by Messrs. A. Constable & Co. Such compact sources of information in a small compass are highly useful, and we thank Mr. Gomme for his careful and laudable work.

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We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. T. ("Tennyson Quotation").—You will find the passage in the 'Ode sung at the Opening of the International Exhibition,' part v. ('Works,' one-volume ed., p. 223).

SENGA ("Derivation of *Tramway*").—The derivation is nonsense, as a study of 'N. & Q.' will show. 8th S. iii. 96, 373, will probably suffice.

CORRIGENDUM.—P. 46, col. 2, l. 32, for "Lodowich" read *Lodowick*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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## CONTENTS. — No. 114.

NOTES:—Regimental Nicknames, 161—Shakspeariana, 162—English Volunteers Abroad—Campbell and Virgil, 164—The Mouse—The 'Law List'—Gipsies—A Chained Curate—Macky's 'Court Characters,' 166—'Heel-ball'—Letter-writing—'Evolution of Editors,' 166—'Ephomet'—Browning—'Hicotee'—Dedication by Author to Himself—'Entapia,' 167.

QUERIES:—'Inkle'—Tape—Jeu d'Esprit, 167—Shrapnel—'Bird-eyed'—Shaddock—Inscriptions in Brightwell Church—Inscriptions on Statues, 168—Three Wise Men of Gotham—Jacobite Societies—Garway Family—Shelley's Mother—Blessing of the Throats, 169.

REPLIES:—Thames Tunnel, 169—Companions of Cortes, 170—Was Shakespeare Musical? 171—Gallows Birds and Others—'Fetigrew'—Marriage Gift, 172—Box-Irons—'Marquise'—Poker Virtue, 173—Emery—'Irish Fearagurthok'—Lytes of Lytes Cary—Depreciation of Coinage—Bottled Burton, 174—Reade Family—B. Quaritch—Entire—'An End'—'Hanky Panky,' 175—Enigmas by Præd—Brothers Mayor and Town Clerk at same Time—Rate of the Sun's Motion, 176—Proverbs in 'Jacula Prudentum'—'Wound' for 'Winded'—Cinderella—Taxes on Knowledge, 177—'Dozzil' or 'Dossil'—Church in Canterbury, 178.

NOTES ON BOOKS:—Barnes's 'St. Peter in Rome'—Arbuthnot's 'Mysteries of Chronology'—Legg's 'Some Principles and Services of the Prayer-Book'—Willcock's 'Shetland Minister in the Eighteenth Century.'

Notices to Correspondents.

## Notes.

REGIMENTAL NICKNAMES OF THE  
BRITISH ARMY.

THAT many of the regiments of the British army have unofficial designations, pet names, nicknames, and titles that cannot easily be defined, is well known. Col. Cooper King and other military writers have recorded these nicknames; but the extent and variety of this nominal vocabulary which Tommy Atkins has invented for himself, and often prefers to that imposed by the War Office authorities, will probably surprise a good many readers. This will be seen from the following alphabetical list, derived almost exclusively from Col. Cooper King's work on the British army. Some regiments have more than one nickname, and in these cases each has been entered in its alphabetical order.

"Aiglers" was the nickname given the Royal Irish Fusiliers from the capture of the French eagle at Barrosa.

"The Assayes" is a name for the old 74th Regiment, now part of the Highland Light Infantry. This designation is an allusion to the manner in which they distinguished themselves at the battle of Assaye.

"Barrell's Blues" is a title for the King's Own, derived from the name of a former commander.

The Royal Sussex Regiment is composed of the former 35th and 107th battalions of the line. The former, from its recruiting-place, was known as the "Belfast Regiment."

"The Bengal Tigers" is a name, derived from its Indian badge, for the Leicestershire Regiment.

"Baker's Light Bobs" was a name given to the 10th Hussars when under the command of Valentine Baker.

"Bingham's Dandies" is a nickname of the 17th Lancers, and arose from the excessive fastidiousness of a former colonel as to the men's appearance.

"Black Cuffs" is a nickname for the 58th (Northamptonshire Regiment).

"Black Horse" is a name for the 7th Hussars, as also for the 6th (or Inniskilling) Dragoons. "Blayne's Bloodhounds" was the name given to the 89th Regiment in the Irish Rebellion of 1798. This regiment now forms part of the Royal Irish Fusiliers.

"Bleeders" is a nickname for Prince Albert's Somersetshire Light Infantry.

The "Blind Half Hundred" is a nickname for the 50th, now part of the Queen's Royal West Kent Regiment.

The present Manchester Regiment consists of the former 63rd and 96th Regiments. The 63rd had the nickname of "Bloodsuckers."

The Devonshire Regiment has had the significant nickname of the "Bloody Eleventh" from its tremendous losses at Fontenoy, Ostend, and Salamanca.

"Blue Caps" was a name given to the 1st Battalion of the Royal Irish Fusiliers in the Indian Mutiny.

The "Blue Marines" is a name applied to the Royal Marine Artillery.

The Princess of Wales's Own Yorkshire Regiment have been called the "Bounders."

The Gloucestershire Regiment inherits the name of "Brags" from a former colonel of the 28th, which is now linked with it.

The King's Shropshire Light Infantry is partly made up of the old 53rd, which was known as the "Brickdusts."

The "Buff Howards" is a name for the Buffs or East Kent Regiment.

"Calvert's Entire" is a name which is said to have originated in the West Yorkshire Regiment, which had three battalions, all raised by Col. Sir Henry Calvert.

The 6th Dragoon Guards have been styled the "Carbs," a contraction of Carabineers.

"Cauliflowers" was a name for the 47th (Loyal North Lancashire Regiment).

The Queen's Own Royal West Kent Regiment includes the former 97th (Earl of

Ulster's), who were nicknamed "Celestials" because of their blue facings.

The 10th Hussars have the name of the "Chainy Tenth," from the metal ornament on the pouch belt.

"Cheeses" is a nickname which has been applied to the Household Cavalry, and was given because a century ago it was remodelled on a somewhat more democratic basis, and some "gentlemen" therefore declined to join! "Come on, Cheesemongers, charge!" was the cry of the colonel at Waterloo.

"Cherry Pickers" is a name given to the 11th Hussars from the cherry colour of the overalls. They have also been called "Cherubim." A story is told of a party of the regiment having been surprised in a cherry garden during the Peninsular War.

"Coalheavers" is a nickname for the Grenadier Guards, originating, it is said, in the permission formerly given to the men to work, in plain clothes, in the coal trade.

The second battalion of the Royal Irish Rifles, formerly the 86th Regiment, were known as "County Downs."

"Cross Belts" is a name for the 8th Hussars.

"The Daily Advertisers" is a name applied, for unknown reasons, to the 5th Lancers.

The 17th Lancers are the "Death or Glory Boys"—a name easily explained, as their banner bears a skull underneath which are the words "or glory."

The 9th Lancers are known as the "Delhi Spearmen," from the dexterity with which they used their lances in the Indian Mutiny.

The "Devil's Own" was the nickname of the old 88th, now the Connaught Rangers.

The Duke of Cambridge's Own (Middlesex Regiment) includes the former 57th, known as the "Die Hards," from their splendid courage at Albuera.

The "Dirty Half Hundred" is a name for the former 50th, now part of the Queen's Royal West Kent Regiment.

The 8th Hussars are the "Dirty Eighth." Why this designation should be suitable to this regiment is one of the mysteries of the usually good-natured spirit of satire to which military nicknames are due.

The Royal Munster Fusiliers are made up of the former 101st and 104th Regiments. "Dirty Shirts" was the name given to the 101st, who fought in their shirt sleeves at Delhi.

The 18th Hussar Regiment is known as "Drogheda Light Horse," because it was first raised in the middle of the last century by the Marquis of Drogheda.

The 19th Hussars are sometimes called the "Dumpies," from the short stature of the men who composed the regiment of Bengal cavalry from which it was formed. The 20th Hussars share this nickname, as also do the 21st Hussars.

The "Eagle Takers" was the proud by-name of the Royal Irish Fusiliers, who captured the French eagle at Barrosa.

The Royal Scots Fusiliers are known as the "Earl of Mar's Grey Brecks." The regiment was first raised by Lord Mar in 1678.

The Royal Fusiliers have been called "Elegant Extracts." The reason assigned for this odd nickname is that at some unspecified period many of the officers had been transferred from other regiments.

"Evergreens" is a name for the 13th Hussars.

The "Excellers," now incorporated in the Prince of Wales's Volunteers (South Lancashire Regiment), derived their name from the regimental "XL."

The Durham Light Infantry comprise the former 68th and 106th Regiments. The 68th were known as the "Faithful Durhams."

The Bedfordshire Regiment was nicknamed "Featherbeds," because for a very long period it saw no active service. Its flag begins with Blenheim and ends with Chitral.

The "Fighting Fifth" was a name for the Northumberland Fusiliers.

The 15th Hussars have well earned their designation of the "Fighting Fifteenth."

The Prince of Wales's Volunteers (South Lancashire Regiment) include the 40th, often styled the "Fighting Fortieth."

In the Royal Irish Rifles are amalgamated the 83rd and the 86th Regiments. The first were known as "Fitch's Grenadiers."

The former 54th, now the Dorsetshire Regiment, were known as the "Flamers."

The "Gallant Half Hundred" is a nickname for the former 50th, which now forms part of the Queen's Royal West Kent Regiment.

"Gardiner's Dragoons" is a name for the 13th Hussars.

"Garvies" was the nickname of the former 94th, which now forms part of the Connaught Rangers.

WILLIAM E. A. AXON.

(To be continued.)

#### SHAKESPEARIANA.

'HAMLET,' I. iv. 36 (9th S. iv. 222).—I did not at this time of day expect in the 'Shakespeareana' of 'N. & Q.' to meet with an emendation so wildly conjectural as that proposed by MR. G. H. SKIPWITH. Emendations of this kind have long been at a dis-

count, and their revival in your columns would be nothing short of a calamity.

MR. SKIPWITH says that he had "looked through various suggestions on this well-known crux in the Eighth Series." If he had read them with any care he would not have ventured to speak of "the unmeaning 'eale'" after DR. FURNIVALL's demonstration (8th S. x. 70) that "eale" is the original reading, as a phonetic abbreviation of "evil" no more unmeaning than is the twice-repeated "deale" for "devil."

In his impossible transmutation of "eale" into "base" MR. SKIPWITH was anticipated in 8th S. x. 23. On this transmutation another contributor (8th S. x. 70) remarks, with just sarcasm: "To read 'base' for *eale* requires almost the courage of that prince of emendators, Peter, in Swift's 'Tale of a Tub,' who substituted 'broomsticks' for 'silver fringe.'"

I have nothing to add to my own final note (the last of three) on this passage, 8th S. x. 450. With the exception of modernizing the spelling of "eale," I did not, in the emendation which I proposed, and to which I adhere, add to or remove from the text a single letter:

The dram of evil  
Doth o' the noble substance fall a doubt  
To his own scandal.

R. M. SPENCE, D.D.  
Manse of Arbuthnott, N.B.

'THE MERCHANT OF VENICE,' I. i. 29-36 (9th S. v. 63).—I ask my esteemed friend MR. MERTON DEY whether there is not a more likely solution of the supposed difficulty than that which he has proposed. I think there is. Let us suppose "I" understood in line 35, and all is plain :—

And, in a word, [I] but even now worth this,  
And now worth nothing.

If, as MR. DEY supposes, "worth" referred to the spices and silks, I think their worth would have been stated in ducats, and not in the very indefinite "this." But it may be asked, Does Shakespeare ever use "worth" in the sense of estimation of a man by his means? In one other passage at least he evidently does :—

Time is a very bankrupt, and owes more than he's worth to season.

'Comedy of Errors,' IV. ii. 58.

R. M. SPENCE, D.D.  
Manse of Arbuthnott, N.B.

P.S.—"[I] but even now worth this." "This" refers to the rich merchandise instanced. In the possession of that his wealth had lain.

'THE MERCHANT OF VENICE,' I. ii. 7-10.—

"It is no mean happiness, therefore, to be seated

in the mean: superfluity comes sooner by white hairs, but competency lives longer."

Hanmer changed the adversative "but" in line 9 to *and*, which receives the approval of the latest Variorum editor. "Superfluity comes sooner by white hairs, is short lived—an undesirable result; but competency lives longer, is long-lived—a desirable result." With the emphasis on "longer," the adversative "but" expresses the contrast between the result of superfluity and that of competency.

E. M. DEY.

'THE MERCHANT OF VENICE,' II. ix. 59-62.

Ar. Did I deserve no more than a fool's head?

Is that my prize? are my deserts no better?

Por. To offend, and judge, are distinct offices,  
And of opposed natures.

Eccles's note on Portia's words is as follows:

"There is surely an obscurity in this reply. She seems to consider him as having *offended* by the injudicious choice he had made; he ought not, therefore, to assume the character of a *judge* in deciding upon his own merits, which, indirectly, he may be said to do by this indignant inquiry."

It is hard to see how the prince could offend in making this choice; indeed, the reverse was the case, so far as the lady was concerned. Unless we may suppose the impersonal author of the casket's contents felt, in some inexplicable manner, that he was aggrieved by the unlucky suitors, Eccles's theory will not hold. If Arragon may be said indirectly to decide upon his own merits by his indignant inquiry, then, as a decision, his words required no reply, and Portia's remark was volunteered and in the nature of a rebuke to one who was suffering from mortification and disappointment. Had these words been uttered by Kate the cursed, the explanation offered by Eccles would, perhaps, be plausible; but, coming from Portia, this meaning (to use Dr. Furness's fitting words regarding another speech of Portia's) "is not exactly in harmony with that sympathetic tenderness of hers which was like the gentle rain from heaven." Portia's reply indicates that she considered herself responsible for the offence given by having insisted on this choice of the caskets, and, by saying that she was thus incapacitated to act as judge on his merits, gave good promise of the acumen which she was to display later on. While admiring the adroit manner of escaping from the dilemma, we can also note the kindness shown in her refraining to add to Arragon's discomfiture. As Capell very properly marked

Too long a pause for that which you find there  
(II. ix. 53)

as an "aside," so may we be sure Portia did not mean to utter a criticism upon Arragon's



very natural protest, but wished, by deftly evading his questions, to avoid saying anything unkind.

E. M. DEY.

'KING JOHN,' II. i. 118, 119.—

K. John. Alack, thou dost usurp authority.

K. Phi. Excuse; it is to beat usurping down.

The punctuation of the second line is due to Malone, and is now, I think, generally accepted; but this absolute use of the verb "excuse" seems very un-English. I have heard a Frenchman say "Excuse, sir"; but I imagine that was a translation of "Pardon, monsieur." The Folios read, without any stopping, "Excuse it is." I should either keep this as it stands, or perhaps put a comma after the word "is," taking the line to mean, "It is sufficient excuse for my usurpation of authority that I am fighting against usurpation."

PERCY SIMPSON.

'CORIOLANUS,' IV. vii. 55.—

Rights by rights fouler, strengths by strengths do fail.

It seems probable that "fouler" represents "foulter" in the manuscript. The latter word may be found in Florio's 'Montaigne,' book ii. chap. viii., where

Solve senescentem mature sanus equum, ne

Peccet ad extremum ridendus, et ilia ducat,

is translated—

If you be wise, the horse growne-old betimes cast-off,  
Lest he at last fall lame, foulter, and breed a scoffe.

ALFRED E. THISELTON.

'JULIUS CÆSAR,' V. i. 14.—

Their bloody sign of battle is hung out.

Taken, of course, from North's 'Plutarch': "The signal of battle was set out in Brutus's and Cassius's camp, which was an arming scarlet coat." But compare 'The Last East-Indian Voyage,' London, 1606—Sir Henry Middleton's voyage to Bahtam and the Moluccas—describing the Portuguese settlement of Ternatê in the Moluccas, the Portuguese then being at war with the Dutch: "The twelfth day came news the Hollanders were in sight, and out went their bloody colours at the fort" (Hakluyt Society's reprint, 1855, p. 44).

PERCY SIMPSON.

ENGLISH VOLUNTEERS SERVING ABROAD: AN INTERVAL.—Addressing the City of London Volunteers, who arrived at Cape Town on 29 January by the ss. Briton,

"Lord Roberts remarked that the officers who organized the Volunteer force in 1859 never dreamt that the Volunteers would ever serve in South Africa. The last time a Volunteer force left England was to help the Dutch—and they arrived just in time to save Flushing from the Spaniards. He

hoped that, under Queen Victoria as under Queen Elizabeth, the arrival of the English Volunteers would coincide with the turn of the tide of war." —*Times*, 2 February, p. 5.

The magnificent patriotism of to-day has been free from any exception such as occurred in 1803:—

"A pleasantry of Pitt at this time has been preserved by tradition. It seems that one battalion which he was forming (or in the formation of which he was consulted) did not show the same readiness as distinguished the rest. Their draft rules which they sent to Pitt were full of cautions and reserves. The words *except in case of actual invasion* were constantly occurring. At length came a clause that at no time, and on no account whatever, were they to be sent out of the country. Pitt here lost patience, and taking up his pen he wrote opposite to that clause in the draft the same words as he had read in the preceding—"except in case of actual invasion"!—Stanhope's 'Life of Pitt,' vol. iv. p. 82.

R. B.

Upton.

CAMPBELL AND VIRGIL.—Under the heading 'Pope and Flatman' (5th S. x. 346) W. G. points out how largely Campbell, in his 'Rainbow,' has drawn upon Henry Vaughan's lines on the same subject. A comparison of the following passages would seem to show that in his 'Lochiel's Warning' he is under no less obligation to Virgil:—

Go preach to the coward, thou death-telling seer,  
Or, if gory Culloden so dreadful appear,  
Draw, dotard, around thy old wavering sight  
This mantle to cover the phantoms of fright.

Ne tantos mihi finge metus.....

Sed te victa situ verique effeta senectus,

O mater, curis nequicquam exerceat, et arma

Regum inter falsa vatem formidine ludit.

Cura tibi, divum effigies et templa tueri;

Bella viri pacemque gerent, quis bella gerenda.

'Æneid,' vii. 438-44.

Ha! laugh'st thou, Lochiel, my vision to scorn?

Hic juvenis, vatem irridens, sic orsa vicissim

Ore refert. 'Æneid,' vii. 435-6.

But man cannot cover what God would reveal.

Hæc adeo tibi me, placida cum nocte jaceres

Ipsa palam fari omnipotens Saturnia jussit.

'Æneid,' vii. 428-9.

False wizard, avaunt! I have marshalled my clan;  
Their swords are a thousand, their bosoms are one.

Quare age, et armari pubem, portisque moveri

Lætus in arma para. 'Æneid,' vii. 429-30.

Tercientum adjiciunt, mens omnibus una sequendi.

'Æneid,' x. 182.

Vos unanimi densate catervas.

'Æneid,' xii. 264.

But woe to his kindred, and woe to his cause,  
When Albion her claymore indignantly draws.

Rex ipse Latinus.....

Sentiat, et tandem Turnum experiat in armis.

'Æneid,' vii. 432-4.

Proud Cumberland prances, insulting the slain,  
And their hoof-beaten bosoms are trod to the plain.

Talis equos alacer media inter prælia Turnus  
Fumantes sudore quatit, miserabile casus  
Hostibus insultans. 'Æneid,' xii. 337-9.

Fremet aqore toto.....

Insultans sonipes..... 'Æneid,' xi. 599, 600.

Say rushed the bold eagle exultingly forth  
From his home in the dark-rolling clouds of the  
north?

Alarum verbera nosco,.....

Letalemque sonum; nec fallunt jussa superba

Magnanimi Jovis. 'Æneid,' xii. 876-8.

Littoreas agitabat aves, turbantem sonantem

Agminis aligeri. 'Æneid,' xii. 248-49.

Other little touches of Mantuan inspiration or reminiscence might be added to the above. Apart from such coincidences, however, the correspondence, *mutatis mutandis*, of the Wizard and Lochiel to Alecto and Turnus seems to be sufficiently exact to suggest that Campbell's Virgilian studies counted for something in the conception and composition of his 'Lochiel's Warning.'

A. C. MOUNSEY.

Jedburgh.

THE MOUSE (ISAIAH LXVI. 17). — The revisers have, in several places, altered and improved the zoological renderings of the Authorized Version of the Old Testament. It seems a pity that they did not at least suggest in a marginal note an alteration in this, for there can be but little doubt that the animal intended (עכבר), which is forbidden to be eaten in Leviticus xi. 29, is the *jerboa* (sometimes called jumping mouse), the flesh of which is eaten by the Arabs and Egyptians to this day, and is said to resemble that of the rabbit. It is also mentioned in the first book of Samuel, chap. vi., and said to "mar the land," no doubt from the great destruction of grain, &c., which would be caused by large numbers of them.

W. T. LYNN.

Blackheath.

THE 'LAW LIST.'—Probably most people would take the English 'Law List' to be a pretty safe evidence that the owner of any name included in it was alive. It is, however, nothing of the sort as regards a very important portion, namely, barristers. There must be some hundreds of names of men who are dead included in it. Many names have been printed year after year for fifty years without address! But one fact will be better than any amount of speculation; that fact is that Andrew Steinmetz died in a miserable condition in University College Hospital in 1877, as I know from having seen the certificate of his death at Somerset House; nevertheless, his name was in the 'Law List' for 1898, twenty-one years after his death. He brought on blindness by

excessive smoking. Though he was so well known in his day not a single paper noticed his death.

RALPH THOMAS.

GIPSIES.—The parish register of Didsbury, near Manchester, records the burial, on 18 August, 1579, of "John the sonne of Charles baptist egyptian." At Aberdeen, in 1540, Barbara Dya Baptista (also styled Barbara Baptista, "Dya" being Romanes for "mother") was charged with "wringous waytaking of xxiiij malks money of Scotland fra Androw Chalmer in Westra Fyntra out of his kyst." She was "maid quyt of the clame." An accusation at Durham, in 1549, against Baptist Fawe, is well known to those interested in gipsiology, as also the committal at Devonshire Lent Assize, 1598, of Charles Baptist, with Oliver and Bartholomew Baptist, for wandering like Egyptians; but the Didsbury record is new. The Manchester Constable's Accounts, in 1618-19, contain a payment of ijs. viiijd. for "whippinge of eight counterfeit jpsies that were taken with a privie search."

H. T. CROFTON.

A CHAINED CURATE.—Chained books, such as those at Guildford (eighty-five in number, and now being rearranged), at Wimborne, Hereford, or other places, are familiar to many of your readers. A chained man, however, in recent times, in a Cornish church, is perhaps sufficiently unusual to merit record in the pages of 'N. & Q.' Shortly after Dr. Benson's appointment to the bishopric of Truro he made an exploration of the diocese, described in his recently published life:—

"At one place, several years before, the Curate-in-charge had been *chained to the altar-rails* while he read the Service, as he had a harmless mania which made him suddenly flee from the church, if his own activities were for an instant suspended—as, for example, by a response. The churchwarden, a farmer, kept the padlock key in his pocket until the service was safely over."—'Life of Archbishop Benson,' vol. i. p. 429.

R. B.

Upton.

MACKY'S 'COURT CHARACTERS.'—In the Tixall library sale at Sotheby's on 6 November, 1899, lot 189, was a MS. volume described in the catalogue as follows:—

"Davis.—The Characters of all the Nobility and Gentry of England and Scotland, serving in and under the Government of Queen Anne, manuscript (135 ll.), very neatly written, half bound, folio, 17—.

"This was written about 1712 by Mr. Davis, an English Gentleman at Venice, and carried to the Elector of Hanover, afterwards K. George I.'—MS. note on fly-leaf."

Thinking from this description that the manuscript might be of considerable historical

interest, and knowing of no printed book on the subject by an author named Davis—although well acquainted with John Macky's 'Court Characters'—I inspected the same with a view to purchase as an addition to my extensive collections, and then at once perceived from the context that it was merely a transcript (in a large and fair clerical hand of the early part of the eighteenth century) of Macky's work as above, but with no such title as given, nor, indeed, any. And the question thereupon occurred to my mind whether the words of the original title had been quoted, and whether this MS. ever contained the like on a leaf which had been purposely abstracted, or (as being loose) lost since it was catalogued for sale. As the result, I need hardly state that I was "off" the purchase.

The 'Court Characters,' published with the 'Memoirs of Macky's Secret Services,' although not printed until 1733 (*i.e.*, some seven years after his death), was, according to the title-page, drawn up by him pursuant to the direction of H.R.H. the Princess Sophia (Electress Dowager of Hanover), at some time between, as it would appear from internal evidence, 1703 and 1706, when the author visited that kingdom and the other Courts of Germany *en route* for the Island of Zant, in the dominion of Venice, where he possessed a portion of an estate. At the desire of the princess he then gave her, we are told, "the characters of the great men of England and Scotland"—meaning, no doubt, a transcript of the original and then unpublished MS.—which service, with many others, her Royal Highness acknowledged by letters to him. Another (the Tixall) transcript must have been made, about 1712, by the above-named Mr. Davis—possibly from that which had been some years previously given to the princess; for, unless we are to understand that the word "written" contained in the note on the fly-leaf thereof was loosely intended (as I can well imagine it was) for the more precise "transcribed," the first portion of such note is incomprehensible. In any case it would be interesting to have some further light thrown on its subject.

The price of 3*l.* realized at the sale for the Tixall transcript was, in the circumstances, remarkably high, and I think fully justifies my opinion that the unfortunate purchaser and his competitors considered they were bidding for a valuable original unpublished MS. by one Davis; and I regret that (in the public interest) I should have to cause the buyer any disappointment with his "little lot." To the auctioneers no

blame is attributable. Manuscripts are "ticklish" things to dabble in; and the legal maxim *caveat emptor* may well be applied to their purchase, whether at auction or privately.  
W. I. R. V.

"HEEL-BALL" OR "COBBLERS' WAX." (See *ante*, p. 137.)—I am surprised that MR. THOS. RATCLIFFE should speak of these two quite distinct articles as if they were the same thing. Both are correctly described in the 'H.E.D.,' and I should have thought that every one knew the difference in composition and use. Heel-ball is a hard substance made of wax, lamp-black, &c., and is used for polishing the sides of the heels and soles of boots and shoes, also for making rubbings of brasses, &c. Cobblers' wax is not so hard, and it softens at once in the warmth of the hand. It is made of pitch and rosin, and is used, as MR. RATCLIFFE says, in making "waxed ends"; also as an application to some wounds, being considered to be "a very drawing thing." I remember a poor, but characteristic joke in the 'Pogmoor Almanack,' in the forties, of a schoolmaster hearing his class go through their spelling lesson. Seeing one lad with something in his mouth, he asked what he was chewing. "A piece o' cobbler wax," said the lad; "I've heard tell it's a very good thing for to get a *spell* out." But the "spell" of the lad's informant was a sliver of wood buried in the flesh.  
J. T. F.

Durham.

LETTER-WRITING. (See *ante*, p. 101.)—The decay of letter-writing—admitted and lamented—has not been caused solely by the penny post. It has been brought about more by the quickness of communication which the railway system has rendered possible, and by the multiplication of cheap daily newspapers. It is needless for me to write to my friend in the country an account of what is happening in town when, perhaps, he himself may be travelling thither by the next express train, and, if not, can learn to-day's events from to-morrow's morning paper. What we need, in literature as well as in letter-writing, is to resist the impulse to live as quickly as we can.  
W. C. B.

'THE EVOLUTION OF EDITORS.'—Under this heading Mr. Leslie Stephen, in his 'Studies of a Biographer,' tells us that in the last edition of 'Johnson's Dictionary' "published during his life" we find that in 1785 (Johnson, by the way, died in 1784) the word "editor" meant "either 'publisher' simply, or editor in the sense in which the name describes Bentley's relation to Horace or Warburton's to Pope."

And Mr. Stephen adds :—

"The editor, that is, as implying the commander of a periodical, is not yet recognized, and Johnson, if any one, would not have overlooked him. Dr. Murray's great dictionary gives 1802 as the date of the earliest recorded use of the word in the now familiar sense."

It appears by this that both Johnson and Dr. Murray have overlooked the earlier appearances of the word in the new sense. In the *Universal Magazine* for 1778 there are several letters addressed to "the editors." So much for 'Johnson's Dictionary.' In the *European Magazine* for 1786 there are letters similarly addressed, and in 1787 one, at least, addressed to "the editor." Probably if earlier numbers of these periodicals were searched still earlier instances might be found.

C. C. B.

"BAPHOMET."—It is interesting to notice the treatment of this word in the 'H.E.D.' *Baphomet* is said to be (a) a form of the name Mahomet used by mediæval writers, and (b) the alleged name of the idol which the Templars were accused of worshipping. (According to L'Abbé Constant, quoted by Littré, this word was cabalistically formed by writing backward *tem. o. h. p. ab.*, abbreviation of "templi omnium hominum pacis abbas," abbot or father of the temple of peace of all men.) Apparently, then, we must abandon the notion that in this word the Templars enbalméd, not only the name of their obvious foe in matters religious, but also, some have whispered, the title of Christ's Vicar on earth, who eventually betrayed them.

A. R. BAYLEY.

St. Margaret's, Malvern.

BROWNING AND SENECA.—In one of his shorter poems, 'Respectability,' Robert Browning has these lines :—

How many precious months and years  
Of youth had passed, that speed so fast,  
Before we found it out at last,  
The world, and what it fears ?

In Clode's 'Selections from Seneca,' p. 270 (W. Scott, 1888), we find the following :—

"Choose out certain days wherein thou mayest content thyself with the least and cheapest diet, and mayest clothe thyself in a hard and coarse garment. Say to thyself, *Is this that which the world so much feared?*"

Perhaps the coincidence, though incomplete, may be thought worth noting.

C. LAWRENCE FORD, B.A.

Bath.

"HICATEE."—It is not often that one can add to the information stored up in the 'H.E.D.' In the case of this West Indian zoological term, however (the *hicatee*, I may

explain, is a kind of tortoise or turtle), the etymology is given by Dr. Murray merely as "native name," and even that is qualified by "apparently," though there are few American words of which the history is more certain. It is from the ancient language of Hayti. The authorities for this statement are Gili (1780), Humboldt (in his 'Travels'), and Von Martius ('Beiträge zur Ethnographie und Sprachenkunde America's,' 1867). The Spanish orthography is *hicotea*. The 'Century Dictionary' calls it Central American, which is misleading, as Haytian should be classed rather with the South American (Amazonian) tongues.

JAMES PLATT, Jun.

DEDICATION BY AUTHOR TO HIMSELF.—The *Corriere della Sera* of 15-16 January announces that Mascagni's new opera 'Le Maschere' is to be brought out at the Costanzi in April, and that the score bears this dedication : "A me stesso, con immensa stima e immutabile affetto." Surely this is almost unique.

Q. V.

"ENTAPIS."—In Richard Cumberland's 'John De Lancaster,' i. 9 (ed. 1809), is found : "Protesting, with a due degree of spirit, that he would, that very day, either bring the trail to an *entapis*, or give up the chace, and draw off." Besides using here a very rare term, Cumberland seems to mistake its meaning, like D'Urfey before him. See Mr. Bradley's remark on *Entapasse*, in the 'Oxford Dictionary.'

F. H.

Marlesford.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"INKLE"=TAPE.—What is the etymology of this Shakespearian word? It is explained to mean a kind of tape or braid, and is generally stated to be a formal representative of an older *lingle* or *lingel*, Fr. *lignoul*. But this identification is highly improbable, because (1) the meanings of the two words *inkle* and *lingle* are quite distinct, *lingle* (Fr. *lignoul*) meaning shoemaker's waxed thread; and (2) the sound *inkle* for *ingle* is, to say the least, "auffallend."

A. L. MAYHEW.

A JEU D'ESPRIT.—I shall be glad to know the title and authorship of a small pamphlet in which some of the methods of the "higher criticism" are most amusingly travestied. I came across the book some years ago, and

remember that it used the most approved principles of pentateuchal—I beg pardon, “hexateuchal”—criticism to show that the Epistle to the Romans, as we have it, is the work of four authors and the inevitable redactor. One author wrote always of “Jesus Christ,” another of “Christ Jesus,” and so on. Each author was shown to have an individual theology and vocabulary, quite in the approved style. Though, perhaps, a little laboured, the book interested me, and I should like to read it again.

Q. V.

SHRAPNEL.—The shrapnel shell is said to have been named after General Shrapnel, who died in 1842. Is this date right? And when did the shell come into use? A few particulars about the general will be welcome.

WALTER W. SKEAT.

“BIRD-EYED.”—What is the exact meaning of this word? It occurs in W. Bullein’s ‘A Dialogue both pleasaunt and pietifull, wherein is a godlie regiment against the Feuer Pestilence,’ 1573, p. 85:—

*Vxor.* Oh helpe me; my horse starteth, and I had like to haue been vnsaddled, let me sit faster for falling.

*Civis.* He is a birde eyed iade, I warraunt you, and you are no good horse woman.

Jonson’s ‘Cynthia’s Revels,’ V. i. (of a contest in grimaces between two courtiers):—

*Cri.* Ay, this is yclep’d the serious trifle.

*Ana.* ‘Slud,’tis the horse-start out o’ the browu study.

*Cri.* Rather the bird-ey’d stroke, sir.

Jonson’s ‘The Fox,’ III. ii.:—

1 *Wom.* [examining her mistress’ tire]. One hair a little, here, sticks out, forsooth.

*Lady P.* Does’t so, forsooth? and where was your dear sight, when it did so, forsooth? What now? bird-ey’d?

Gifford conjectures that “the allusion is to the askaunt or side view which birds appear to take of every object”; but the first two citations given above seem to connect the epithet with horses rather than with birds. On the other hand, I find “feather-eyed,” with a similar meaning, in Day and Chettle’s ‘The Blind Beggar of Bednal-Green,’ 1659, D 2, verso:—

[*Canby takes the Wall, and jussels Stroud.*]

*Y. Stro.* What is the matter with you? so feather-ey’d ye cannot let us passe in the Kings high way?

I have taken the elementary precaution to consult the ‘H.E.D.’ Perhaps I am only supplying a practical illustration of the force of the epithet about which I ask; but I have failed to find it there. I should be glad of the reference if I have overlooked it.

PERCY SIMPSON.

SHADDOCK.—The books all say that the shaddock was named after Capt. Shaddock, who carried the fruit from China to the West Indies “early in the eighteenth century.” Can any one supply a less vague date, or give any particulars about this captain?

WALTER W. SKEAT.

INSCRIPTIONS IN BRIGHTWELL CHURCH.—Has the attention of your readers been called to an inscription on a brass in Brightwell Church, Oxon, which, with one exception, must be the oldest English inscription existing? The brass is a very small one, without border or ornament, and is let into the floor on the north side of the church. The letters are closely crowded together, but are quite legible. I am told on good authority that the date is thirteenth century:—

Man com and se how schall alle dede be  
Ven þou comes bad and bare Noth have ven ve  
away fare  
All is veriness þat ve forcare  
But þat ve do for godys luf ve have nothing yare  
Hunder þis grave lys John þe Smyth  
God give his soule heven grit.

In the same church, on a flag near the door, is the following somewhat “sporting” epitaph, which may interest those who collect epitaphs:—

Stephen Rumbold  
Born Feb. 1582 Dyed March 4 1687  
He lived to one hundred and five  
Sanguine and strong  
An hundred to five you don’t live so long.

C.

AUTOBIOGRAPHY OF CIBBER’S DAUGHTER.—

“‘Cibber’s erring and hapless daughter’ contrived to reach London, where, in 1755, she published her remarkable autobiography, the details of which make the heart ache.”—Doran, ‘Their Majesties’ Servants,’ chap. xxix.

Is the work referred to still extant?

W. E. WILSON.

Hawick.

[Yes. It was originally, 1755, printed in eight numbers in ‘A Narrative of the Life of Mrs. Charlotte Charke,’ and in that shape is scarce. It is, however, included in Hunt’s series of autobiographies. Most particulars concerning Charlotte Charke are given in her memoir in the ‘Dict. Nat. Biog.’ Consult also Lowe’s ‘Bibliographical Account of English Theatrical Literature.’]

INSCRIPTIONS ON STATUES.—Can any reader kindly oblige by explaining the following inscriptions, one or two letters of which may be doubtful through partial illegibility? They are on well-executed glass paintings, about 20 by 14 inches:—

1. APICTEAC KAI ΠΑΠΙΑC ΑΦΡΟΔ-  
CICEIC. These words are on the pedestal of a statue of a centaur in a country scene. He

holds up the right hand as if in triumph, the index finger pointing up. On his left arm is a ram skin; over his shoulder is a crook. The body of the horse is supported by a stump, on which is a branch of three fir cones tied with a ribbon; close to it is a pandean pipe, a small building being in the background. On the margin is written, "Au. Barb. ab Ech. pinx: Sur Laril. In Helueteia. 1750." It appears like a musical contest between Aristæas and Papias. Who were they?

2. A similar statue, but the centaur looks defeated. A snake is over his shoulder, and his hands are behind his back. Below are cymbals. The Greek inscription is similar, only the fourth word is first. On the margin is, "Arun. Barb. ab Esch. pinx: Sur-launsis. 1749." What is the meaning of the two marginal inscriptions? F. E. R.

**'THE THREE WISE MEN OF GOTHAM.'**—

Three Wise Men of Gotham  
Went to sea in a bowl;  
If the bowl had been stronger  
My tale had been longer.

By the aid of works in the Nottingham Public Reference Library, I have been enabled to trace back this rime as far as 'Walks round Nottingham,' 1835, though I have little doubt it is considerably older. If any reader of 'N. & Q.' who perhaps has access to a larger library, can refer me to printed versions earlier than 1835, I shall be grateful.

A. STAPLETON.

15, Carlton Road, Nottingham.

**JACOBITE SOCIETIES.**—How many Jacobite, Legitimist, or other societies in connexion with the house of Stuart now exist, and what may be their exact aim and object? Do any of them still publish papers as to their doings? If I remember rightly, a paper called the *Whirlwind*, which flourished some eight or nine years ago, advocated their views. In what quarter can one obtain information about these societies? N. C. Westminster.

[There is a good deal of information in the Eighth Series. Tracts are still given away by supporters of the White Rose.]

**GARWAY FAMILY.**—Can your readers inform me whether there are any known living descendants in the *male* line of John Garway, of London, grandfather of Sir Henry Garway, Knt., Lord Mayor of London 1639-1640? Is it known where the said John Garway was buried? Early, but probably incomplete, pedigrees of Garway, or Garraway, will be found in 'Harl. Soc. Publ.,' vol. xv. pp. 304-5, and vol. xliii. pp. 201-2, and in

Dall. and Cartw.'s 'Sussex,' vol. ii. part i. p. 50; see also 'Chetham Soc. Publ.,' vol. ix. pp. v-xi; and 'Dict. Nat. Biog.,' vol. xxi. p. 12. H. C.

**SHELLEY'S MOTHER.**—What are the dates of birth and death of Shelley's mother, Elizabeth, daughter of Charles Pilfold? I do not find either recorded in any life of the poet to which I have access. W. ROBERTS.

**THE BLESSING OF THE THROATS.**—At St. Etheldreda's Roman Catholic Church, Ely Place, there is a ceremony performed every year on the Feast of St. Blaise termed the "Blessing of the Throats." It consists in crossing two candles under the worshipper's chin while the following prayer is recited, "By the intercession of the B.V. Mary, and through the merits of Blessed Blaise, the martyr, may our Lord deliver you from all ills of the throat." The Rosminian fathers introduced this custom into England about fifty years ago from Italy. Can any reader of 'N. & Q.' tell me of any similar custom with reference to the blessing of the throat which prevailed in England before the Reformation? FREDERICK T. HIGGAME.

**Baylies.**

**THAMES TUNNEL.**

(9th S. iv. 419, 467; v. 35, 75.)

THE statues of the world would be few if they were only to be awarded to great warriors or statesmen. Men of ideas only have always had their honourable tombstones, and I am grateful to MR. GEORGE MARSHALL for giving Ralph Dodd credit for "sound ideas enough" about London water supply. Although he was only a poor Northumberland miner, that should entitle him to a London statue. I scarcely see who else there is of the early times of that great question, other than the promoters of monopolies, who filled their own coffers from the people's necessities. MR. MARSHALL should scarcely weigh men's great ideas by the measure of their financial success, and success, too, in their own generation. The world is not quite all £ s. d. If men are to be so judged, what has he to say for the promoters of his Liverpool and Manchester Canal? MR. MARSHALL repeats that the Gravesend Canal scheme came to nothing. Would he have us believe that the Liverpool and Manchester Canal scheme has come to nothing, or that the Suez Canal is nothing, and would he deny to M. de Lesseps his statue because of his personal poverty? Neither should he judge men in the dim light of a century ago by that fierce light which is thrown

upon our pioneers of to-day. Schemers for their own selfish ends are to-day brought face to face with the staunch advocates of public good. MR. MARSHALL, too, is upon a wrong ground when he says that it is ridiculous to think that the Board of Management of the Gravesend Tunnel, and not Ralph Dodd, was to blame. I could relate some historical evidence to the contrary, but to an impartial reader Cruden's 'History of the Port of London,' which I see has inspired MR. MARSHALL, should be sufficient. MR. MARSHALL stops short of telling us how it is there related that poor Dodd had his ideas stolen from him, to be made use of by money grubbers and "incompetent gentlemen." So long as the meetings of the proprietors were held publicly in the Town Hall of Gravesend all was going fairly well, but when they drifted into such holes and corners as the "Crown and Anchor" in the Strand, poor honest, simple-minded Dodd could not put a spoon into the turtle soup there, and so he was left out in the cold, and other and more sinister engineers or schemists were called in to advise. Any fairly competent engineer to-day, looking upon the remains of that old unfilled hole in the "old main" at Gravesend, would fail to see wherein lay any insurmountable engineering difficulty, even with the science of 100 years ago, and would probably compute the cost of what had been actually done at under 1,000*l.*, including all the necessary pumping machinery. There could not possibly be a better material to dig a tunnel in than solid chalk, especially as all the excavated chalk could be readily sold for value. The two miles of tunnel of Dodd's before quoted, between Strood and Higham, I remember had originally no roof or side walls other than the bare original material, and we used to go through in the early days of the South-Eastern Railway, third class, in open trucks, with seats, it is true, but never a cover over our heads from the rain or any drippings from the tunnel top. Wherein then comes in the additional expenditure of 14,242*l.* 10*s.* 4½*d.*? Cruden's story gives it briefly:—

"The incomplete and disordered state of the accounts, from the beginning to the completion of the undertaking, is a proof of the great negligence or incapacity of those who were entrusted with the management of that department";

and then adds:—

"The doubts that have been entertained of the practicability of such a work have not been confirmed or disproved by this result, but they have been in some measure removed by the completion of a tunnel under the Thames at Rotherhithe, where most formidable difficulties have been overcome by the distinguished engineer Sir M. I.

Brunei, who happily had the direction of that undertaking confided to him."

Thus the Thames Tunnel at Rotherhithe was well directed, and Sir M. I. Brunei succeeded, in spite of the fact that his original estimates were absurdly inadequate, and in spite of the fact that his tunnel turned out of no practical utility when finished. For that matter, it never was really finished till a modern railway took it in hand, and constructed the slopes on either side. Practically a real horse and cart has never gone through it yet, and MR. GEORGE MARSHALL cannot deny that it was an afterthought to turn it into a railway tunnel.

Poor Ralph Dodd, on the other hand, was badly directed, and so his Thames tunnel at Gravesend came to a miserable ending, and so did he. Therefore I would give him now a statue.

CHARLES COBHAM, F.S.I.

The Shrubbery, Gravesend.

COMPANIONS OF CORTES (9th S. iv. 499).—About thirty years ago I was so fortunate as to secure at auction a copy of Bernal Diaz's history of the conquest of Mexico, which bears on its title-page:—

"The True History of the Conquest of Mexico by Captain Bernal Diaz del Castillo, one of the Conquerors. Written in the year 1568. Translated from the original Spanish by Maurice Keating, Esq. London: Printed for J. Wright, Piccadilly, by John Deans, High Street, Conington. 1800."

MR. DILLON alludes to some eight of the prominent cavaliers who accompanied Cortes, and Bernal Diaz devotes nearly a whole chapter to special personal mention of about three hundred of these "companions," with some notice of each and his peculiarities. The one of Sandoval is particularly happy. I copy it entire from my book, which is an old-fashioned square folio. I follow this with some quotations descriptive of the Spaniards' first entrance into the city of Mexico, which may be interesting to some of your readers:

"Captain Gonzalo de Sandoval was at the time of his arrival here about twenty-two years of age; he was joint governor of New Spain for about eleven months; in this officer courage and judgment were combined; he was robust in body, his legs rather bowed, and his countenance masculine; his hair and beard were curled, and of a light brown; his voice was rough, and somewhat terrible, and he stammered a little; he was a plain man, and one who did not know much about letters, not avaricious of gold, but attentive to his business like a good officer, seeing that his soldiers did their duty well, and taking good care of them. He was not fond of rich dresses, but went plain like a soldier. He had the best horse that ever was seen; he was a chestnut, with a star on his forehead, and his near foot white; his name was Motilla; he became a proverb, so that when any horse was extraordinarily

good, we used to say he was good as Motilla. Sandoval was an officer fit for any station; he was a native of Medellin, and an hidalgo; his father was an *alcalde* of a castle."

"We then set forward on the road to Mexico, which was crowded with multitudes of the natives, and arrived at the causeway of Iztapalapa which leads to that capital. When we beheld the number of populous towns on the water and firm ground and that broad causeway running straight and level to the city, we could compare it to nothing but the enchanted scenes we had read of in *Amadis of Gaul*, from the great towers and temples and other edifices of lime and stone which seemed to rise out of the water. To many of us it appeared doubtful whether we were asleep or awake; nor is the manner in which I express myself to be wondered at, for it must be considered, that never yet did man see, hear, or dream of anything equal to the spectacle which appeared to our eyes on this day. When we approached Iztapalapa we were received by several lords of that country, relations of Montezuma, who conducted us to our lodgings there, in palaces magnificently built of stone and the timber of which was cedar, with spacious courts, and apartments furnished with canopies of the finest cotton. After having contemplated these noble edifices we walked through the gardens, which were admirable to behold from the variety of beautiful and aromatic plants and the numerous alleys filled with fruit trees, roses, and various flowers. The whole was ornamented with works of art, painted and admirably plastered and whitened, and it was rendered more delightful by numbers of beautiful birds. When I beheld the scenes that were around me, I thought within myself that this was the garden of the world. On the next day we set out accompanied as in the former one, and proceeded by the grand causeway, which is eight yards wide and runs in a straight line to the city of Mexico. It was crowded with people, as were all the towers, temples, and causeways, attracted by curiosity to behold men and animals such as had never before been seen in these countries. We were occupied by different thoughts; our number did not amount to four hundred and fifty. We had perfectly in our recollection the account we had received on our march that we were to be put to death on our arrival at the city which we now saw before us approachable only by bridges, the breaking of one of which would effectually cut off our retreat."

Bernal Diaz goes on to tell how Montezuma came to meet them. He was carried in a magnificent litter which was supported by his principal nobility. When he quitted the litter mantles were spread upon the ground lest his feet should touch it. He walked under a canopy of the richest materials, ornamented with green feathers, gold, and precious stones that hung in the manner of fringe. He was most richly dressed, and wore buskins of pure gold ornamented with jewels. Cortes dismounted from his horse and advanced towards him with much respect, and they mutually complimented each other. Afterwards Montezuma gave orders to two of the princes to attend them to their quarters.

Bernal terminates this portion of his narrative very characteristically:—

"Who could count the multitude of men, women, and children which thronged the streets, the canals, and terraces on the tops of the houses on that day! The whole of what I saw on this occasion is so strongly imprinted on my memory, that it appears to me as if it happened only yesterday: glory to our Lord Jesus Christ, who gave us courage to venture upon such dangers and brought us safely through them! And praised be He, that He has suffered me to live, to write this my true history, although not so fully and satisfactorily as the subject deserves."

Our historian Prescott is enthusiastic in praise of "Bernal Diaz, the untutored child of nature. The charm of his work is in the spirit of truth which pervades it." I have no knowledge where another copy of this translation can be found. In my opinion it far exceeds the one by Lockhart. In searching after my copy, singular to say, I found it on the bookshelf next to '*Amadis of Gaul*,' of whom he makes so appropriate a mention.

HORACE F. CUTLER.

San Francisco.

WAS SHAKESPEARE MUSICAL? (9th S. v. 22, 95.)—Would you allow me to quote the note which has been criticized at such length in your columns? It is on '*Richard II.*,' V. v. 41:

"Music is the one thing that can increase the pathetic effect of the scene. Shakespeare's use of music is a suggestive subject of study. As illustrations note the scene of Lear's partial recovery ('*King Lear*,' IV. vii.); '*Julius Cæsar*,' IV. iii. 206, where 'the music and a song' remove the impression of stir and unrest left by the dispute between Brutus and Cassius, and so stimulate the imagination that it is ready to be moved by the manifestation of the supernatural that follows; and '*The Merchant of Venice*,' III. ii. (the scene of Bassanio's choice of the casket), and Act V., where 'the touches of sweet harmony' stealing through the moonlit silence transport us from the hot, thronged law court and its fierce passions to a region of lyric romance in which the lovers are at home. On the stage, especially in pathetic scenes, a musical accompaniment almost always adds charm. Hence music is a great feature in modern representations of Shakespeare, and some beautiful numbers have been written by modern composers, e.g., for '*Henry VIII.*' No one can doubt that Shakespeare himself had a great love of music, and considerable knowledge too, though not, I suppose, the scientific knowledge of it that Milton had."

Your correspondent appears to represent me as arguing that because music is an effective element in scenes such as those referred to and is introduced by Shakespeare, and because the musical accompaniment is an important feature in a Shakespearean revival at the Lyceum or Her Majesty's, therefore Shakespeare himself must have had a considerable knowledge of music. Whether this is a fair interpretation of my remarks I leave



your readers to judge. As to the general question "Was Shakespeare musical?" there are some interesting pages in Dr. Brandes's great work (i. 199-202). Perhaps some of your correspondents could tell us something about the conclusions arrived at by the writers mentioned by Dr. Brandes who have made a special study of the subject.

A. W. VERITY.

GALLOWES BIRDS AND OTHERS (9th S. iv. 127, 233).—

"Tomtit, a Blue Titmouse (*Parus cæruleus*).—I am aware that this little bird will choose curious places for bringing up its young, but the following surpasses all I ever before heard of. Some years ago, a man of the name of Tom Otter murdered his sweetheart at a place called Drinsey Nook, in Lincolnshire. The assassin suffered the extreme penalty of the law, and was gibbeted near the place where he committed the fatal deed. It appears, that whilst the carnivorous tomtit was feeding on the flesh of the malefactor, he had an eye to a comfortable habitation in the vicinity of so much cheer; and as there was no hole in the gibbet post to suit his purpose, he actually took possession of the dead man's mouth, and he and his mate brought forth a brood of young cannibals; and more than that, they built there the next year and were equally successful in rearing their young. I think I hear some of your readers say, 'Come, come, Mr. Woodcock (*Scelopax rusticola*); you are now dealing in the marvellous, and are rather stretching it'; but I can assure you, sir, it is correct, as I have had it corroborated by several eye-witnesses.—*Id.*" [*Scelopax rusticola*, Chilwell, Notts, 21 Oct., 1832 (sic).]—*London's Magazine of Natural History*, April, 1832 (sic), vol. v. p. 289.

"About two years ago [1839] they [the *Gonazi*, or robber-swineherds of the Bakony forest] attacked a castle and plundered it of seventeen thousand florins; but within six months afterwards, I saw the sparrows build their nests in the skulls of those who had performed this exploit."—Kohl's 'Austria,' p. 196.

I suspect that skulls and skeletons were formerly as common nesting-places as iron lamp-posts now. THOMAS J. JEAKES.

Tower House, New Hampton.

"PETIGREWE" (9th S. v. 49, 117).—The etymology of *pedigree* is now known. The explanation *petit gre*, of course a corruption of an older *petit gre*, "little step," was no doubt the "popular etymology" of the sixteenth century. But it is certainly wrong, because all the earlier spellings show that the word ended in *-u*, *-ue*, *-ew*, or something of that kind, for which *-ee* was substituted in order to make an imaginary sense.

In short, it was explained in an excellent letter by Mr. C. Sweet, printed in the *Athenæum*, 30 March, 1895, nearly five years ago. The older spellings show that the Anglo-French form must have been *pee* (or *pe*) *de greue*, lit., "foot of a crane." That *pee* was the

A.F. form of *F. pied* appears from the word *cap-a-pee* or *cap-a-pe*, for which see 'Historical English Dictionary,' noting that the earliest examples show the A.F. form *pe*, not the Central *F. piè*.

Mr. Sweet further explained what the term "foot of a crane" really meant. It was the old name for a mark resembling the modern "broad arrow," i.e., three short lines radiating from a common centre, like the three toes of a crane's foot. See the numerous uses of the similar term *pâte-d'oie*, goose-foot, in Littré. This peculiar symbol was actually used in old pedigrees to signify the branching out of the descendants from the paternal stock. By placing this sign under a man's name it was signified that the names in the line beneath were the names of his children.

I now give a few quotations, to show that the older forms did not, as a rule, terminate in *-e* or *-ee*; neither did they, as a rule, employ the voiceless dental *t*, but rather the voiced *d*.

That who so lyst loke and doe vnfolde  
The *pee de Greue* of these cronicles olde.

Lydgate, 'Siege of Thebes,' fol. Ee 1, back, l. 7.

Cf. the spelling *pedegreue*, riming with *virtue*, in a poem by Lydgate, written in 1426, printed in 'Polit. Poems,' ed. Wright, ii. 138. The less correct form *peticru* is given by Ducange in his 'Dictionary.'

In my larger 'Etymological Dictionary' I cite the spellings *pedegru*, *pedegriu*, *pedygru*, *pedegreue*, as well as *petygru*, *petygrue*, from the 'Promptorium Parvulorum,' 1440; *petegru* from a note in Hearne's 'Robert of Gloucester,' p. 585; and show that the form in Palsgrave (1530) is *petigreue*, whilst the fairly correct form *pedigreu* occurs as late as in the vocabulary by Levius (1570).

More than this, I pointed out, as early as in the first edition of my 'Dictionary' in 1882, that the known forms all point back to the sense "crane's foot," though I wholly failed to discover the reason. WALTER W. SKELT.

MARRIAGE GIFT (9th S. v. 7, 111).—The wooden spoon is thus alluded to by Lord Byron in 'Don Juan,' c. iii. st. cx. :—

Sure my invention must be down at zero,

And I grown one of many "wooden spoons"

Of verse (the name with which we Cantabs please  
To dub the last of honours in degrees).

This facetious hieroglyph seems happy enough and is not difficult to decipher. "Spoon" stands for *spoonery*—an intellectual babe or duffer, so dubbed because he can still only digest the pap and spoon-meat of knowledge. The spoon is wooden in sly allusion to the implied character of the recipient's cranium, and there is possibly, for some, a further reminiscence of the obsolete adjective "wood"

=mad or wild. Applied to a recent Benedict, the phrase acquires additional point as hinting at the amorous spooney's "spooning," or sheepish ogling and windy sighing as he sits tied to his Dulcinea's apron-strings. The actual wooden spoon will be useful to the nincompoop in his married state, to eat his daily flappedoodle\* with. Of course all this amicable banter of young men and close friends is given and taken in perfect good humour. The funny foreigner who, the other day, thought he was scoring a capital joke by sending a solitary thirty coopecks to one of the papers here "towards furnishing marmalade for the British now prisoners at the seat of war," would have done well to keep the money and buy himself a wooden spoon for his meals.

H. E. M.

St. Petersburg.

BOX-IRONS (9th S. v. 104).—The enclosed extract may be *ad rem* :—

"Once, when checking my boasting too frequently of myself in company, he said to me, 'Boswell, you often vaunt so much as to provoke ridicule. You put me in mind of a man who was standing in the kitchen of an inn with his back to the fire, and thus accosted the person next him, "Do you know, sir, who I am?" "No, sir," said the other, "I have not that advantage." "Sir," said he, "I am the *great* Twalmley, who invented the new Floodgate Iron." The Bishop of Killaloe, on my repeating the story to him, defended Twalmley by observing that he was entitled to the epithet of *great*; for Virgil, in his group of worthies in the Elysian fields—

Hic manus, ob patriam pugnando vulnera passi  
(*En.*, vi. 660, &c.)—

mentions

Inventas aut qui vitam excoluere per artes."

(Boswell's 'Life of Johnson,' chap. li., under date of April, 1783.)

And to this passage the biographer appends a note :—

"What the *great* Twalmley was so proud of having invented, was neither more nor less than a kind of box-iron for smoothing linen."

GNOMON.

Temple.

"MARQUÉE" (9th S. iv. 499; v. 76).—In Zola's 'La Bête Humaine'—that fearful nightmare of lust and blood, relieved by many a vivid and masterly description of scenes and events of railway life—the word *marquise* repeatedly occurs to denote the sheds with glass and metal awning built over portions of the lines at stations to protect the rolling stock, *e.g.*, in chap. i. p. 1: "A gauche, les marquises des halles couvertes ouvraient leurs porches géants, aux vitrages enfumés," &c. The word here has evidently undergone

a similar extension of meaning to that sustained by "pavilion." In the passage quoted from 'Père Goriot' is not the *marquise* the awning (of whatever material composed) over the steps leading from the street or drive into the hall? *En passant*, I notice in Zola's book a technical use of "omnibus" to signify a mixed train (first, second, and third classes), as distinguished from "special," "fast," "express," "luggage," &c. I had a jovial friend here, a French actor, M. Buislay, who nearly killed us with laughing in his chameleon rôle of the "actor omnibus."

H. E. M.

St. Petersburg.

"La voiture s'arrêtant sous la marquise du perron." In this sense Larousse thus explains *marquise* :—

"Sorte d'avant placé au-dessus et en avant d'une porte, d'un quai d'embarquement de chemin de fer, afin d'abriter de la pluie les personnes qui montent en voiture ou qui en descendent."

Whence it evidently corresponds to the "awnings" which are used at our balls, weddings, &c, and are temporarily erected to protect those alighting from their carriages from inclemencies of weather.

J. HOLDEN MACMICHAEL.

Wimbledon.

A POKER VIRTUE (9th S. v. 108).—I have seen the poker placed in the position mentioned in Derbyshire cottages with the object of making a dull or lazy fire burn, and though I have witnessed the result as desired, I do not attribute this to the virtue of the kitchen poker, or any other virtue except that of the fire, which, growing stronger, "burnt up," as the folks said. It is forty years since I saw the poker placed in this way, but I do not suppose that the practice, or the belief in it, is dead.

THOS. RATCLIFFE.

Worksop.

It is scarcely a question of the poker, but one of iron. See Elworthy, 'Evil Eye,' 1895, and Hartland, 'Legend of Perseus,' 1894-6, 3 vols. The editorial note is, I believe, as correct as our knowledge will allow.

S. L. P.

Ulverston.

There seems to me to be a fatal objection to the sign-of-the-cross theory, namely, that grates with horizontal bars are, comparatively speaking, a modern invention. I should think that the poker has a real virtue only so long as it keeps the coals off the bottom of the grate, and so lets in plenty of air to feed combustion. This, having often been found to

\* The stuff they feed fools on, as an old novel tells.—Printer's devil.

answer, might easily lead to virtue being attributed to the poker when it really belonged only to the air that the poker let in.

J. T. F.

Bp. Hatfield's Hall, Durham.

EMERY (9th S. v. 27, 115).—There is not a pedigree of the Emery family in the Visitations of Bedfordshire, but at p. 206 of vol. xix. of the Harleian Society is a list of gentry, taken 1667-8, who are said to have sold their estates and left the county during the past forty years. This contains Emery of Arlesey. At p. 91 it states that Anne, daughter and coheir of Thomas Emery, of Arlesey, married Thomas Carter, of Barford.

JOHN RADCLIFFE.

"IRISH FEARAGURTHOK" (9th S. v. 108).—From Irish *feur* (grass) and *gortach* (hungry, greedy, starving). The phrase is well known in Ulster; and only in October of last year, in the *Century Magazine*, Seumas MacManus used it in one of his Donegal stories. The *feur-gortach* is a sudden hunger-weakness, which attacks people when they have been so unlucky as to walk upon particular spots of grass. It is, of course, metaphorical in the quotation from the *Times*.

JAMES PLATT, Jun.

LYTES OF LYTES CARY (9th S. v. 107).—See (1) 'Pedigree of Lyte,' by H. M. Lyte, 1867, 8vo., sheet; (2) 'Visitation of Somersetshire, 1623, with additions from earlier Visitations by R. Mundy, 1838, privately printed by Sir Thomas Philipps, Bart. (p. 115); (3) 'Lytes Cary Manor House; with Notices of the Lyte Family,' by William George, Bristol, 1879, 8vo.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

DEPRECIATION OF COINAGE (9th S. v. 87).—Perhaps Edward I. learnt this shameful trick from his great rival Philip the Fair, with whom he established a very close alliance. Philip's depreciations were, of course, the result of a perpetually empty and needy exchequer. Naturally they were odious, and gained him the *sobriquet* of "Faux-Monnaieur." Philip, like Edward, used many ill means as the sole way to great and far-reaching ends.

GEORGE MARSHALL.

Sefton Park, Liverpool.

THE BOTTLED ALE OF BURTON (9th S. v. 67).—Referring to the advertisement that your correspondent A. F. R. supplies from the *London Daily Post and General Advertiser* of 25 May, 1738, the following may be of interest to him or to some of your readers. I gather from W. T. Marchant's 'In Praise of Ale,'

London, Geo. Redway, York Street, Covent Garden, 1888, p. 526, that the ales of Burton, the hub of the brewing world, were comparatively little known until the commencement of the seventeenth century, by reason of the then cost of inland transit, which was carried on by means of the old common stage waggon, and was, of course, ruinous. It was not till the passing of the Trent Navigation Act, 1698, that the trade began to assume any importance among the Staffordshire industries. Brindley followed later on with his network of canals and inland navigation, and then the town came to the front, and the Midland Railway afterwards placed the crown of prosperity on it.

The Rev. Richard Warner, writing in 1804, said Burton-on-Trent employs seven breweries "in making that rich and glutinous beverage named after the town and well known in the neighbourhood of Gray's Inn Lane, 'balm of the cares, sweet solace of the toils,' of many an exhausted Limb of the Law who at the renowned Peacock reinvigorates the powers with a nipperkin of Burton ale and a whiff of the Indian weed."

According to the census of 1821 there were only 867 men and 61 boys engaged in all the breweries then in work at Burton.

Dr. Shaw in his 'History and Antiquities of Staffordshire,' 1798, in speaking of the brewing trade of Burton, says:—

"The first origin of this business here was about 90 Years ago, and simply commenced with a few Public houses, and one Benjamin Prilson [a misprint for Wilson] was the first who began in a small way the business of a common brewer. This Benjamin Wilson was either the Father of the first great Brewer of Burton Ales or it may have been himself, for his letters (still extant) show that he had established a fine flourishing foreign trade in Burton Ales in 1748."

The before-mentioned Benjamin Wilson was succeeded by Samuel Allsopp.

Marchant in pp. 528 and 529 goes on to quote from a work on 'Burton and its Beer,' written by Dr. Bushnan in 1852, and to take up the thread of the narrative where Dr. Shaw leaves off, and animadverts on the virtues and character of good "old Benjamin Wilson," and goes on to corroborate:—

"In those early days the cost of transit by the common stage waggon was such as to prohibit Burton Beer in London except to the very wealthy and exclusive classes, and it is strange to read that Benjamin Wilson's Burton Beer was better known in Russia, where he did a large trade, than it was in the metropolis. The Empress Catherine and the Czar Peter freely drank the Beer at their respective Courts before it became popular at St. James under the Four Georges."

Baron Hindlip, better known perhaps as Sir Hy. Allsopp, who died in 1887, full of years as he was of honours, was a son of the before-

mentioned Samuel Allsopp, who succeeded the said Benjamin Wilson. Whether the latter built the first brewery he occupied or not is a moot point. See further Marchant's 'In Praise of Ale,' p. 531 and following pages.

G. GREEN SMITH.

Moorland Grange, Bournemouth.

READE FAMILY (9th S. v. 68).—William Reade (or Rede), Bishop of Chichester, 1369-1385, was a native of the diocese of Exeter, and was studying at Exeter College, Oxford, before 1337. In 1344 he was Fellow of Merton, and was a great benefactor to the libraries of Exeter, Oriel, Balliol, and New colleges. Archbishop Simon de Islip (formerly a Fellow of Merton) in 1363 appointed William Reade Provost of Wingham College (for secular canons) in Kent, which position he resigned three years later, and became Archdeacon of Rochester. Pope Urban V. appointed him Bishop of Chichester, and he was consecrated at Avignon. Died 18 August, 1385, and was buried in his cathedral. For further particulars (and also of Robert Reade) see 'Dict. Nat. Biog.' and 'Memorials of Chichester,' by Dean Stephens. In the *Gentleman's Magazine*, 1817, part ii. pp. 322-7, William Rede is said to be of the Read family in Marden, Kent, but the 'Dict. Nat. Biog.' says he was born in the diocese of Exeter.

ARTHUR HUSSEY.

Wingham, Kent.

In reply to the inquiry of H. S., I may say that I have the printed bill of a sale by auction in 1802 of property belonging to the then late Mr. William Reade, at the foot of which is, "Further particulars may be known by application to Mr. G. Reade, or Messrs. Holding, in Salisbury." The above William Reade, of Fryan Court, Fordingbridge, was the partner of Alderman Michael Burrough in the New Sarum Bank. PLANTAGENET.

THE LATE MR. BERNARD QUARITCH (9th S. v. 83, 116).—What MR. G. J. HOLYOAKE says at the last reference is the hardest public rap the second-hand bookselling fraternity has received for many a day. It amounts to this, that Mr. Quaritch cleared away ninety-nine books from a poor man's table for less than the value of a halfpenny newspaper, and for the hundredth book gave twelve shillings less than its market value, and then told the unfortunate seller that he (the seller) could "do better without them." We must accept the statement, for it is not a hearsay report, but written over the respected name of one of the actual parties to the transaction. Personally I considered Mr. Quaritch a rather blunt and offhand book-dealer, but certainly

incapable of such a transaction. I can imagine one defence, viz., that they were not worth the room they took up; but in that case why take them at all? We must also remember that seller and purchaser living next door the cost of packing and carriage was practically nil. NE QUID NIMIS.

"ENTIRE" (9th S. v. 100).—This word was fully discussed in 'N. & Q.,' 8th S. ix. and x., where it is shown that, as now used by brewers, it is meaningless.

RALPH THOMAS.

"AN END" (9th S. v. 65, 137).—When the cobbler whose words are reported said of his buttons, "Because they most *an ind* stops on," he certainly meant "for the most part." See the 'Oxford Dictionary,' under 'An-end.' Understood as above, *most an end* was good enough English for Bishop Sanderson and Milton; and Bishop Warburton has it in his 'Divine Legation, Dedication to the Free-thinkers' (1738). Here in Suffolk, a labourer advancing in years may still be heard to say, "My working-days are over *most an end*."

F. H.

Marlesford.

All your correspondents on this phrase ignore the 'H.E.D.,' which gives a full explanation in the article on '† An, prep. Obs[olete].' The article on 'An-end,' marked also "Obsolete," contains several examples of *most an end* dated from 1570 to 1691, where *most* means "almost," and *an-end* "continually," the expression "to the end" implying continuity. Other meanings of *an-end* are "in the end" (obsolete), and "on end," or "upright," in which sense it is at least above sixty years older than Dr. Murray's earliest example (1593), being noted by Falsgrave in 1530 at p. 530 a, "sette hym an ende, mettez le debout."

MR. RATCLIFFE's explanation is wide of the mark. *An end* may, as he says, be a short provincialism for "a waxt end"—in London usually called "a wax-end"; but such an article has nothing to do with the phrase under notice. "Wax-ends," with needles for using them, it will perhaps interest MR. RATCLIFFE to know, have for some time been vended by London gutter traders. I have used them myself to repair a valise. *An end* is noted by Halliwell, but a reference to the dialect dictionary would be useful.

F. ADAMS.

109, Albany Road, Camberwell.

"HANKY PANKY" (9th S. v. 26).—The following from the *Daily Chronicle* of 20 Jan. deserves to be enshrined in the pages of

'N. & Q.' as an example of the strange way in which a writer's meaning may be misapprehended. It is difficult to understand how any reader could think that the curious coincidence recorded is a "possible solution" of any problem, or that it was contributed in order to "suggest" such solution:—

"What is the origin of the well-known phrase 'hanky-panky'? A possible solution is suggested by a correspondent in the current *Notes and Queries*. In the *Monthly Mirror* of July, 1796, there is recorded the marriage of Capt. Hankey, of the 1st Regiment of Foot Guards, to Miss Pankey, of Bedford Square."

F. W. READ.

Is it not a libel upon what there is no reason to consider other than the fair names of Capt. Hankey of the Guards and Miss Pankey of Bedford Square to assume, from the coincidence of the names with our word "hanky-panky," that there was any of the latter about their marriage ceremony as recorded in the *Monthly Mirror* of July, 1796? The word is generally associated with trickery, as "hanky-panky tricks." Of what ante-nuptial "hanky-panky" was this happy couple guilty that their names should be thus besmirched? Yet in the newspapers of and about 23 January the phrase is repeatedly, and without a particle of evidence, attributed, as to its origin, to this coincidence of names. The word I understand to be merely an imitation of the meaningless formulas of jugglery ('Cent. Dict.'), a reduplicative, like "hugger-mugger," "jiggery-pokery," &c., lacking any definite etymological origin, and denoting shuffling conduct, chicanery. There is a book on conjuring entitled 'Hanky-panky.' "Hanky-panky" and "hocus-pocus" are each one-half almost pure Hindustanee ('The English Gypsies and their Language'); and Barrère and Leland inform us that

"the Gypsies use 'huckeny' and 'hunky' to signify deceit.....In Gypsy, 'huckeny-pokee,' or 'ponkee,' means the adroit substitution by sleight-of-hand of a bundle containing lead or stone for another containing money or valuables."

"Hankin" is commercial slang for the imposition upon others of bad work for good—in short, for trade trickery.

J. HOLDEN MACMICHAEL.

ENIGMA BY W. M. PRAED (9<sup>th</sup> S. v. 26, 75).—In *Knight's Penny Magazine*, a little periodical issued in 1846, may be found no fewer than fourteen poetical enigmas by this author, and the key is given to them by artistic designs at the side. 'Sir Hilary's Prayer' is, however, accompanied by an engraving, the upper part of which represents a knight in armour, with shield and sword, looking upwards, whilst

the lower part depicts ladies lamenting over the dead on the battle-field, as they are said to have done at Chevy Chase. The little periodical was one of great merit, but was discontinued after a short career of some six months, as it was "caviare to the general," and not much appreciated by the reading public.

Whether a complete collection of the enigmas by Winthrop Mackworth Praed has ever been published I cannot say; but the *New Monthly Magazine* of former years contains several which are signed  $\Phi^*$ , and are not found in the above-named periodical.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[Most, if not all of them are, we believe, in Praed's 'Collected Poetical Works.']

BROTHERS MAYOR AND TOWN CLERK AT SAME TIME (9<sup>th</sup> S. v. 8).—Nathaniel Clayton was elected Town Clerk of Newcastle-upon-Tyne in July, 1785, and resigned his office on 23 Dec., 1822, when he was succeeded by his son, John Clayton, the well-known antiquary. During Nathaniel Clayton's town clerkship his elder brother, Robert, was Mayor of Newcastle three times, namely, in 1804-5, 1812-3, and 1817-8. Early in our history we find father and son filling these respective offices. Sir John Marley, the Royalist Mayor at the siege of Newcastle in 1644, was re-elected to that office after the Restoration, i.e., at Michaelmas, 1661. On 14 June following his son, Robert Marley, was elected Town Clerk, and filled the post till May, 1675.

RICHARD WELFORD.

Newcastle-upon-Tyne.

MR. HUGHES quotes Mr. E. Windeatt as Town Clerk, and his brother, Mr. T. W. Windeatt, as Mayor of Totnes. He might have added that Mr. F. K. Windeatt succeeded his father (on the latter being appointed Mayor last November) as borough magistrates' clerk in the same ancient town. The family triplet, however, has just been broken, for Mr. (Lieut.) F. K. Windeatt has resigned his position, *pro tem.*, and is now on his way, as a volunteer, to the front in South Africa. The genial gentleman in question bears the local reputation of being the best marksman in Totnes.

HARRY HEMS.

Fair Park, Exeter.

RATE OF THE SUN'S MOTION (9<sup>th</sup> S. v. 89).—The answer to DR. SMYTHE PALMER's query is not quite so simple as it may seem. For the time in question will be affected, not only by the declination of the sun and the latitude of the place of observation, but the apparent duration of rising or setting will to some

extent be modified by the varying effects of refraction. I will, however, take the most simple case, when the station is at the equator and the sun is vertical over it, which he will be at the equinoxes, so that he rises in a vertical circle, and the effects of refraction are very much smaller than they are in high latitudes (they are not great in Babylonia). Now the sun's apparent semi-diameter at the earth's mean distance is  $16' 1'' 18$ , so that his apparent diameter is  $32' 2'' 36$ . In the case supposed then, as he passes through the whole circuit of the heavens ( $360^\circ$ ) in twenty-four hours, and  $360^\circ : 24^h :: 32' 2'' 36 : 2^m 5^s 92$ , the sun will, at that place and time, occupy  $2^m 5^s 92$  in rising above the horizon. At all other places this duration will be somewhat longer. The *Nautical Almanac* gives the duration of passing the meridian of Greenwich for every day in the year.

Blackheath.

W. T. LYNN.

PROVERBS IN HERBERT'S 'JACULA PRUDENTUM' (9th S. v. 108).—The proverb "After the house is finished leave it" probably refers to the same superstition as the Italian "Finita la casa, entra la morte."

THORNFIELD.

"WOUND" FOR "WINDED" (9th S. v. 4, 95).—Entirely idle is the attempted vindication of Sir Walter Scott's "his horn he wound," which has been offered with such confidence, the world being informed that "herein he is unquestionably correct." In his *wound* we are bidden to behold "the real and regular past tense of the word *wind*."

But what reputable etymologist will now question that there are two distinct verbs *wind*, of which the one whose conjugation has been mistaken, the substantive *wind* rhematized, has, save by oversight, or worse, *winded* for its past tense? Moreover, before the days of Scott, who, the like of Chatterton and Pennant excepted, has substituted *wound* for it? Of the *wind* under discussion, *winded*, either as past tense or as past participle, has the support of Shakespeare, Chapman, Drayton, and Dr. Johnson; and *wound*, in its stead, takes rank, in a general way, with Sir Walter's *bartizan*, both of them being spuriousities. Of equal propriety, from the point of view of usage, are "one *sticked* and *has sticked*" peas or beans, and "one *winded* and *has winded*" a horse or a horn; and who is known to say "I *hid* him" in place of "I *hided* him"? Between the two verbs *wind* there is no more affinity than there is between the two verbs *cleave*, the two verbs *let*, or the two verbs *lie*. For a long time many of the

best writers used *overflow* for *overflowed*, now alone accepted. Let it be hoped that henceforth, the example of Sir Walter Scott and Tennyson being declined as establishing a precedent, the classical "he *winded* his horn" may be reinstated in its rights.

F. H.

Marlesford.

MR. BAYNE says that Scott is here "unquestionably correct." I refer to Skeat, 'Concise Etymological Dict.,' s.v. 'Wind' (1), and find the following: "Der. *Wind*, to blow a horn, pt. t. and pp. *winded*, 'Much Ado,' I. i. 243, often oddly corrupted to *wound*!" The note of exclamation is Prof. Skeat's.

C. C. B.

CINDERELLA (9th S. v. 86).—The writer of the note at this reference does not mention his reason for reviving a question exhaustively treated and convincingly answered so lately as in 8th S. x. 331, 361. He quotes from a note in the 'Reminiscences of an Old Bohemian,' "*Vair* is the word in Perrault's tales, not *verre*." But why go for one's Perrault to 'Reminiscences of an Old Bohemian'? What Perrault himself says is, "Elle lui donna ensuite une paire de pantoufles de verre, les plus jolies du monde." To consider this an absurd notion must arise from a failure to understand that the events recorded did not occur in the age of Charles Perrault, the age of Louis XIV., when, doubtless, people did not go to balls in slippers of glass, even if they went in slippers of *vair*, and when pumpkins were not changed into gilt coaches, nor white mice into dapple-grey horses. They occurred in the age of the fairy godmother, an age which was that of Perrault only in the sense that it was created by him, and in which, therefore, he was at liberty to make his shoes, whether for use or ornament, of just whatever he pleased.

KILLIGREW.

The notion of a glass slipper is not absurd. The fairies had a habit of wearing glass shoes, which they sometimes lost, and were disconsolate until they found them again. This is mentioned in Keightley's 'Fairy Mythology' in a genuine folk-tale called 'The Little Glass Shoe.' Glass often figures in a marvellous way in the folk-tales. In some of the stories concerning Cinderella the shoes are of gold, not of glass. And gold must be as difficult to wear as glass. E. YARDLEY.

THE TAXES ON KNOWLEDGE (9th S. v. 79, 83).—I can remember when a boy, in 1844, the shop of John Cleave, 1, Shoe Lane, Fleet Street, and the proprietor, a short, stout man.

It was a shop for the sale of cheap publications, and I have frequently spent small sums there. In those days there were issued several sheets supplying the place now occupied by penny newspapers, as *Clark's Weekly Dispatch*, *White's Penny Weekly Broadsheet*, *The Penny Satirist*; but no news was allowed to be inserted, as that would have been a violation of the Stamp Act.

*Cleave's Penny Gazette* endeavoured to supply the place of news by political caricatures, rather coarsely executed, of the prominent events, and actors in them, of the day, in which Sir Robert Peel, the Duke of Wellington, Sir James Graham, and Mr. Goulburn figured conspicuously, and honest John Bull was depicted as put to the torture in various forms, in order to extract money from his pocket. Be it remembered that those were the days when the Repeal of the Corn Laws was anxiously looked for, and there was the cry for cheap bread. After a career of some years *Cleave's Penny Gazette* changed both in manner and matter, being issued in form like *Chambers's Journal*, and containing miscellaneous articles usually taken from other periodicals. This ran a career of about two years, and became extinct about 1845.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"DOZZIL" OR "DOSSIL" (9th S. iv. 479; v. 17).—It is not quite clear from MISS PEACOCK'S inquiry whether "dozzil" stands for any kind of scarecrow or only cut figures.

Not long since I saw a figure of a gunner with his mimic gun at present arms on a tall stack, the centre one of three, near Bunn's Bank, an ancient entrenchment between Attleborough and Old Buckenham in this county of Norfolk.

Scarecrows of all kinds, I believe, are called "shays," "malkins," or "mawkins." Thus, in Mr. Rider Haggard's 'Farmer's Year' (p. 105):

"The mawkin nowadays is a poor creature compared with what he used to be, and it is a wonder that any experienced rook consents to be scared by him. Thirty years or so ago he was really a work of art, with a hat, a coat, a stick, and sometimes a painted face, ferocious enough to frighten a little boy in the twilight, let alone a bird. Now a rag or two and a jumble-sale cloth cap are considered sufficient, backed up generally by the argument, which may prove more effective, of a dead rook tied up by the leg to a stick."

And, again, of pigeons (at p. 264): "It is said that 'mawkins,' or scarecrows, have no terrors for these bold bad birds."

A history of scarecrows has yet to be written; they are referred to in Fletcher's 'Bonduca' (Act II. sc. iii.): "Men of clouts set to keep crows from orchards," and these,

I believe, are called "corn-boggarts" in Scotland.

JAMES HOOPER.

Norwich.

As to the meaning of this word a suggestion is given in a note quoted in Baring-Gould's 'A Book of the West,' vol. i. p. 55, where reference is made to white rods, "on the top of which was a tossil made of white and blue ribband." Hence "dossil" or "dossel" = tossil = tassell. Is the word "dossil" applied to stack finials in other than bird or animal shapes? H. SNOWDEN WARD.

Hawthornden, Woodside Park, N.

CHURCH IN CANTERBURY OLDER THAN ST. MARTIN'S (9th S. v. 26, 94).—An interesting correspondence concerning St. Pancras took place in the columns of the *Church Times* in March and April, 1897. In a letter signed "Gertrude M. Reynolds" (*C. T.*, 2 April, 1897) occurs the following sentence respecting the church at Canterbury:—

"St. Augustine dedicated his first church in England in the name of that saint [St. Pancras]. The church of St. Pancras was of enormous extent, and stood in a field adjoining the St. Augustine's Missionary College. Part of the chancel arch, with Roman tiles, still stands; a pigstye is close by. It is surmised that St. Augustine chose this dedication in memory of the little 'Angli' through whom he came to Britain, St. Pancras being a child-martyr and a member of a noble Roman family."

Other correspondents drew attention to various churches in England dedicated to St. Pancras, whose commemoration day is 12 May, as MR. ANDERSON supposes.

JOHN T. PAGE.

West Haddon, Northamptonshire.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*St. Peter in Rome and his Tomb on the Vatican Hill.* By A. S. Barnes, M.A. (Sonnenschein & Co.)

From a careful study of ancient plans of St. Peter's at Rome and the lie of the ground, Mr. Barnes convinced himself that the tomb of St. Peter is actually lying beneath the floor of the apse of that august cathedral. In order to put this conviction of his to the test, he was permitted to make investigations on the spot in February, 1898, and he began operations in the little chapel of S. Salvatore, which lies to the left of a visitor to the crypt as he looks eastward. It is supposed that it was through this means of approach that Charlemagne visited the body of the saint in 774. At the close of the sixth century St. Gregory of Tours certainly mentions that an entrance to it was practicable at that time, though it may be doubted whether his words, "hoc sepulchrum sub altari collocatum valde rarum habetur," exactly bear the meaning which Mr. Barnes attributes to them, "his sepulchre, which is placed under the altar, is exceedingly rarely entered" (p. 189). From a

minute examination of this underground chapel the author came to the conclusion that a temporary masking wall now conceals a door which may give entrance, he thinks, to the sepulchral vault which contains the remains of the Apostle.

This somewhat shadowy and speculative theory, as it may be considered, is the *raison d'être* of the large and handsome volume before us. The remaining chapters deal with the oft-written and much debated subject of St. Peter's last years, his visit to Rome, and his martyrdom there. The numerous traditions which have gathered around the small amount of historical fact which is available Mr. Barnes tells over again in an interesting and straightforward way, from the Romanist point of view, and with abundance of archaeological, monumental, and literary evidence. On some subsidiary points we might fairly differ from his conclusions. We cannot see, e.g., that the dismemberment and distribution of portions of a saint's body among competing churches by authority of the Pope was a pious and laudable way of avoiding the similar danger that might be likely to occur from the profane hands of the barbarian invaders, especially as Pope Gregory the Great had already laid it down to be a thing "most intolerably sacrilegious for any man to touch the bodies of the saints," and had declared, "We are astonished almost beyond belief to hear it asserted that it is the custom among the Greeks thus to raise the bones of the saints." Surely there was a falling-off here in later Roman practice. The heads of St. Peter and St. Paul are still kept, without rebuke, above the Papal altar in the church of S. Giovanni Laterano! Again, we are surprised that a divine so well read as Mr. Barnes should appear to find a difficulty in the fact of the "strange" epithet *lupus*, a wolf, being given to St. Paul in an old inscription of the ninth or tenth century which was extant in Rome in the fifteenth century. It occurs in the lines:—

Quod lupe Paule tuo ore vehis Domino  
Hic Petre Divini tribueras fercula Verbi.

The allusion is obviously to Genesis xlix. 27: "Benjamin lupus rapax, mane comedet prædam, et vespere dividet spolia," it being a well-known commonplace of the Fathers (Tertullian, Ambrose, Augustine, &c.) to refer these words to the Benjamite St. Paul as the sometime persecutor of the Christian Church. We have noticed a few other slips. In quoting St. John xxi. 18, "When thou art old another shall guide thee" (p. 101), the word italicized is a mistake for *gird* ("alius te cinget"). Moreover, in an inscription of Innocent III. the word *coisraelita* as ending an hexameter ought rather to be printed *coisraēlita*. We should not forget to say that the work is beautifully printed and fully illustrated with plans and views.

*The Mysteries of Chronology, with Proposal for a New English Era to be called the Victorian.* By F. F. Arbuthnot. (Heinemann, 1900 and V.E. 64.)

WHEN an author commences his book by telling us that it is "a very slipshod work," we hardly know whether he is deprecating or inviting criticism and asking for contradiction. Other puzzles come upon us as we glance through the work. This, however, we may say, that much in it is well worthy of consideration, though we cannot assent to all our author's conclusions, some of which are of a rather dreary kind. He claims, however, that truth has ever been his guiding star, and naively adds,

"What a difficult pursuit!" By the expression which we first quoted is probably meant that the subject-matter is of rather a miscellaneous kind and only loosely coherent; therefore the contents are given in the preface as well as in a table. Much of the book is occupied with learned discussions regarding the times of the introduction of the Arabic numerals into Europe and that of reckoning dates by Anno Domini. In reference to the former, a date on the tower of the church at Monken Hadley seems to have been overlooked; and in relation to the latter we may point out that quite recently it was shown in 'N. & Q.' that Dionysius Exiguus did give dates from the Incarnation of our Lord, which makes needless the suggestion that what are called Bede's writings are of much later date than his time. Our author also doubts the authorship of the works ascribed to King Alfred, and, with similar historical scepticism, suggests that the Bayeux tapestry was manufactured centuries after the Norman Conquest. Now in all matters of this kind it is a truism that much caution is necessary in elaborating the history of periods before we have existing manuscript authority, and there is always a risk of later copyists intentionally or unintentionally altering or modifying their originals, yet it is not beyond the power of research to construct truthfully the great lines of history. Dates, of course, form the skeleton of history, and here we are often able to check those of important events by records of celestial appearances, particularly of eclipses. Several are mentioned in the 'Anglo-Saxon Chronicle'; and one of these enables us to prove that Alfred's great victory over the Danes took place one year earlier than that given in the copies from which our printed version is taken—the probability of errors in which had already been shown by Mr. Stevenson on other grounds. We need not, then, date authentic English history from the accession of bluff King Hal, though future historians will doubtless be obliged to Mr. Arbuthnot for his discussion of the dates of the births, accessions, and deaths of the English kings and queens. But whilst yielding to none in respect for her present Majesty, or appreciation of the greatness and importance of her reign, it would, we think, be a retrograde step to introduce another era of reckoning dates from her accession, as is suggested by our author and exemplified in his title-page.

*Some Principles and Services of the Prayer-Book Historically Considered.* Edited by J. Wickham Legg. (Rivingtons.)

FOUR essays on current topics of Church interest by three well-informed laymen are here gathered into a volume. The writers being more or less specialists on the subjects with which they deal, their opinions will doubtless obtain the attention they deserve. The editor, himself a conservative representative of the old High Church school, pretty well defines his position by referring at the beginning of his essay to "the disastrous pontificate of Dr. Tait"; but he is far from consenting to the claim of the modern priestling that each may be a law unto himself if he thinks he knows better than his ecclesiastical superiors. As he pithily puts it, "When clergymen put on the surplice they become the servants of the Church and cease to be their own masters." He consistently condemns in one breath the three hours' service on Good Friday, and lantern services, egg services, flower services,



and other modern extravagances of pious faddists. Nor has he any patience with the racing speed with which the officiant hurries through the service, supposing it to be good form because Newman is said to have set that fashion. Indeed, not once nor twice Dr. Legg points out, with evident relish, the limitations and ignorances of that influential divine, to whose *ipse dixit* too much deference has been given. In defending the Anglican Church from hasty charges of Erastianism, the editor brings into prominence the significance of the king being anointed at his coronation, he being thereby consecrated to ecclesiastical functions and invested with spiritual jurisdiction, almost in the same way as a bishop. The proper term, he maintains, for this legitimate kingly authority in the Church is Regalism, as distinct from Erastianism. Mr. Cuthbert Atchley contributes a learned paper, with no lack of historical illustrations, on 'The Ceremonial Use of Lights.' We fail to apprehend his meaning when he says that formerly "in the vast majority of cases this sacrament [baptism] was administered by the roadside, so that there were no lights at all" (p. 25). The remaining essay on 'The English Altar and its Surroundings' is characterized by good sense and also by an English feeling on Church matters, which, indeed, predominates throughout the book, and is a welcome feature in these days of Romanizing manuals.

*A Shelland Minister in the Eighteenth Century.* By Rev. John Willcock, B.D., Lerwick. (Kirkwall, Leonards.)

THIS life of the Rev. John Mill is by the same author to whom is owing the life of that maddest of Scottish heroes and coxcombs, Sir Thomas Urquhart of Cromartie (see 9th S. iv. 449). A certain antiquarian interest attends the proceedings of this worthy. His claims, in the latter half of the eighteenth century, to cast out devils, and his treatment generally of demons, for whom he had a wonderful *flair*, give the book a certain interest. Mill represents, however, the most perverse, joyless, and repellent form of Presbyterianism, and is a singularly unamiable, acrid, and unsympathetic personage. A stern and pharisaical condemner of others, he seems capable of language almost as bad as that he condemns. He describes in the course of a sea-voyage how "the hellish blasphemies of the cursed tars damning one another put me in greater fear than the danger we were in." Another time he says concerning his adversary, whom, however, he alleges to be Satan, holding possession of a woman: "I called him (as indeed he was) a damned rascal for his impudence." One story (p. 95) concerning a tailor in Channerwick, who made a suit of clothes for the devil, is very curious, and probably, as our author says, unique. The Rev. John Mill detected the fiend, though disguised as "a very respectable-looking gentleman," and compelled him to sweep out of the house "in a cloud of blue sulphurous flame." Perhaps the most graphic picture in the book is that of "the strange distemper called Influenza," which in 1782 was raging through Britain. A not hopelessly unpalatable remedy for that complaint is given, but our faith in it is not great enough to induce us to burden our pages with it. We are not surprised that our hero's daughters turned out none too well, or that children "fled at the first sight of him." We have, indeed, been shown few personages

in history or fiction to whom we are less drawn than we are to the Lerwick minister, in whose career as depicted we fail to find many humanizing traits.

THE REV. WILLIAM LEE (60, Farleigh Road, Stoke Newington) writes that as evidence of the wide circulation of 'N. & Q.' he has to thank correspondents in various parts of the world for their communications respecting 'The Bibliography of Tobacco.' He regrets that, owing to illness and other causes, there has been delay in completing the bibliography. It is, however, now almost ready for the press, and he will be pleased to hear from gentlemen who may have any suggestions to offer as to making the work as complete as possible.

MR. W. D. PINK has reprinted from the *Leigh Chronicle* of 2 February a descriptive article on the Leigh coat of arms, which will be of much interest to genealogists.

We learn with much regret of the death, at the age of sixty-two, of Mr. Andrew White Tuer, F.S.A., a frequent contributor to our columns. Mr. Tuer was responsible for 'Bartolozzi and his Works,' 'The History of the Horn Book,' 'The Follies and Fashions of our Grandfathers,' 'London Cries,' and many books of antiquarian interest. He was for some years on the committee of the Ex-Libris Society, and was best known in connexion with the Leadenhall Press, of which he was the presiding spirit.

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INQUIRE ("Scrope the Regicide").—You neglect to send name and address.

C. MASON ("Officers of Royal Marines in 1708").—Prof. Laughton is the most likely authority for biographical particulars concerning such.

CORRIGENDA.—P. 93, col. 1, l. 3 from bottom, for "458" read *418*; p. 129, col. 2, l. 26 from bottom, for "trestons" read *trestons*; p. 130, col. 1, l. 18 from bottom, for "modern" read *wooden*.

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## CONTENTS.—No. 115.

NOTES:—Waverley Novels, 181—Mail Shirts from the Sudan, 183—Arms of Peeresses—Form of Intercession, 184—Kruger's Counterfeit Coin—The Pateful Pocket-handkerchief—"Blizzard"—Lyddite—Bozier's Court—Dickens and Sterne, 185—First British Lighthouse—"Patty Moon's Walk"—Gipeles in England, 186.

QUERIES:—"Letters on the English Nation"—"Rotatory Calabash," 186—Russell Family—Nehemiah Wallington—Thomas St. Nicholas—Registers of Trinity Chapel—Portrait of Admiral Byng—Guild of St. John the Baptist, Dunstable—"La fe endryeza al sobieran ben"—Sir C. Cartaret, 187—George Delaval—Dr. R. Uvedale—Alum Trade—Sir John Maundeville—Portrait of Usaber—"Ivera"—"February Fill-Dyke"—Rochester Family—Browning's "Paracelsus"—Warren Lisle, 188—"Step," 189.

REPLIES:—Eighteenth-Century 'History of England'—Mr. Gladstone's Height, 189—Silhouettes of Children—"New Critical Review"—Army Rank, 190—"Jesso"—Men wearing Barrings—"Boer"—Salmon Disease—"To Priest"—London Church Registers, 191—Virgil's Epitaph—John Thurhane, 192—Venn: Mountfort—Edgett, 193—"Doctor"—"Vine," 194—Hannays of Kirkdale—"Comparisons are odious"—"Out of print"—Old Age at Fifty—On the Word "Up," 195—Earls of St. Pol—Old Wooden Chest—Whiskers, 196—Coins in Foundation Stones—Lincolnshire Saying—The Jubilee Number—Les Dénus, 197—Heleu—Faucit and Margaret Gillies—Toad Mugs—Bible originally written in Dutch, 198.

NOTES ON BOOKS:—Beeching's 'Poetical Works of Milton'—Tomlinson's 'Life of Charles Tomlinson'—Shaw's 'Calendar of Treasury Books and Papers'—'The Archko Volume'—'Antiquary,' Vol. XXXV.—Reviews and Magazines.

Notices to Correspondents.

## Notes.

## EARLY ISSUES OF THE WAVERLEY NOVELS.

THIS is a rather interesting matter, from the attraction of the earliest editions, and the exceptional artistic grace with which they are designed. Modern editions of Scott, as well as of Dickens and Thackeray, can never offer the easy spontaneity of the old ones. The shape was directed by "the form and pressure" of the author himself; while the reproductions of our day always have an artificial air, and do not belong to the old period. What, for instance, could be more "heartless" (Elia's term) than the library set of Thackeray's stories, with its pale, feeble-looking print? I do not know any better addition to the pleasures of the "Waverleys" than to read them in the actual original editions, all more or less finely printed and "designed" by the worthy Ballantyne. The feeling of reading in these "original" editions is hard to analyze, and may be thought fanciful enough. But it is based on the idea, that the book was the one that had passed through the hands of the author himself, of which the proofs had been set right by him, and which was generally acceptable to him. The old type, the old paper, binding, &c.,

are of his era, and in harmony with his style. These very volumes had been thumbed by rapturous admirers, who had contended for them, and who guessed at the Great Unknown. There is something, by the way, enticing and correct also, in the simple, marbled yellow, half-bound "jackets" of Scott's works. They are simple and yet effective in this garb. 'The Tales of a Grandfather' are nearly always found thus dressed.

We look with interest on 'Waverley,' which, in its eighth edition, is now open before me. It is a good, well-printed, business-like piece of work. The paper is a little tinged with age, each page having twenty-four lines, the printing rather "rough," but bold. The first edition is very rare and priced high—at some eight or ten pounds. Yet all the rest—"the whole set," in fact—may be had for three pounds or so—minus, of course, the first 'Waverley.' For the first issue, in three volumes, the type was apparently "kept standing"; for there were numbers of editions, third, fourth, fifth, and sixth, which did not differ. At first merely the name of the story was used as a headline; in two or three instances the headline was the subject of the chapter. Gradually, however, the good bold fashion of printing was put aside, and in the later works, 'Kenilworth,' 'The Pirate,' and others, a type much smaller and less dignified was used, and a longer line and larger page were adopted, with a rather poor type. Some were printed in octavo, and then there was a reversion to the "twelves."

One is astonished to note how small these volumes were as compared with a modern, full-blown, three-volume novel. They were very handy, but gradually grew year by year. There has been a complete change in the *format* of novels. When Scott began his series it was simply a handy pocket volume, which the reader could take about with him. I have a complete set of Miss Austen's works, first editions all, and they are of this small size, each page containing not more than 20 lines or 200 words. By the fifties the novel had grown into large octavo size, each page containing over 300 words. It would be interesting to discuss the causes of this development, but I have not space here.

The fashion now is—and has been—in the case of a popular story by a writer such as Boz to multiply impressions of the same text according to the demand. The type is moulded and kept standing. Every copy is the same until the time arrives for cheaper or more convenient forms. But in Scott's case his publishers were constantly devising

various forms and editions, so as to suit all sorts and conditions of purchasers. These were made as attractive as possible and after different patterns.

One of the most imposing and stately editions, which is very rare (I have only seen three copies: one in the United Service Club Library, another at Messrs. Bumpus's, and a third in my own collection), is the first collected series, issued in 1820. It consists of tall octavos in bright black type, and so arranged that each story should fill two volumes. Each title-page is engraved on steel with a pretty topographical vignette, the effect of which is quaintly old-fashioned. Bound in russet they make an artistic series. Reading the open, well-displayed sentences, you take in the meaning with due deliberation. This fine, dignified set is divided into some capriciously chosen categories, which seem to overlap each other and excite some curious questionings. There are (1) "Novels and Tales" (how distinguish a tale from a novel?); (2) "Historical Romances" is distinct enough; but then we come to (3) "Novels and Romances"; and finally (4) "Tales and Romances." This is a very incomplete and arbitrary division. They fill 41 vols., and were issued from 1820 to 1833. Later the prose writings were added "to match."

When we contrast the modern library edition, such as Macaulay's 'Essays' or 'History,' with these handsome, well-balanced tomes we see at once how much we have lost in the art of properly designing a volume. From the bulkiness and quantity of pages in these latter all proportion is lost. They are too thick for their size. Lying flat on the table they seem to have the lines of a box.

An edition that is scarcely known is what might be called the miniature one, in 18mo. A more charming and attractive set it would be impossible to desire. It runs to 41 vols., printed in fine small type, but so black and brilliant, and the paper so fine, that it can be read with perfect ease. It was issued in the original publisher's binding, dark blue leather, stamped in a raised artistic pattern, gilt edged, and beautifully lettered on the back. This gilding seems a lost art now. A whole new set of charming steel plates, on a reduced scale, was prepared for this edition, after designs by Leslie and others, with dainty little topographical vignettes, mostly by Heath. The title-page was always engraved on steel. Of this choice little set I have never seen but two or three copies in the catalogues.

Booksellers are fond of advertising "the

author's" favourite edition, that is "the forty-eight-volume set," which, enriched with the author's prefaces, notes, and corrections, was naturally in favour. The beautiful plates by Turner, Leslie, and others always seem to be specially appropriate, much as Phiz's plates are to 'Pickwick.' There is a dreaminess and poetry about them, without any of the vulgar, everyday realism which is found in modern illustrations. We associate them permanently with the novels. Great efforts were made, in the way of print, paper, and execution, to lend perfection to the set. A fine set is made by adding the poetical (12 vols.) and the prose works (28 vols.). These with the 'Life' (10 vols.) make 98 vols. It may be said that of all English writers Scott has received the homage of most artists and engravers. It is almost incredible how long the list is. It includes Roberts, R.A., Turner, R.A., Westall, R.A., Smirke, Corbould, Schetky, Cook, Stothard, Finden, Sir W. Allan, C. R. Leslie, R.A., Heath, Nasmyth, Cooper, Howard, Brockedon, Wright, Wilkie, R.A., Bonington, Landseer, R.A., Stephanoff, C. Stanfield, R.A., Callcott, R.A., Prout, Etty, R.A., Cattermole, Maclise, R.A., Harding, Cruikshank, and some more. This is an astounding gathering. And we may wonder how it was that Dickens, to the full as popular, did not draw such a following.

There is another foolscap edition, which I believe was the first collected edition, and is of the same size as the original three-volume form. It is garnished with title-pages engraved on steel, showing dainty local views. I have some of these, but they are not mentioned in the bibliographies.

The well-known, much vaunted "Abbotsford Edition" has a sort of reputation among booksellers, and figures in every well-regulated catalogue. It appeared in 1842-46, and in most cumbrous, ill-designed volumes—imperial octavo size, the lines of immense length, running across the page instead of being in double columns. A vast outlay was incurred on the work, and the very acme of illustrations was supposed to have been reached. There were 120 steel engravings, and nigh 2,000 woodcuts! The result is a hotchpotch of the most incongruous sort. The steel plates—imperfect things—are discordant with the woodcuts, and these again are discordant with each other. There are some finished drawings, full of grace and sentiment, by W. Harvey, Williams, and others of that school, mixed up with which, and in great number, are some terribly crude, uncouth scenes from the story, rudely and ignorantly

done. The effect is shocking. Naturally, the work, which used to fetch such a price as sixteen guineas, has gradually fallen, till now it can be procured for 6*l.* or so. There are only too few of Harvey's drawings. It had been far better to have given him the whole work; it would have inspired him, for he was exactly suited to illustrate the past, having a sort of magic romance in his touch.

Messrs. Black issued an edition in 48 vols. in which many of these woodcuts made their reappearance; but, of course, they were hardly suited to so small a page.

The issue that was edited and prefaced by Mr. Andrew Lang was, perhaps, the most luxurious and costly of the modern attempts. The publisher was Mr. Nimmo, who spared nothing to do honour to the work. Paper, print, illustrations, editing, were all of the best. And yet the result is something uninteresting. There is a lack of simple feeling and grace about the whole. The illustrations are almost amusing for their incongruousness. The artist had little power of throwing himself back into the period—he could not do so if he would. For the great artists who worked for Scott were under a glamour; they were filled with the story; they were transported back to the old days, and this feeling inspired their pencil. Hence those sympathetic, living scenes drawn by Leslie and the rest, which quite expressed the situations. The modern was all at sea. He knew nothing of the glamour; he could only show the men and women about him, and whom he knew, dressed up in old-fashioned clothes. This sort of garnish was far better away as it is discordant. It is the same with another rival edition, the "Dryburgh."

An unsatisfactory, but well-meant attempt at reviving Sir Walter's personal interest or glamour was made by Messrs. Constable, the firm of our day. It was a literal reproduction—or rather imitation—of "the author's favourite edition." The type, order of lines, &c., are all copied exactly; the pretty engravings, vignettes, &c., are reproduced. Never was there such an odd result. The favourite edition was on fine stout paper; this is on thin paper. The plates are "processed," with inferior effect. So the whole has an inefficient air.

Another incongruity was Fisher's edition, illustrated by George Cruikshank. This was an extraordinary bizzarerie, and the effect of looking at the brilliant George's grotesques in company with the author's romantic strain was extraordinary. It seemed as though some plates of 'Fawkes' or 'Windsor Castle'

had slipped in by accident. There were not, however, many of them.

The modern editions are scarcely worth notice. They are mostly of an artificial cast, made up, as it were, from old plates, compounded and fashioned, but with nothing spontaneous. So it goes on with the "Cabinet," "Illustrated," "People's," and the rest. There was a rather starved edition, meagrely printed, one novel in each volume, issued, I suppose, sixty years ago. But it is undeniable that there is a luxury of enjoyment in imbibing these matchless stories from the old original jars.

The only other writer that I can call to mind whose editions were treated in this lavishly artistic fashion was Byron. Early editions of the poet, issued by Murray, show the same *luxure* and variety. Every class of buyer was tempted. There was first the sumptuous and massive quarto; then the crown octavos, with illustrations by Smirke, Turner, and others; then the duodecimos. As you look, you hardly know which to prefer. Not long since I carelessly lost a chance of securing all Scott's 'Poems,' in their original quarto shape, bound in russia, for 25*s.*, and a right royal row they made.

PERCY FITZGERALD.

#### MAIL SHIRTS FROM THE SUDAN.

I HAVE just made a careful examination of one of these taken in the spring of 1898 from the body of a Dervish warrior slain at the battle of the Atbara. The particulars may interest many of your readers, and perhaps information as to where and when the shirts were made may be forthcoming.

The shirt is made of rings, every ring from a piece of steel wire 1½ in. long and about one-sixteenth of an inch thick. The ends of the piece of wire are flattened out, holes are punched through them, one end is turned on to the other, and they are fastened together by a small rivet. Every ring connects four others. The wire differs somewhat in thickness, not by design seemingly so as to make one part of the shirt stronger than another, but from material of uniform thickness running short. In parts where the rings are free to jingle together they are worn very thin. Round the neck is a band of three thicknesses of red leather, stiff like the stock worn formerly in our army; it is 2½ in. high, and on the outside is decorated with ornamental lines like toolings made by a book-binder.

The shape of the shirt is that of a night-shirt with the sleeves cut off above the elbow,



and with an opening up the back and front from the lowest edges to the fork. The front opening is V-shaped, but that of the back is squared in its upper part so as not to get between the wearer and his saddle, and to allow the leg pieces to cover the thigh and the leg to below the knee. There is no fastening round the leg; seemingly, the leg pieces hung loose and kept in their place by shape and weight. From the collar there is a short slit down the front about 5 in. in length to allow the head to go through and the shirt to be put on.

The length from the neck to the fork is 26 in., from the fork to the ends of the leg pieces 21 in., that of the arms is  $5\frac{1}{2}$  in., the size round the chest under the arms is 48 in. The weight is  $20\frac{1}{2}$  lb. avoirdupois. In my presence a man 5 ft.  $7\frac{1}{2}$  in. high put the shirt on over his clothes, and it fitted like an easy glove.

In the shirt examined the rings are mostly oval in shape. Whether they were so originally or have been dragged out of the circular by wear cannot be determined. The wire, too, of which they are made is generally of oval section; that also may be the result of wear.

The workmanship, though somewhat rough, is not excessively so, yet it seems unlikely that there have been workmen in the Sudan capable of making these shirts. Capt. Speedy, in a magazine article to which I regret I have lost the reference, states that they are made in India. It may be so, and a comparison with undoubted Indian mail shirts would probably show whether or not it is so. In the United Service Institution in Whitehall there are at this time, I believe, both Indian and Sudanese mail shirts.

In Bruce's 'Travels to Discover the Source of the Nile' (1768-73), 4to., Edinburgh and London, 1790, there is, on p. 437 of vol. iv., a very interesting reference to these shirts and the men who wore them. He saw them at Aira, a village three and a half miles from Sennaar. This is what he says:—

"Within the gate was a number of horses with the soldiers' barracks behind them.....A steel shirt of mail hung upon each man's quarters opposite his horse, and by it an antelope's skin made soft like chamois with which it was covered from the dew of the night. A headpiece of copper without crest or plumage was suspended by a lace above the shirt of mail, and was the most picturesque part of the trophy."

And on p. 524 of the same volume is the following:—

"Shekh Adelan armed as he fought, with his coat of mail and war saddle, iron-chained bridle, brass cheek plates, front plate, breast plate, large broad

sword, and battle-axe, did not weigh less than 26 stone, horseman's weight."

I have not seen a copper headpiece such as Bruce mentions, but last summer an English officer of the Egyptian army told me that he had in Cairo some complete suits of the armour, including the Crusader-shaped swords, as described by Bruce.

THORNFIELD.

#### ARMS OF PEERESSES IN THEIR OWN RIGHT.

—Of late great improvements have been made in the woodcut blazons in our peerages—such as Burke and Debrett. But in one point something is wanting. I refer to the blazon of the arms of peeresses (in their own right) who are married.

Take as an illustration the barony of Gray, which emerged on the death of the late Earl of Moray. This is now held by Mrs. Eveleen Maclaren Smith, who, with her husband, Mr. Smith, is authorized by royal licence to bear the name of Smith-Gray—the children to bear the name of Gray only. In Burke the arms are given (in the woodcut) as Gray of Gray only, on a lozenge, with supporters; in Debrett, likewise a lozenge, but containing quarterings. Now the proper exemplification would be: the arms of Mr. Smith-Gray. Quarterly, 1 and 4, Gray (with a distinction as not of the blood); 2 and 3, Smith. Then, in pretence, the shield of Lady Gray, ensigned with her coronet. Then, again, side by side if you like, the arms of Lady Gray, in a lozenge, with supporters and coronet. The same remarks apply to the blazon of Baroness Kinloss—a married peeress in her own right. The arms as now pictorially blazoned are misleading, as no reference is made in the woodcuts to the existence of the husband, and a married woman cannot bear arms apart from the shield of her husband. The arms of a married woman must be impaled with, or be in pretence upon, her husband's arms. This applies also to a widow's lozenge—the widow's arms must be impaled with, or be in pretence upon, her late husband's coat.

GEORGE ANGUS.

St. Andrews, N.B.

FORM OF INTERCESSION: WAR IN SOUTH AFRICA.—The clumsy way in which authorized forms of prayer have been prepared for special occasions by successive Archbishops of Canterbury has long been a source of grief and humiliation to the clergy at large. The form issued for use in church on Septuagesima Sunday last is as uncouth and unfortunate as may be. But it contains at least one astonishing blunder. The Litany No. iv.,

beginning on p. 21, is addressed, as usual (except the opening petitions), to our Lord Jesus Christ, who is the "good Lord" whom we beseech. Yet the compiler has forgotten this, and in the last petition (p. 26) he makes us ask for the knowledge "of Jesus Christ Thy Son"! W. C. B.

**KRUGER'S COUNTERFEIT COIN.**—Coin collectors of the future will thank 'N. & Q.' for preserving the following in its pages:—

"The Boer Treasury is commandeering gold to the value of 200,000*l.* every month from the mines, and 150,000*l.* 'Kruger' sovereigns are coined monthly. For silver coins they are making imitation English florins, dated 1895 and 1896. The die used is imperfect, as the tail of the 9 is thick at the end. Two hundred pounds' worth of this money was put in circulation in Delagoa Bay last month."—*Daily Telegraph*, 16 Feb., p. 7, col. 6.

N. M. & A.

**THE FATEFUL POCKETHANDKERCHIEF.**—The following extract comes from a work of Dr. Joseph Parker's:—

"A wonderful little woman was the trim little lady, Betty by name—a most curious little person indeed. She would unfold a cambric handkerchief, and, like a prophet, read off the meaning of all the crumpled lines."—*A Preacher's Life*, p. 21.

This kind of divination is new to me, but that may be because I have had the disadvantage of not dwelling among the prophets. St. SWITHIN.

**"BLIZZARD."**—Every snowstorm is now— for the newspapers—a "blizzard." This Americanism is an excellent new word, but should be kept strictly to its correct meaning, that is, a storm of minute snow-dust with a gale of wind and a temperature much below freezing-point. It is common, I believe, in America; very rare in England, where high wind at so low a temperature is almost unknown. Every one should welcome a really useful addition to the language, and set his face against its misuse. KAPPA.

**LYDDITE.**—The telegrams from South Africa frequently mention this explosive, but owing, I suppose, to its recent introduction, the ordinary dictionaries do not give the etymology of the name. But Mr. Winston Churchill, in his history of 'The River War,' says that it was so called from having been manufactured at Lydd in Kent. It is therefore a name of the same class as pistol, from Pistoja in Tuscany; bayonet, from Bayonne in France; carronade, from Carron in Stirlingshire; Enfield rifles, from Enfield in Middlesex; and Dumdum bullets, from Dum Dum in India. Perhaps some of your naval or military readers can inform us in what

year it was invented, and who was the inventor. ISAAC TAYLOR.

**BOZIER'S COURT, TOTTENHAM COURT ROAD.**—There is very little information in the topographical works I have been able to consult with regard to Bozier's Court, Tottenham Court Road, the houses on the east side of which are now in course of demolition by the London County Council, and the following note, which I take from the *Daily Chronicle* of 17 January, may perhaps be worthy of preservation in 'N. & Q.':—

"The demolition of the block of houses at the junction of the Tottenham Court Road with Oxford Street reminds us that the little passage on the west side of the block, called Bozier's Court, is not without its associations. Here, fifty years ago, Mr. Westell, who, we believe, is now the oldest bookseller in London, had a shop which is mentioned in Lord Lytton's 'My Novel.' In book vii. chap. iv. of that work we read: 'One day three persons were standing before an old bookstall in a passage leading from Oxford Street into Tottenham Court Road.....'Look,' said one of the gentlemen to the other, 'I have discovered here what I have searched for in vain the last ten years—the Horace of 1580, the Horace of the Forty Commentators!'.....The shopman, lurking within his hole like a spider for flies, was now called out.' The shopman who lurked was the esteemed Mr. Westell, who perfectly remembers seeing the Lyttons, father and son, walk into his shop one day, not to buy a 1580 Horace, but to inquire the price of some three-volume novels."

JOHN HEBB.

Canonbury Mansions, N.

**DICKENS AND STERNE.**—That Sam Weller was not unacquainted with the writings of the Rev. Laurence Sterne we infer from the fifty-first chapter of 'Pickwick':—

"No man never see a dead donkey, 'cept the gen'l'm'n in the black silk smalls as know'd the young 'ooman as kep a goat; and that wos a French donkey, so wery likely he warn't wun o' the reg'lar breed."

I do not know whether attention has been drawn to the fact that, in an earlier chapter of the same book, Sam uses a phrase which recalls a passage in 'Tristram Shandy.' Mr. Pickwick has just hurled the inkstand at Jingle and followed it up himself, when Sam interposes. "Hallo!" said that eccentric functionary,

"furniter's cheap where you come from, sir. Self-acting ink, that 'ere; it's wrote your mark upon the wall, old gen'l'm'n."—"Pickwick,' chap. x. (*ad finem*).

Compare with this 'Tristram Shandy,' chap. xxxvii.:—

"And this moment that I last dipp'd my pen into my ink, I could not help taking notice what a cautious air of sad composure and solemnity there appear'd in my manner of doing it,—Lord! how

different from the rash jerks, and hair-brain'd squirts thou art wont, *Tristram*, to transact it with in other humours—dropping thy pen—spurting thy ink about thy table and thy books—as if thy pen and thy ink, thy books and furniture cost thee nothing!”

EDWARD BENSLEY.

The University, Adelaide, South Australia.

**THE FIRST BRITISH LIGHTHOUSE.**—A search of the records of that venerable corporation Trinity House shows that it is just two hundred and ninety years since the first lighthouse was erected at Lowestoft, and this is noted in the annals of the Elder Brethren as the first regular lighthouse on the coasts of Great Britain. The next lighthouse to be established was at Winterton, near Yarmouth, in 1816. Lowestoft has had, moreover, the unique distinction of possessing the first lifeboat. It was in 1809, just two hundred years after the first lighthouse was built there, that the first lifeboat was dispatched on her initial errand of mercy from Lowestoft.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

**“PATTY MOON’S WALK.”**—This name of a paved footpath in Tunbridge Wells, leading south from King Charles the Martyr Church into the fields, was recently changed—for what reason I know not—to “Cumberland Walk.” I cannot find in the books at my command anything about the first name. The change is to be deplored anyhow.

THORNFIELD.

**GIPSIES IN ENGLAND IN THE THIRTEENTH CENTURY.**—Prof. Leo Wiener, of Harvard College, the learned author of the ‘History of Yiddish Literature,’ has recently suggested that there were gipsies in England in the thirteenth century. Writing to the *New York Evening Post*, he says:—

“No direct proof of the presence of gipsies in Western Europe before 1417 has as yet been given. I think I have discovered one. In Roger Bacon’s ‘Opus Majus’ (Oxford, 1897, vol. ii. p. 211), which was written in 1268, there is a discussion of the theriac, after which Bacon speaks of the corresponding sovereign remedy of the Ethiopians: ‘The reptile that the Æthiopians eat is the dragon, as David says in the Psalm, “Thou gavest him to be meat to the people of the Æthiopians.” For it is well known that wise Æthiopians have come to Italy and Spain and France and England, and those countries of the Christians where there are good flying dragons, and that by occult arts which they possess they drive the dragons out of their caves, and they have saddles and bridles in readiness, and ride on them, and urge them in the air to swift flight, so that the rigidity of their flesh is weakened, and its toughness reduced, just as boars and bears and oxen are baited by dogs and tormented by various persecutions before they are killed for

eating. After they have thus reduced them they have an art of preparing their flesh even as the art of preparing the flesh of the tyre (?), and they partake of it against accidents of old age, and prolong their lives and make their intellects subtle beyond all estimation.’ Leaving out all the legendary matter, it is evident that Bacon is trying to account for the presence of a dark-skinned race in Western Europe which is versed in magic arts. There is no possibility of applying this description to any other people but the gipsies. When we consider that later they were generally believed to be Egyptians, that they were supposed to come from ‘little Egypt,’ that they foretold the future, no doubt can remain of the identity of Bacon’s Æthiopians with the gipsies.”

It would be interesting to know what is thought of this passage by Romani students. Will it bear the interpretation of the advent of a wandering tribe; or does it only refer to isolated instances of learned visitors from distant lands vaguely described as Ethiopians? What does Bacon mean by the words he attributes to David, “Dedisti eam escam populis Æthiopum”?

WILLIAM E. A. AXON.

Moss Side, Manchester.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**‘LETTERS ON THE ENGLISH NATION.’**—Writing to Cole on 8 January, 1772 (Cunningham’s ed., vol. v. p. 372), Horace Walpole says:—

“There is a silly fellow, I do not know who, that has published a volume of Letters on the English Nation, with characters of our modern authors. He has talked such nonsense on Mr. Gray that I have no patience with the compliments he has paid me.”

Shebbeare published in 1756 ‘Letters on the English Nation,’ purporting to be a translation from the Italian of Batista [sic] Angeloni. These letters, however, were political in character. Is anything known of a later series of letters, with a similar title, dealing with literary persons?

H. T. B.

**“ROTATORY CALABASH.”**—In ‘Past and Present’ Carlyle speaks several times of a “rotatory calabash” by way of scorn for prayer that is merely formal. He explains the phrase in his essay on the ‘French Revolution’:—

“Just so, indeed, do the Kalmuck people pray: quantities of written prayers are put in some rotatory pipkin or calabash (hung on a tree, or going like the small barrel churn of agricultural districts); this

the devotee has only to whirl and churn; so long as he whirls, it is prayer; when he ceases whirling, the prayer is done."

Whence does Carlyle draw this account? In the 'Travels of the Abbé Huc' there are pictures of the praying-mill, but that book was published a little later than Carlyle's allusions. Mr. Russell Lowell, in his essay on Carlyle, speaks of "the image of the Tartar prayer-mill, which he borrowed from Richter, and turned to such humorous purpose." Where is the passage in Richter; and from what book of travels did Jean Paul obtain it? Of course, "calabash" is Carlyle's own phrase, and I venture to think it rather misleading.

EDWARD E. MORRIS.

The University, Melbourne.

**RUSSELL FAMILY.**—Who was Joanna Russell (born circa 1720, died 14 June, 1814, aged ninety-four) who married Wm. Stedman (1727-1805), of Frith Street, Soho, some time before 1763? A portrait by Sir Peter Lely, formerly in her possession, of William Russell, one of the Bedford family, is described as that of her grand-uncle. The following arms were used by her family, Argent, a lion rampant gules; on a chief sable, a bezant between two escallops of the first. Crest, A demi-goat rampant. And to whom does the following obituary notice in the *Gent. Mag.* for 1740 refer? "June 8. John Russell, esq.; nearly related to the late Earl of Orford, and Justice of Peace for Cambridgeshire." The Earl of Orford was a nephew of the first Duke of Bedford, and died in 1727. None of the Russell pedigrees show who this John Russell could be.

ALEYN LYELL READE.

Park Corner, Blundellsands, near Liverpool.

**NEHEMIAH WALLINGTON.**—I should be glad of any particulars concerning this writer, who in 1869 published 'Historical Notices of Events occurring chiefly in the Reign of Charles I.' (London, 2 vols. 8vo.). He is quoted by Mr. A. Kingston in his 'East Anglia and the Great Civil War' (p. 130) as the authority for the statement that in 1643, or thereabouts, the Norwich maidens raised a "maidens' troop" to confront the Cavaliers. A question was asked in 'N. & Q.' (4th S. i. 509) as to this troop, but no reply seems to have been given.

JAMES HOOPER.

Norwich.

**THOMAS ST. NICHOLAS.**—A person of this name was a clerk (or held some other office) in the House of Commons during the Commonwealth. Is he the same Thomas St. Nicholas, of Ash-next-Sandwich, in Kent (born in 1602, died in 1668), who was a great supporter of the Commonwealth? His

younger brother, John St. Nicholas, became a Puritan minister and volunteer lecturer among the Independents. See 'A Corner of Kent' (Ash-next-Sandwich), by the late J. R. Planché. The family also held property in the Isle of Thanet. Arms, Ermine, a chief quarterly, or and gules. Any information as to their being one and the same person would be acceptable.

ARTHUR HUSSEY.

Wingham, Kent.

**REGISTERS OF TRINITY CHAPEL, CONDUIT STREET.**—Where can I find the registers of Trinity Chapel, Conduit Street, which existed for about a century, and was pulled down in 1877?

P. E. CLARK.

**PORTRAIT OF ADMIRAL BYNG.**—Is there any portrait in existence of this unfortunate admiral? The house at Southill, co. Beds, was once the property of his father, Viscount Torrington. He was born there, and is buried in the mausoleum or "columbarium" at the east end of the church. The following inscription is upon the niche containing his coffin:—

"To the perpetual disgrace of publick justice, the Honble. John Byng, Admiral of the Blue, March 14, 1757, fell a martyr to political persecution, at a time when bravery and loyalty were insufficient securities for the life and honour of a naval officer."

There is an engraving of the "columbarium" in existence, and one of Admiral Byng in the Hope Collection of engraved portraits at Oxford. He is represented as a tall, portly man, wearing a large flowing wig, and has not much the air of a naval commander. It is folio in size and a three-quarter length.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[A portrait, three-quarter length, by Thomas Hudson, the master of Reynolds, was in the possession of the Hon. Mrs. Osborn. It was engraved by Richard Houston, and printed for John Ryall and Robert Withy, at Hogarth's Head, in Fleet Street, price 5s.]

**GUILD OF ST. JOHN THE BAPTIST, DUNSTABLE.**—A register of this fraternity was offered for sale by Mr. Thomas Thorpe in 1836. Can any one inform me where the MS. is now deposited?

H. GOUGH.

Sandcroft, Redhill, Surrey.

"LA FE ENDRYCZA AL SOBIERAN BEN."—Will some one tell me the meaning of above motto, and mention what language it is?

CHEVRON.

**SIR CHARLES CARTARET, Knt., M.P.** for Milborne Port, 1690-1700. Who was he? When was he knighted?

W. D. PINK.

GEORGE DELAVAL was admitted to Westminster School on 27 January, 1768. Any particulars concerning his parentage and career are desired.  
G. F. R. B.

DR. ROBERT UVEDALE, a schoolmaster at Enfield, co. Middlesex, 1680-1700. What is known of him? Does a list of his scholars during that period exist; and, if so, where can it be seen?  
C. MASON.

29, Emperor's Gate, S.W.

ALUM TRADE.—I believe that a study of this industry in England was published some years ago, and shall be grateful for a reference to its whereabouts. The subject is one of much interest to the student of economic history, and, if it has not been adequately dealt with, may be recommended to those in search of work in the byways of history.

Q. V.

SIR JOHN MAUNDEVILLE ON ORANGE PEEL.—I amused myself in a café with a paper called the *Lady* (18 January), and read something of an article 'About Oranges,' which asserted:—

"In the diary of that mediæval explorer Sir John Maundeville a curious passage respecting them dilates on their pleasant properties, and adds a hope that 'if the delightful fruit ever be brought to London—unlikely though it be—death by burning should be the punishment for every idle apprentice or townsman that throws peeling on the highway; far better that than a chief justice, bishop, or even a puny baron should fall and break his bones through idle orange eaters!' According to the fourteenth-century globe-trotter death by impaling was an un-failing penalty in the East for any person convicted of carelessness on this particular head."

I have deciphered my note with difficulty, but think I have succeeded in copying it correctly. Will somebody tell me where to find the passage in Maundeville?

ST. SWITHIN.

PORTRAIT OF ARCHBISHOP USSHER.—In October, 1855, a full-length portrait of Archbishop Ussher, catalogued as a Vandyck, was sold at a six days' sale at Shotover House, near Oxford, then the residence of General Schutz. This portrait is said to have gone into the north of England, but cannot as yet be traced there. It is also said to have been resold shortly after the Shotover sale in London. Can any one state its present locality?  
S. A.

"IVERS."—An inquiry was made in 'N. & Q.' ('Drusches,' 8th S. ii. 28) as to the derivation of "Ivers," applied to certain coppices at Longbridge Deverell, Wilts. No reply appears to have been elicited. Before I saw the above reference my curiosity was excited

by the term in connexion with long, narrow covers situated on the side of a steep hill about five miles from this city, which are known as Burcombe Ivers, and are so named in the Ordnance map. Chancing to meet the original querist recently, I found him to be still unenlightened. Any explanation will greatly oblige us both. Is the word used in a similar sense elsewhere? During many years' residence in Hants, Somerset, and Gloucester I have never heard it.

CHAS. GILLMAN.

Church Fields, Salisbury.

"FEBRUARY FILL-DYKE."—Whence comes this locution, now almost proverbial, and rendered familiar by the admirable picture painted by B. W. Leader, R.A., and exhibited some years ago? I do not find it in Bartlett's 'Quotations,' or in any other book of reference in my possession. True or not true, it might have been said of the month just expired—the wettest since 1883.

EDWARD P. WOLFERSTAN.

[There is a homely North-Country description of the months beginning "January freezes pot to fire, February fill-dyke; March comes and mucks it out," &c. This is the origin of the locution, to which attention has previously been drawn in 'N. & Q.']

ROCHESTER FAMILY.—John Rochester, a monk of the Charterhouse, was executed, with others of his order, for denial of the king's supremacy in 1537 ('N. & Q.,' 6th S. [no volume given] 23). Can any reader give the parentage and family of this John Rochester?

John Rochester, of the county of Essex, son of Robert Rochester, controller of the household of John, Earl of Oxford, married Grissel, daughter of Ralph Writtle, and had issue Robert (died 1557, *s.p.*), William, and John (Morant's 'Essex,' vol. ii.). Can the Carthusian John Rochester be identified with the Essex family?

(Mrs.) HELEN JANIN.

Washington, D.C., U.S.

BROWNING'S 'PARACELSUS.'—Can any of your readers inform me whether the first edition of this volume has now become rare?

G. S. F.

Madras.

[A copy was sold recently by auction for 4*l.*]

WARREN LISLE, ESQ., OF UPWAY, DORSET.—He seems to have held some office in the last century connected with the taxes of Ireland, and to have acquitted himself so well as to obtain a testimonial from the Commissioners thereof. All particulars about him will be welcome, but especially any bearing on the

testimonial. The querist knows what is said about Warren Lisle in Hutchins's 'History of Dorset.' Replies may be sent direct to

W. G. BOSWELL-STONE.

47, Wickham Road, Beckenham.

"STEP."—Shakespeare uses "stepmother" in its right sense. Is any earlier use of "stepmother" or "stepfather" known? The confusion between stepmother and mother-in-law has been the subject of comment in 'N. & Q.'  
H. T.

### Replies.

#### EIGHTEENTH-CENTURY 'HISTORY OF ENGLAND.'

(9th S. v. 127.)

THERE is a copy of this book in the Library of the British Museum. It is large folio, in the original (half) binding, containing 874 pages (printed in two columns), inclusive of preface, list of subscribers, and a page of "Directions to the Binder for placing the Cuts." The binder "is particularly desired to beat the work before he places the cuts, in order to prevent the letterpress from setting off on the engravings." The price is not mentioned. The wording of the title-page runs as follows:—

"A New and Authentic History of England, from the most remote period of genuine historical evidence to the present important crisis: containing an interesting chronicle of the monarchs; an accurate chronological account of remarkable events; an entertaining recital of singular occurrences; and an impartial biographical narrative of the lives of eminent persons: including, in the whole, all that is worthy of observation in the annals of the British Empire. In which the civil, ecclesiastical, military, naval, commercial, and literary transactions of these realms are circumstantially and candidly related; the constitution and political establishments are distinctly traced; and an estimate of the customs and manners of the times, with the state of the nation, are given for the space of near two thousand years. By William Augustus Russel, Esq. Embellished and illustrated with upwards of one hundred curious copper-plates, engraved (from the drawings of the celebrated Mr. Wale, and other eminent artists) by Grignion, Walker, Taylor, White, Debroche, and other capital masters, representing the most remarkable public and private transactions that occur in the course of the history: with whole length figures of all the monarchs, from William the Conqueror, to the present time. [Here follow twelve lines of Drydenesque poetry.] London: Printed for J. Cooke, at Shakespeare's Head, No. 17, in Paternoster Row, MDCCCLXXVII."

The illustrations (whole page, each en-  
framed with an eighteenth-century border) are not devoid of merit, though very tame, and unmistakably "of the period." We now

and then come across them in the windows of old print shops. The book appears well written, yet rather pedantic than brilliant.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

The following advertisement, which I transcribe from the *Morning Post*, Friday, 3 April, 1778, will give Mr. SPACKMAN the information he desires:—

#### "An Entire New Work.

To be completed in Eighty numbers only, or the overplus given gratis, making one large volume in folio, elegantly printed on an excellent new letter and superfine paper, and enriched with upwards of 100 beautiful and superb copper-plates, engraved from the drawings of the ingenious Samuel Wale, Esq.; and other capital masters; by those excellent artists Walker, White, Grignion, Taylor, Chesham, Debroche, &c.

"On Saturday, March 28, 1778, was published, price only Six-pence (adorned with a beautiful frontispiece drawn by Samuel Wale, Esq.; and engraved by Mr. Grignion, and a whole length figure of the victorious Henry V. the Conqueror of France, finely engraved by Mr. Taylor),

"Number I. (to be continued weekly) of

A New and Authentic History of England, from the most remote period of genuine historical evidence to the present important crisis: containing an interesting chronicle of the monarchs; an accurate chronological account of remarkable events; an entertaining recital of singular occurrences; and an impartial biographical narrative of the lives of eminent persons: including, in the whole, every interesting transaction in the annals of the British Empire, for the space of two thousand years.

"By William Augustus Russel, Esq.

"London, printed for J. Cooke, at No. 17, in Paternoster-Row; and sold by all Booksellers and News-carriers in Great-Britain and Ireland."

The rest of the advertisement, fifty seven lines, contains a list of engravings to appear in the work, with which I will not take up valuable space in 'N. & Q.' W. R. TATE.

Walpole Vicarage, Halesworth.

In the late Mr. Quaritch's Catalogue for 1868 I find on p. 735, No. 10,632:—

"England Displayed, being a Complete Survey and Description of England and Wales, revised by P. Russell and Owen Price. Plates and Maps, 2 vols. Folio, Old Green French Morocco, gilt Edges, very Fine Copy, 1769, 2l. 16s."

Can this be the work? ALFRED J. KING.

101, Sandmere Road, Clapham, S.W.

MR. GLADSTONE'S HEIGHT (9th S. v. 129).—Some years ago I had a very excellent opportunity of judging on this matter. The late Dean Howson, of Chester, died on 15 Dec., 1885, and was buried a few days after in the Cloister Garth. It so happened that I, as an old protégé of the Dean, and secretary of the Chester Association of Old King's Scholars, was able to obtain a seat in the Cloister

Garth itself, just by the entrance gate. The service had proceeded some distance when Mr. Gladstone entered, and, standing at the door, in his great coat and with head uncovered, did me the honour to share my service paper with me. I then considered he was about 5 ft. 10 in. high (a little less than myself). I remember being struck at the memorial service in Westminster Abbey with the shortness of the coffin. I was stationed in the second row at the western door, between the Lord Mayor of Birmingham and the Sheriff of Lichfield. I once saw Mr. Gladstone at a prize distribution, and again at the laying of the foundation-stone of the present Chester King's School, but had not then such favourable opportunities of judging his height as I had in the Chester Cloister Garth and the nave of Westminster. The body stood some minutes close to where I was placed.

T. CANN HUGHES, M.A.

Lancaster.

**SILHOUETTES OF CHILDREN** (9<sup>th</sup> S. ii. 307, 353, 396, 436).—The various correspondents who have contributed notes upon this art fail, I find, to touch upon or describe the way the higher class of silhouettes appear to have been created during the early portion of last century. I possess a prized portrait in black profile of my venerable mother when a child. It suggests a young girl with a neck of swan-like grace, painted a slate black, the short-cut hair pencilled in liquid gold, a coral necklace (coloured red) around the throat, whilst upon the top of the low-cut frock is a frilled edging painted with Chinese white. The ear, and a suggestion or two of drapery upon the little one's gown, are put in by a few touches of Japanese black. At Southsea the other day (7 Feb.) our family were celebrating my good mother's eightieth birthday anniversary, when the portrait in question, in its original modest little ebonized and reeded frame, was produced. This is what my still very active and most versatile parent said about it:—

"Ah! my dears, how well I remember that likeness being taken, seventy-five years ago this very day! for that, too, was on my birthday celebration. My sister Lydia and dear mother had theirs done at the same time. We were all three taken in High Street, Sheffield, at a shop situated upon the right-hand side going down that thoroughfare, a few doors above George Street. The operator used an instrument of brass and wood, elbowed much like the pointing machines in vogue in sculptors' studios. The end of this passed lightly over the sitter, touching, in turn, back, shoulder, neck, head, face, and bust. By some mechanical contrivance—one that I really do not now remember—a point or pencil was made to work in unison at the other extreme, and it traced accurately in miniature,

upon a card laid on the table upon which the machine stood, the outline of the subject. That formed the basis of this likeness, which a young man afterwards filled in. I well recollect I was wearing a purple frock at the time, but, of course, the actual colour does not show in this black affair."

Happening to be at Dundee at the time of the Tay Bridge disaster (it occurred upon the last Sunday evening in 1879, when sixty-seven people were drowned), I recollect a Mr. Saunders, a saddler at Broughty Ferry, in the immediate neighbourhood, possessed, and showed as a curio, one of these identical portrait-taking machines.

A quarter of a century after my mother's first experience silhouettes were taken as already described by prior correspondents. One of my own is before me as I write. I stood for it upon my eighth birthday anniversary (i.e., just fifty years ago), in High Street, Islington, N. It shows, in black profile, a boy wearing a "top" hat, with hair, ear, and a suggestion of shoulders touched in by liquid gold. There is a marked difference, however, between the two pictures of mother and son. Indeed, my good parent remarked, with some amount of dignity,—

"After the machine had accurately produced the required outline, the rest of mine was painted in. There was nothing so common as cut paper. Next to a water or oil colour, these productions were considered the best of the day."

HARRY HEMS.

Fair Park, Exeter.

**'NEW CRITICAL REVIEW'** (9<sup>th</sup> S. iv. 537; v. 114).—There is no proof that this work was written by Ralph, the political writer. Chalmers ('Biog. Dict.') says:—

"There is an excellent pamphlet attributed to him, which was published about 1731—a 'Review of the Public Buildings of London,' but from the style and subject we should suppose his name borrowed. In the edition of 1783 the book is described as 'originally written by — Ralph, Architect, and now reprinted with very large Additions.'"

The 'Dict. Nat. Biog.' asserts that Ralph is not entitled to be credited with the authorship of the pamphlet. It is to be noted that the author, in the preface to the second edition, disclaims being an architect, which is probably the truth, although his acquaintance with architecture is, to say the least, remarkable. There is no trace of an architect of the name of Ralph at the time the pamphlet was written, and the name does not appear in the 'Dictionary of Architecture,' published by the Architectural Publication Society.

JOHN HEBB.

Canonbury Mansions, N.

**ARMY RANK** (9<sup>th</sup> S. v. 47).—I am not sure if I understand rightly the question asked

by SENEX, but, as a Scot, I answer by asking another question, Has he looked at 'The Lawes and Ordinances of Warre' of 1640?

W. S.

As to *colonels*, see 'H.E.D.' As to *lieutenant-colonels* in cavalry regiments, see *Transactions* of the Royal Historical Society, xiii. (N.S.) 27. Q. V.

"JESSO" (9th S. v. 88).—This is an island on the eastern coast of Asia, north of Japan. The word *jesso* means "the shore." A very interesting account of the island, the manners and customs of the inhabitants, &c., is to be found in 'The London Encyclopædia,' twenty-two volumes, 1829. ALF. J. KING.

101, Sandmere Road, Clapham, S.W.

For the "lands of Jesso" (*i. e.*, the north island of Japan), see atlases and gazetteers of the beginning of the present century and period anterior.

E. A. P.

MEN WEARING EARRINGS (9th S. v. 88).—The idea in this district is that earrings cure weak eyes, more especially inflammation of the edge of the eyelids, or "bleary eyes" as the local dialect has it. It is probably a survival in a more modified form of the old drastic counter-irritant used in these cases of a seton inserted at the back of the neck.

J. G. WALLACE-JAMES, M.B.

Haddington.

Sailors and fishermen very commonly wear earrings, but I cannot say why, though it is certainly true that piercing the ears is popularly supposed to be good for sore eyes, and I have known cases in which relief followed. That the piercing and the relief stood to each other in the relation of cause and effect may, however, be questioned.

C. C. B.

Earrings used to be commonly worn by foreign sailors.

W. C. B.

"BOER" (9th S. v. 3, 57, 136).—I wish to warn all whom it may concern against a thing which is now (as always) prevalent, *viz.*, newspaper philology. It is made up by journalists, who are wholly unaware of the very existence of modern scientific philology, and so evolve the most ridiculous results out of their own ignorance. This is well exemplified in the wholly ridiculous statement quoted from the *Law Times* at the last reference: "The word *bower* is allied to the Gaelic *bo*, a cow, and among its numerous cognates in the Aryan languages is included the Dutch term *boer*."

If the writer had had any elementary knowledge of the phonetic laws of "the Aryan

languages" he would have discovered that the Gaelic *bo*, as carefully explained in the admirable 'Gaelic Etymological Dictionary,' by Macbain, p. xxxviii, is the equivalent of the English *cow*, the initial letter being (technically) a labialized velar *g*. *Bo* is the stock example; I quote it in my 'Primer of Philology,' p. 79, and in my 'Principles of English Etymology,' p. 122. Instead of believing in the *Law Times*, or any other journalistic philology, it is far better to consult the 'Historical English Dictionary,' as I have said on many previous occasions. It is there shown that *bower*, a tenant who rents a herd of cows, is derived from North E. *bow*, a herd, and is therefore related to *boer*. But neither *bower*, nor *bow*, nor *boer*, is in any way related to the Gaelic *bo*. It is one of those hardy assertions which can only be ventured upon by irresponsible and anonymous "philologists" who have no reputation to lose.

WALTER W. SKERT.

THE SALMON DISEASE (9th S. v. 87).—The earliest mention of a salmon disease that occurs to me is to be found on p. 6 of the "Antiquities and Scenery of the North of Scotland, in a Series of Letters to Thomas Pennant, Esq., by the Rev. Charles Cordiner, of Banff" (London, 1780). In his second letter, dated 17 May, 1776, he mentions a disease caused to salmon by what was believed to be an insect attendant on the fish which, he says, come up the river Deveron. He describes the appearance of the affected fish as wretched and disagreeable, the upper jaw with a hole almost through (in some cases quite through), not one fin entire, scales and skin in many places destroyed, presenting appearance of foul ulcers, &c. He makes no mention of fungus.

J. L. ANDERSON.

Edinburgh.

"TO PRIEST" (9th S. iv. 514; v. 10, 96).—"Priested" and "bishopsed" are, I believe, only close translations. "Episcopari" is well known in the phrase "nolo episcopari," and I think I have seen "presbyteratus est," he was presbyterated, *i. e.*, priested.

W. C. B.

LONDON CHURCH REGISTERS (9th S. v. 89).—MR. P. E. CLARK will find what he seeks at the end of vol. xlviii. of the *Journal* of the British Archaeological Association. It is contained in a 'Report on the Transcription and Publication of Parish Registers,' published under the direction of the Congress of Archaeological Societies in union with the Society of Antiquaries, 1892. We have here a complete list of those registers for England and Wales which have been collected and



issued, in print or MS., together with references to the books wherein copies of such registers have appeared. The list of those in print was "extracted by permission from 'Parish Registers,' privately printed by George W. Marshall, Esq., LL.D., 1891." I need hardly say these lists all relate to past times. Should MR. CLARK desire further details, I should be happy to let him have a complete abstract, with all references.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Among the volumes of registers, &c., to be issued during the current year by the Parish Register Society will be one giving a list of all the printed and manuscript copies of parish registers which are in public libraries, &c. Among them MR. P. E. CLARK will find those in or about London. E. A. FRY,

Hon. Sec. Parish Register Society.

172, Edmund Street, Birmingham.

A list of the churches in London and the suburbs whose registers have been printed may be compiled by referring to 'N. & Q.' 8th S. vi. 421; vii. 382; viii. 56; ix. 337; xi. 443, to which should be added the following: St. Martin's-in-the-Fields; Christ Church, Newgate Street; St. Dunstan's, Stepney; and La Patente, Spitalfields, including the French churches of L'Eglise de St. Jean in St. John Street (registers 1687-1823); L'Eglise de l'Artillerie in Artillery Street (registers 1691-1786); Petticoat Lane Church, 1691; L'Eglise de l'Hôpital, later l'Eglise Neuve, in Church Street, 1687-1809; L'Eglise de Wheeler Street (registers 1703-1742), incorporated with La Patente in the latter year; and L'Eglise de Crispin Street (registers 1693-1716). EVERARD HOME COLEMAN.

71, Brecknock Road.

VIRGIL'S EPITAPH (8th S. xi. 188, 329).—The following occurs in the 'Variorum in Europa Itinerum Deliciæ' of Nathan Chytræus, *editio secunda*, 1599, p. 70:—

"Virgilii sepulchrum non procul inde, supra aditum, sive introitum Cryptæ Puteolanæ, per montem Pausilypum itineris gratiâ actæ, olim conspiciebatur: nunc hi versiculi recens candido marmori insculpti ibidem leguntur.

Qui cineres? tumuli hæc vestigia; conditur olim  
Ille hoc, qui cecinit pascua, rura, duces."

Burmman in his 'Anthologia,' Epig. ii. 199, gives these lines, reading,

Quæ cineris tumulo hoc vestigia? conditur, olim, &c. He gives, however, the former reading in a note. In "A Picturesque Tour of Italy, from Drawings made in 1816-17 by James Hake-will, Arch." (London, John Murray, 1820), s.v. 'Tomb of Virgil,' the lines with the

reading of Chytræus appear, having the addition "Anno 1554." I have not found any epitaph of Virgil under 'Puteolis' in 'Inscriptiones Sacrosanctæ Vetustatis' of Petrus Apianus and Bartholomeus Amantius, Ingolstadtii, 1534. ROBERT PIERPOINT.

JOHN THURBANE (9th S. v. 109).—He was M.P. for Sandwich 1679-1700. He was admitted to Gray's Inn 30 June, 1651, as "son and heir of James Thurbane [or Thurbarne], of Sandwich, Kent," and to Wadham College, Oxford, 12 November, 1651; B.A. 29 March, 1655. Called to the bar in 1660, and created serjeant-at-law 1689. His father was M.P. for Sandwich 1656-76; and his grandfather, James Thurbarne, of New Romney, was admitted a student of Gray's Inn 10 February, 1584/5, and sat as M.P. for New Romney 1597-98. A Robert Thurbarne, brother of the last, was M.P. for New Romney in 1586-87. W. D. PINK.

John Thurbane (the name is given as Thurbarne in W. Boys's 'History of Sandwich') was descended from a good family. His ancestors, from 1331, had been very eminent in the Cinque Ports, especially in Hastings, Romney, and Romney Marsh. A Mr. Thurbane, a barrister, was appointed one of the town's counsel 1625; he was probably James (a J.P. for Kent in the reign of James), grandfather of John. His son, also James, was Town Clerk of Sandwich 1643 to 1662, and 1667 to his death. He was one of the barons (or burgesses) in Parliament 1656, 1659, 1660, and 1661, served the office of mayor 1660, and was a supporter of the canopy at the coronation of Charles II. His first wife was named Ellen; they had three children: John, born 5 May, 1636; James, born (and died) July, 1640; and Mary, born January, 1643. Ellen died 4 March, 1657. James married (secondly), 13 November, 1658, Mrs. Bennet Forster, widow, who died 20 September, 1680. James died 23 May, 1688. His son, John Thurbane, was bred to the bar, became an eminent counsel, and was made a serjeant-at-law 1689. He represented Sandwich in the two Parliaments of 1679; again in 1681, 1689, 1690; and, 11 April, 1698, was chosen member in the room of Edward Brent, Esq.; and again, the same year, at the "general." He was three times married. By his first wife, Mary (second daughter, and ultimately sole heiress, of Sir Robert Croke, Knt.), he had no issue. By his second, Anne Cutts, sister and heir of John, Lord Cutts, Baron of Gowran, he had an only daughter, Joanna, and at his death (25 January, 1713) bequeathed to her the lordship of Chequers with other estates.

Joanna married, first, Col. George Revett, of the Foot Guards (killed at Malplaquet, 1709). They had three sons and one daughter, Mary Joanna Cutts Revett, who, on the death of her brothers, became sole heiress of the family estates. Joanna (the mother) married, secondly, John Russell, Esq., son of Sir John Russell, Bart., a widower, and the estates acquired by John Russell subsequently came to his issue by his first wife, Rebecca, sister of Sir C. Eyre, Knt., of Kew.

The Thurbane arms were, Sable, a griffin passant argent. Crest, a griffin's head couped argent. See Berry's 'Buckinghamshire Genealogies,' 39; Lipscomb's 'History of Buckinghamshire' (1847), ii. 194; W. Boys's 'History of Sandwich' (1792), 350.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

VENN: MOUNTFORD (9th S. iv. 497; v. 37).—Since sending my former reply I have received from a friend the following information:—

"'Burke's Landed Gentry,' 'Westropp of Limerick and Clare.' From an old pedigree on vellum this family appears to have been of note in Yorkshire from 1100. The first member who settled in Ireland was Mountford Westropp, who was appointed Controller of Customs at Limerick in 1660. He was most probably the son of Ralph Westropp, of Cornborough, and nephew of Ellen Westropp, the daughter of William Westropp, and wife of Sir Francis Osbaldiston, Bart., and Attorney-General of Charles I. in Ireland. Mountford Westropp died in 1698, having purchased estates in Clare. He was succeeded by his son Mountford, whose daughter Susannah married John Longfield."

My brother tells me that there is at present in Dublin a barrister named Mountford Longfield.

FRANCESCA.

Lord Montford had an only son, the Hon. Henry Bromley, who was ensign, and afterwards lieutenant and captain, in the Royal Berks Militia. He became major and lieutenant-colonel in the 26th Foot. He married Miss Eliza Watts, of Islington. Surely he became Lord Montford, as he was an only son.

In one of the Berks parishes I am sure I have seen the marriage of one of the Venns.

E. E. COPE.

Sulhamstead Park, Berks.

EDGETT (9th S. iii. 407; iv. 177; v. 13).—MR. STEVENSON is an old hand at place-names, and it is therefore all the more surprising to find him appending his name to the somewhat rash statements printed at the last reference. To begin with, he argues that *h* is not dropped in local nomenclature. The truth is that a long list could be compiled of English place-names and surnames which have lost the aspirate. Anfield, a Liverpool suburb, was,

for example, originally Hanging Field; Arras, Yorks, was anciently Herghes = Hearnas; and there is little doubt that names like Alston, Ardington, Ardley, Ardwick, Arley, Armsworth, Arrington, Arding, Ogden, Orton, &c., have in many instances, like the pronoun "it," and such common nouns as "ostler," "ability," "arbour," "ermine," "abundance," &c., discarded an initial *h*; while there is a swarm of names where the aspirate has made the easier drop from the second element. Thus we have Greenalgh, Greenall, Aspull, Aspinall, Alsop, Cassop, Repingale, Birdsall, Upsall, Withnell, Thingoe, Grimsoe, Grimsargh, Antill, &c., all of which have cast out the initial *h* of the last syllable.

These, again, remind us at once of such foreign examples as Adrianople, Adriatic, the Ægean Anydro ("waterless"), and Yusova, the Russian iron-making town founded by and called after a Welshman named Hughes; as well as of such Christian names as Bernard and Anna.

Before I penned the note at the second reference I considered the name Edgett from every reasonable point of view, and I see nothing to alter in the paragraph. I dismissed, with some reluctance, the idea of connecting the name with "edge" as applied to a land feature, because in English topography the root-meaning of that term when used uncompounded seems to imply partial if not entire inaccessibility. Thus in the 'H.E.D.,' s.v., 6 and 11, we find the definitions "escarpment terminating a plateau," and "the brink or verge (of a bank or precipice)," and a quotation showing that in at least one northern county precipices are called "edges" (compare also the 'Eng. Dial. Dict.,' "a steep hill or hillside"). Here I thought I was treading on dangerous ground. That is why I ventured to say that edge-gate would make "no sense." There certainly does not appear to be much sense in a road over a cliff or precipice. What, for instance, does "Brincliffe Edge" (near Sheffield) mean but the edge of Brincliffe? And, moreover, although I could find plenty of Ridgeways, an Edgeway was not discoverable—a significant fact. The compound terms Edgehill and Ridgehill seem to me to be in a somewhat different category.

MR. STEVENSON favours an alternative derivation from an alleged male name Eadgæt, "written *Eddiet* in Domesday." Can he refer to any Anglo-Saxon document containing Eadgæt? I think not. It strikes me as being a rather improbable combination. I fail to see the wisdom of bringing up assumed verbal forms to explain a name which can be,

as I believe, better explained by existing and genuine forms. As a matter of fact, the *Eddiet* and *Eddied* of Domesday Book, as the context shows, are female names representing A.-Sax. *Eadgyth* (Edith), not an imaginary *Eadgæat*. Mr. STEVENSON here appears to have been the unsuspecting victim of an erratic entry in Mr. W. G. Searle's 'Onomasticon Anglo-Saxonicum.'

Another point is that Mr. STEVENSON apparently fails to perceive that the Anglo-Saxon personal name *Ecg* was a poetical term for a sword, and is to be compared with such other Anglo-Saxon weapon-terms and personal-name components as *Gár* (spear), *Sceaft* (spear or arrow), *Seax* (dagger), &c. Furthermore, the word "gate" in local names signified a way, road, path, or lane on level ground, as well as a gap or passage in high ground; compare Icel. and Swed. *gata*, Dan.-Norw. *gade*, Ger. *gasse*, "street," "lane."

Lastly, I think that America, with its great mixture of populations, is exactly the country where a name is likely to go "etymologically wrong."

HY. HARRISON.

"DOCTOR" A CHRISTIAN NAME (9th S. iv. 518; v. 53).—At the latter reference Dr. FORSHAW and Mr. ROWE both refer to the use of titles as Christian names, the former remarking that such christening schemes suggest "a feasible manner of upsetting social distinctions." A popular proprietor of a travelling circus is known throughout Great Britain as "Lord George Sanger," and I remember reading on a poster of his, a few months ago, an account of what purported to be an interview with the Queen after a performance given by command at Windsor. At this interview Her Majesty made amused inquiry as to Mr. Sanger's assumption of title, Mr. Sanger replying that he was so christened. Sir Squire Bancroft's is another example of a somewhat novel Christian name. "Major" Howe is a well-known London boot-maker; and I have come across several people who would have ordinarily been known as Mr. G. Jones, Mr. M. Smith, &c., who were invariably referred to as General Jones, Major Smith, &c.

F. A. RUSSELL.

"Major" as a Christian name is somewhat inconvenient, for when his friends speak of Major B. it is sometimes thought that they are referring to a military man. With regard to what is said at the close of Dr. FORSHAW's reply, it may not be inappropriate to say that a clergyman friend told me some years ago that he refused as baptismal names a string of titles which was proffered by a working man as his selection of Christian

names for his child. My friend thus saved some humble Jones or Robinson from having to declare himself, whenever asked for his name in full, to be Prince Duke Earl Count Esquire. Is there not a circus which is advertised as having for its proprietor Lord George Sanger? "Major" and "Lord" are surnames, and are therefore sometimes given as Christian names.

F. JARBATT

Some years since, in Virginia, I came across several persons possessing this peculiar Christian name, which, though unusual amongst white people, is common enough with negroes. In the old slave days numbers of plantations had coloured servants bearing this name, many of whom no doubt transmitted it to their children after they were free, and hence the continuation of it as a Christian name to-day amongst their descendants.

FREDERICK T. HIBGAME.

In some parts of England a seventh son is baptized Doctor, in recognition of the power of healing which it is supposed he will possess. I know instances of Earl, Lord, Squire, and Major being used as Christian names. Lord George Sanger and Squire Bancroft are familiar to us all.

ST. SWITHIN.

"VINE"=A FLEXIBLE SHOOT (9th S. v. 47).—"Vine" is used in this sense in several of our dialects, and in that of this neighbourhood amongst others. Lyte, Gerard, and other of our old herbalists also use the word somewhat loosely, applying it to several different creepers, such as bryony and clematis. White bryony (*vitis alba* in old writers) has, in fact, from the earliest times been known by the names "vine," "wild vine," and "white vine." See the 'H.E.D.' s.v. 'Bryony.'

C. C. B.

Epworth.

Halliwell explains vine as "any trailing plant bearing fruit," but does not give any approximate date. I think, but have not the book at hand to verify, that the word is used for the trailing shoots of the bramble or blackberry in the 'Arcana Fairfaxana,' a book of household recipes, &c., of the Fairfax family in the sixteenth and seventeenth centuries, published by Mawson & Swan, of Newcastle-on-Tyne, a few years ago.

J. G. WALLACE-JAMES, M.B.

Haddington.

Possibly the reason why "in Canada and the United States even the stems of potatoes are potato-vines" may be found in the fact that the original potato, the native sweet-potato, belongs to the convolvulus family, and is "a creeping, rarely twining vine." The mode of speech would be easily transferred to its

name-fellow. Gerarde's 'Herball' says of the sweet-potato: "It hath long, rough, flexible branches trailing upon the ground like unto those of Pompions." I suppose the recumbent stems of pumpkins and melons are "vines" everywhere. In 'Sordello' Browning says:

Observe a pompion-twine afloat,  
and must have meant some kind of Cucurbita.  
M. C. L.

HANNAYS OF KIRKDALE (9th S. iv. 69).—I should be glad if H. G. H. could give me some particulars—such as dates of birth, marriage, and death—of Sir Samuel Hannay's daughter who married a Mr. Woodroffe, and died in 1813. Her portrait was painted by Romney in 1790. W. ROBERTS.

47, Lansdowne Gardens, S.W.

"COMPARISONS ARE ODIUS" (9th S. iv. 534; v. 46).—As a sort of supplement to the interesting note by F. H. in reference to my own, perhaps it may not be irrelevant to give the two instances that I have come across in 'Don Quixote.' Both are from the Second Part. In chap. i. the Knight says to the Barber:—

"Y es posible que vuesa merced no sabe que las comparaciones que se hacen de ingenio á ingenio, de valor á valor, de hermosura á hermosura y de linage á linage son siempre odiosas y mal recibidas?"

And in chap. xxiii. we find

"Cuenta vuesa merced su historia como debe, que ya sabe que toda comparacion es odiosa, y así no hay para que comparar á nadie con nadie."

It is curious to find also in 'Don Quixote' a proverb analogous to "Trust in God and keep your powder dry," viz., "A Dios rogando y con el mazo dando," which Jarvis renders with some licence, "Pray devoutly, and hammer on stoutly"; Viardot more closely, "En priant Dieu tu dois donner du maillet."

C. LAWRENCE FORD, B.A.

Bath.

An earlier instance of this saying occurs, it is said, though I have not verified it, in Boiardo's 'Orlando Innamorato' (c. vi. st. iv. 1, 1), in regard to the comparative merits of Orlando and Rinaldo. Boiardo died in 1496. I believe 'Don Quixote' has "Comparisons are offensive," not "odious."

J. H. MACMICHAEL.

"OUT OF PRINT" (9th S. v. 124).—MR. CECIL CLARKE is bold. Old traditions and sayings die hard, and some of them will "lif for efer dill the shudgemend day, yes, pless der hearts." "Out of print" is, of course, most ridiculous, but it is generally understood, and "the satisfactory substitute" will be difficult to discover. May I suggest "out

of type," or "type distributed"? "Out of type" would, I think, be satisfactory, for, after all, print is but a facsimile of type.

CHAS. F. FORSHAW, LL.D.

Bradford.

Following MR. CECIL CLARKE's remarks on this phrase let me relate an incident which occurred a few days ago. When I purchased, on behalf of my company, the British rights in a German piece of music, the Berlin publisher wrote, "Please send me a copy when the piece is out of print." He had evidently heard the phrase, and attributed to it exactly the opposite meaning to that which it bears. By the way, my experience is that "O. P." often means that the "collector" has been too lazy to ask for the work, or that the publisher's counter-man has been too lazy to look for it. J. SPENCER CURWEN.

OLD AGE AT FIFTY (6th S. vii. 68, 337).—The following passage, extracted from Godfrey Goodman's 'Fall of Man' (1616), pp. 83-4, well illustrates the Elizabethan "point of view" as regards this topic:—

"As you walke in the streetes, obserue the number of passengers, iudge of their yeeres by their complections; or looke into the Register booke of your Churches, and you shall finde more liuing vnder the age of thirtie, then aboue.....If man comes vnto fortie yeeres, then all his acquaintance is among the dead: he scornes to conuerse with young men, to take their counsell or aduice whom he knew boyes without vnderstanding, and are still boyes, in respect of himselfe."

On p. 365 he says, "I think that seuentie yeeres then [i.e. in David's time] had the same proportion that fiftie yeeres haue now at this time." Hakewill, in his 'Apologie,' written to refute Goodman's argument, leaves these statements uncontradicted, though mentioning several instances of longevity.

RICHARD H. THORNTON.

Portland, Oregon.

ON THE WORD "UP" (9th S. v. 121).—MR. THOMAS, in his very amusing note, does not mention "fill up," which is Scriptural. Many people would say a thing is "filled up" who would not say it is "full up." Is not "full up" due to "filled up"? C. C. B.

MR. RALPH THOMAS does not observe that in all the examples he adduces in justification of the expression "full up," the word "up" is used in qualification of a verb and not of an adjective. It does not follow that because to "fill up" is good idiomatic English, "full up" is good English too. Even in the vulgarism to "wash and brush up," the word "up" is probably employed to indicate that the word "brush" is not intended to denote

the instrument, but the fact of its application. "Cash down" is obviously an elliptical expression in which the word "down" qualifies the implied verb "to pay," and does not qualify the word "cash." H. A. HARBEN.

Hyde Park, W.

Even worse than a train "slowing up" to the platform is the expression to "lull up" in a letter from the Tugela in one of the daily papers of 17 February: "We begin hammering at daybreak, lull up about nine for a while for breakfast, then from noon or thereabouts till 1.30 P.M., and on again until near sundown." R. B.

Upton.

EARLS OF ST. POL (9th S. iv. 169, 293, 386, 444; v. 72).—Of the first family of the Counts of St. Pol I have not met with one earlier than 1030. The last male, Hugh of Ghent, left an only daughter and heiress, Ysabel, married to Gaucher de Chatillon. Gaucher, or (as he is called in the Patent Roll) Waucher, was count in 1212. The last male of this second family was Gui de Chatillon, who died a hostage in England about 1360. His sister and heiress, Mahaut, took the county to her husband, Gui de Luxembourg, Count of Ligny. He, his son, and grandson were successively Counts of St. Pol. Then a Pierre de Ligny succeeded (by gift it is said). His son again was count, and was executed for treason in 1475. This man's son was restored in 1477, and though he had three sons, they died without issue, and his estates and titles went to his daughter's husband, François de Bourbon, Count of Vendôme. I have seen no later trace of a Count of St. Pol, and have always supposed the title was absorbed in the higher dignity. A younger son of the Constable (executed in 1475) was Count of Brienne—how, I know not. Alliances with the King of Jerusalem's family were not wanting, but I see no trace of inheritance passing to the Luxembourgs. The later countship of Brienne died out in 1608.

T. W.

Aston Clinton.

OLD WOODEN CHEST (9th S. v. 88).—The following extract from the Rev. Thos. Perkins's 'History of Wimborne Minster and Christchurch Priory' (which little book is, curiously enough, reviewed in the very number of 'N. & Q.' in which this question appeared) will perhaps interest Mr. NEWPORT:

"In this aisle is also to be seen the relic chest, not formed as chests usually are of planks or slabs fastened together, but hewn out of a solid trunk of oak. The chest is over 6 ft. long, but the cavity inside is not more than 22 in. in length, 9 in. in

width, and 6 in. in depth, hence it will be seen how thick and massive the walls are. Originally it contained the relics of the church, and probably is much older than the present minster itself. It was afterwards used as a safe for deeds. In 1735 some deeds were taken from it bearing the date 1200."

The author gives A.D. 705 as the most probable date for the foundation of Wimborne Minster.

BERNARD P. SCATTERGOOD.

19, Grove Road, Harrogate.

Until the year 1888 a similar chest to the one mentioned by Mr. NEWPORT was to be seen in the church here. It was 8 ft. long and 2½ ft. wide, and appeared to have been cut out of a solid oak log. It was secured by three locks, the respective keys being held by the vicar and two churchwardens. There was no information obtainable as to its exact age. It was presented by the vicar and churchwardens on 29 November, 1888, to the Northampton Museum, where I believe it is still located.

JOHN T. PAGE.

West Haddon, Northamptonshire.

At Wimborne Minster, Dorset, there is an ancient relic chest, hewn (canoe fashion) out of a solid piece of oak. It bears the local reputation of being much older than the church itself; but as much of this most interesting minster belongs to the Norman period, and I never remember meeting with a bit of real Norman woodwork in my life, the accuracy of that statement is doubtful.

HARRY HEMS.

Fair Park, Exeter.

In Wimborne Minster I was shown such a chest about two or three years ago. So far as my memory serves me, it might have been constructed as described, and it was certainly referred by the guide to the Saxon period. The same number of 'N. & Q.' that contained the query had a review of a work on Wimborne Minster, which work would probably have some allusion to this chest, since it is shown as one of the objects of greatest interest.

C. LAWRENCE FORD, B.A.

Bath.

[The account of the chest appears on p. 49 of the book in question.]

WHISKERS (9th S. v. 88).—The following quotation from Defoe's 'Robinson Crusoe,' already used by me in one of my notes on 'Algernon' ('N. & Q.' 9th S. ii. 517), will answer A. F. R.'s query:—

"My beard I had once suffered to grow till it was about a quarter of a yard long; but as I had both scissors and razors sufficient, I had cut it pretty short, except what grew on my upper lip, which I had trimmed into a large pair of Mahometan whiskers, such as I had seen worn by some Turks at Saltee, for the Moors did not wear such, though

the Turks did; of these moustachios, or whiskers, I will not say they were long enough to hang my hat upon them, but they were of a length and shape monstrous enough, and such as in England would have passed for frightful."

The "old dictionary" consulted by the *Saturday Review* is doubtless that of Bailey, but Johnson, in the last folio edition of his dictionary, defines *whisker* as "the hair growing on the cheek unshaven; the mustachio." A. F. R. will perhaps find my articles on 'Algernon' interesting. F. ADAMS.

109, Albany Road, Camberwell.

Outside the *Saturday Review's* old dictionaries, to many of which I could refer, I quote from Sir Walter Scott's 'Abbot,' chap. xviii. (1820):—

"There the soldier in buff and steel, his long sword jarring against the pavement, and his whiskered upper lip and frowning brow looking an habitual defiance of danger, which perhaps was not always made good."

Again, in Sir George Scharf's 'Catalogue of the National Portrait Gallery': "Whiskers, in ancient descriptions, meant the hair over the mouth, now called moustaches"; the meaning given in the 'Imperial,' a modern dictionary (1883), by Charles Annandale, M.A. ('N. & Q.,' 6th S. iv. v.) EVERARD HOME COLEMAN.

71, Brecknock Road.

The following example of this word in the sense of moustachios is not without interest. I have extracted it from Southey's 'Common-place Book,' iii. 144:—

"Wilson's History and Antiquities of the Dissenting Churches," vol. i. p. 141. Joseph Jacob, an Independent preacher at Turner's Hall, Philpot Lane, [in] the beginning of the last century, made a church of his own. He past an order obliging the whole of the congregation to stand during the time of singing. This, though by no means an uncommon thing in the present day, was then looked upon as a great novelty. In this reformed church all periwigs were discarded; the men members wore whiskers upon their upper lips, in which Mr. Jacob set them an example."

I have also a reference to *Archæologia*, xxxvi. 191, for whiskers meaning moustachios, but as I have not the series at hand I cannot extract what is said. ASTARTE.

"They [the Hungarians] shave their beards, except the upper lip, which is generally adorned with a pair of huge whiskers" (John Hunter, 'Travels in the Year 1792,' ed. 1796, p. 426). W. G. BOSWELL-STONE.

The *Saturday Review's* "old dictionary" is evidently Bailey's, whose definition of "whisker" is "a Tuft of Hair on the upper Lip of a Man"; of "mustaches": "That part of the Beard growing upon the upper Lip,

Whiskers." Walker's 'Dictionary' (1827) has: "Whisker. The hair growing on the upper lip unshaven, the Mustachio." C. C. B.

COINS IN FOUNDATION STONES (9th S. iv. 499).—No reply having appeared, may I ask if it has been noted that coins were formerly placed over the doorways of houses to denote the approximate date of the erection of the building, for good luck, as horseshoes are so frequently hung near the doorway now, or for some other reason? During repairs to my house in 1867, silver coins of the reigns of Queen Elizabeth and Charles I. were met with; these had been placed on the oak lintels, which were then round (except the outside being rather weather-worn), or in the masonry close above. I am told by builders that they have been met with in other houses built at the period indicated. B. B.

LINCOLNSHIRE SAYINGS (9th S. iv. 478; v. 38, 95).—"As black as the devil's nutting-bag" is a comparison in common use in the part of Suffolk from which I write. F. H. Marlesford.

THE JUBILEE NUMBER (9th S. iv. 533; v. 89).—At the first reference the Editor was kind enough to mention MR. EVERARD HOME COLEMAN as one of the earliest contributors to 'N. & Q.' At 9th S. v. 90 A. H. alludes to this statement, and indicates that his first appearance was at 4th S. viii. 32. May I, as one who has now enjoyed the friendship and valued help of MR. COLEMAN for some years, venture to correct A. H. by submitting the following facts? MR. COLEMAN has been a subscriber to 'N. & Q.' from the first, and is, therefore, in the happy possession of a complete set. His first contribution will be found at 1st S. vii. 66, and at 9th S. iv. 542 his notes, queries, and replies had reached the astonishing total of 1,367. He is, therefore, not only one of the earliest contributors, but also one of the largest and most frequent. JOHN T. PAGE.

West Haddon, Northamptonshire.

W. C. B. is correct in surmising that the signature J. M. (Oxford) stands for that of my father, John Macray. His first contribution occurs in No. 13. Early in the Second Series, at the request of his and my friend Mr. Thoms, I sent some specimens of the notes with which Francis Douce enriched many of his books now in the Bodleian Library. W. D. MACRAY.

LES DÉTENUIS (9th S. iv. 288, 354, 425, 522; v. 97).—Although Junot was Governor of

Paris and a duke, he never was a marshal. He made so many blunders in the field as a general that Napoleon would not give him the higher dignity. E. YARDLEY.

If D. F. C. will kindly send me his address I shall be very grateful.

(Rev.) W. TUCKWELL.

Waltham, Grimsby.

HELEN FAUCIT AND MARGARET GILLIES (9th S. v. 147).—The portrait of Miss Helen Faucit as Julie de Mortemar, painted by Miss Gillies, was exhibited at the Royal Academy in 1839, No. 884 in the Catalogue.

ROBERT WALTERS.

Ware Priory.

TOAD MUGS (9th S. v. 8).—"Toad mugs," as they are known, were probably made at several places. I have examples made of Nottingham or Brampton stoneware, and I have others of ordinary "pot"—not porcelain—which may be of Rockingham make, or come from anywhere in the Potteries. None are of very recent make, and the sizes I have seen are from pint to quart capacity, and the toads within are in every case on the side next to the mouth if the right hand is used. They were made to provide public-house fun, softies and greenhorns being the victims. The surprise of a toad mug consisted in the toad being seen by the drinker at the bottom of the mug as the last drops were drained, the toad seeming to be in the act of following the liquid. None of the specimens that I know are made with the intention for some of the liquor to spout out on the drinker. The toads seem to have been hollow so as to lessen the weight of the vessel.

THOS. RATCLIFFE.

THE BIBLE ORIGINALLY WRITTEN IN DUTCH (9th S. v. 66).—In common, no doubt, with many other readers, I have seen a copy of the first Dutch Bible ever printed. It bears the date of A.D. 1542, and is preserved and shown to visitors at Warndorff's "Bible Hotel," in the Damrak, at Amsterdam.

HARRY HEMS.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*The Poetical Works of John Milton.* By the Rev. H. C. Beeching, M.A. (Oxford, Clarendon Press.) *Milton's Poetical Works from the Edition of the Rev. H. C. Beeching.* (Frowde.)

THE edition of Milton edited by the Rev. H. C. Beeching, to whom we owe many delightful and notable contributions to our knowledge of English poetical literature, is the best in all respects for the student and the lover of Milton. It is with

some differences, to be noted, issued in two separate forms. The octavo edition is the more important, and is that to which more particularly applies the high praise we are bestowing. For the first time in any accessible and available edition, Milton's poetry is given from the original texts. Such changes as have been made consist only in the employment of capitals, in which, in the main, the originals are followed, and in punctuation. The minor poems are from the text of 1645, with some additions from that of 1673. 'Paradise Lost' is from the edition of 1667, with variations from the second edition of 1674; 'Paradise Regained' and 'Samson Agonistes' from the first edition of 1671. With the exception of the priceless edition of the minor poems of 1645, to which we have never dared to treat ourselves, its price being practically prohibitory, reaching near 100*l.*, the editions used are those in which we have been in the habit of studying Milton—the first three editions of the 'Paradise Lost,' the first edition of 'Paradise Regained' and 'Samson Agonistes,' and the 1673 edition of the poems being now before us. Between the first and second editions of the poems there are occasional differences of importance, generally to the advantage of the later. A line in the hymn 'On the Morning of Christ's Nativity,' stanza xv., which in the second and all subsequent editions is

Orb'd in a Rain-bow; and like glories wearing,  
is in the first edition

The enameld *Arras* of the Rain-bow wearing.

Some valuable light not elsewhere to be gained is occasionally thrown upon Milton's rhythm. Unlike most editions of the works, the present volume begins with the minor poems and ends with 'Samson Agonistes.' We can but repeat our implied advice to lovers of Milton to abandon in favour of this edition all editions except those published in his lifetime. We regard its appearance as an unmistakable boon. In the miniature edition, now also appearing, the spelling and other matters are modernized. The book is printed on the milled Oxford india paper, with the result that the 1,080 pages may well be carried in the waistcoat pocket. So clear and legible is, meanwhile, the type, that old eyes may read it with pleasure and without fatigue. Of the Oxford editions of the poets these are the best and the most to be cherished.

*The Life of Charles Tomlinson, F.R.S.* By his Niece, Mary Tomlinson. (Stock.)

THE pious labour of Miss Tomlinson has been worthily accomplished, and a lifelike portraiture is given us of an able and interesting man who has recently passed away. Mr. Tomlinson's long life knew many and varied interests. By students of 'N. & Q.' he is probably best remembered by his numerous and valuable contributions to the Eighth Series on subjects such as 'The Geography of Dante,' 'The Sun putting out the Fire' (an idea which he strongly opposed), 'Literature v. Science,' &c. To the last-named contribution the volume contains a long reference. The range of his scientific knowledge, and that of his literary acquisitions, was wide. After his retirement to Highgate he became one of an interesting circle, comprising Lovell, of 'The Wife's Secret,' Westland Marston, and many others; and he was a familiar figure at the Highgate Chess Club and literary institutions. It was, however, in science that his mark was made, and his contributions to this are

of enduring importance. This record of his long and laborious life is interesting and stimulating.

*Calendar of Treasury Books and Papers, 1731-1734.*  
Prepared by William A. Shaw, M.A. (Eyre & Spottiswoode.)

THIS is the second volume of what is commonly known as "The Treasury Series." Like almost every volume of these official calendars the work has been exceedingly well done, and the index, which we need not say is a most important part of the work, leaves nothing to be desired. To the student of manners, the antiquary, and the genealogist these Treasury documents cannot have the same interest as has the greater part of the other volumes; but to those who are interested in finance, and in a somewhat less degree in the growth of trade, it would be difficult to exaggerate their importance. The picturesque seventeenth century has passed; there was no Samuel Pepys, who had the art of making stupid things amusing; but we may gather, rather from omission than anything directly recorded, that life, if duller, was far safer. Highwaymen were still, however, a power in the land, as, indeed, they continued to be until late in the reign of George III. In 1734 we come upon a petition to the Treasury of the half-brother of Samuel Lee, late of St. Giles-in-the-Fields, for a grant of his estate, the poor fellow having been shot by a highwayman and dying intestate. We wonder if the newspapers of the time mention this crime and tell what was the fate of the murderer. In the same year an order was made for the Exchequer to be written to "for an account of what sums have been paid there for marriage portions to Maids of Honour since the reign of Charles the Second." Is this return extant? If so, it must be worth printing for pedigree purposes.

*The Archko Volume.* (Kegan Paul & Co.)

THE author of this whimsical production, apparently an American, Mr. W. D. Mahan, though he has not had the courage to put his name on the title-page, has either been hoaxed or is desirous of hoaxing the public into accepting certain new and hitherto unheard-of documents in the Vatican, which deal in the most minute and gossiping fashion with events in the life of the Saviour. The book is not deserving of serious consideration.

*The Antiquary.* Vol. XXXV. (Stock.)

A good deal of curious and interesting matter is bound up in this latest yearly volume of the *Antiquary*. We meet with many names already favourably known to readers of our own columns, and there is a great variety of subjects. It would be an improvement if the notes and news could be made more at first hand. We are glad to see the Rev. W. C. Green, after many years, returning to a Homeric subject. His article on birds is good, though it does not seem to take count of much modern research. Roman antiquities are well represented, a branch of study which still needs fresh adherents in England to clear it up. Here Mr. Haverfield's notes may be considered authoritative. London museums and London Quakers, a bibliography of early educational books, some famous old trees, and an article on St. George and the Dragon (with which we cannot agree entirely) are some of the many subjects which have attracted our attention. It is, probably, futile to expect every writer to make a personal scrutiny of the

sources of information he quotes. Still, much looser statement and consequent error might be saved if writers would be more careful about their authorities, for it is good references which inspire confidence. A cloud of inferior witnesses only suggests suspicion.

THE extent and the gravity of Imperial responsibilities are shown in the fact that literary and artistic, and even social subjects are practically banished from our reviews, which are almost wholly taken up with war and possibilities of war. In the *Fortnightly* there are but three papers—if, indeed, there are so many—that are not occupied with military or controversial topics. 'The Truth about Ruskin,' by Mr. Heathcote Statham, is one of these. This is very appreciative, and may be read as a corrective by those who have perused the grudging and churlish comments of *Blackwood*, with which, however, we are not concerned. Mr. Statham deplors the narrowness of view that could see nothing worthy of admiration in the great engineering works of the present century, extols Ruskin's incontestable gifts as an artist, and holds that as an architectural draughtsman he was, when at his best, "perhaps unequalled." He also points to the paradoxical state of things that, while Ruskin held that a man can scarcely draw anything without benefiting himself and others, and can hardly write without doing mischief, he "neglected his artistic capabilities in order to become one of the most voluminous writers of his age." Mr. F. G. Afalo has some sensible remarks on 'The Ethics of Performing Animals,' and utters a much needed protest against performances with lions, tigers, bears, and other dangerous wild beasts. An article by the Hon. Stephen Coleridge sounds as if it were not controversial, but proves to be eminently so. 'Our Game Books,' by C. Stein, puts in a plea we are glad to echo for mercy to the jay.—Dr. St. George Mivart, in his 'Scripture and Roman Catholicism,' contributed to the *Nineteenth Century*, seems finally to break with the Church of his adoption, if the Church of his adoption has not antecedently broken with him. No subject can, however, easily be more polemical than this. Mrs. Hugh Bell depicts 'Some Difficulties incidental to Middle Age.' She has much that is sensible to say. We should like her definition of middle age. We fancy it is something like the North, according to Pope: Ask where's the North? at York 'tis on the Tweed; In Scotland at the Orcaides; and there At Greenland, Zembla, or the Lord knows where.

Writing on 'Cromwell's Constitutional Experiments,' Mr. J. P. Wallis points to innumerable unconstitutional actions on the part of the Protector, such as committing his leading opponents to prison by his own warrant, without assigning any cause, moving them about from prison to prison, and even sending them to Jersey, to be out of the reach of the writ of *habeas corpus*. The subject has great interest. Mr. Wallis tells us that his attention was drawn to it while occupied from 1892 to 1897 as Reader at the Inns of Court. 'Women Workers,' by Miss Emily Hobhouse, deals with the difficult question how women leading professional and independent lives are to be housed and fed. The Rev. G. Sale Reaney dwells on 'The Civil and Moral Benefits of Drill.'—The frontispiece to the *Pall Mall* consists of a reproduction of Sir Joshua's beautiful portrait of Kitty Fisher. 'The Rulers of South Africa' gives portraits and accounts



of about half the score governors who have held office since the Cape, in 1797, came under the British flag. The first of these is Lord Macartney, the latest Sir Alfred Milner. The publication of the article is, of course, opportune. 'Ambulance Nursing, Past and Present,' has also immediate interest. It begins with Netley Hospital, and then proceeds to some of our troopship hospitals. 'Lotteries, Luck, Chance, and Gambling Systems' is continued, and has some of the quaint illustrations which commend it to antiquarian readers. In 'Ex-Libris,' Mr. Henley speaks of Mr. Stephen Phillips with a sanity all that gentlemen's critics have not displayed. He gives also a well-merited tribute to the exquisite child's stories of Mr. Kenneth Graham, and speaks in praise of Miss Cholmondeley's 'Red Pottage,' a novel in which, during a period of convalescence, we took a moderate amount of delight. Prof. Lombroso's 'The Bicycle and Crime' is a curious study, characteristic of its writer. 'In a Sacred City' gives an account of Muttra, the birthplace of Krishna.—Sir John Robinson continues, in the *Cornhill*, his interesting and important 'South African Experiences.' Lady Broome, always a welcome contributor, writes pleasantly on 'Bird Notes,' a title, however, not wholly, or at least fully, descriptive of her article. Canon Staveley supplies a biographical sketch of Antoine Drouot, a modern Bayard, who, it is pointed out, was present both at Trafalgar and Waterloo. 'The Value of a Dead Celebrity,' by Mr. Harold Macfarlane, deals with the question of the financial worth of the relics of departed greatness. We are told, for instance, of tresses of the hair of Marie Antoinette, and we wonder what would be given for an unquestioned lock of hair belonging to Shakespeare. To us personally souvenirs of the kind have, in the case of strangers in heart, no significance or value whatever; but there are those who are of a different opinion. Mr. W. B. Duffield gossips pleasantly concerning 'Cambridge a Hundred Years Ago.' The fiction is generally excellent.—To *Temple Bar* Mr. Diplock sends an appreciative account of M. Anatole France, dwelling, as needs he must, on the humour and the delight in paradox of his subject. 'An American Shrine,' by Mr. Arthur Montefiore Brice, describes St. Augustine, which during nine months seems to merit Thomson's description of his ideal paradise:

A pleasant land of drowsy-hed it was.

'Sheridan's Brother' is an outcome of Mr. Fraser Rae's close and intelligent study of Sheridan, to which is owing the best account we possess of the great dramatist and wit. Charles Francis Sheridan was the elder brother of Richard Brinsley, and was his rival for the love of Miss Linley. He wrote a history of the revolution in Sweden which was translated into French. Mr. Fraser Rae's article is full of interest.—'Points about Speakers,' by Mr. James Sykes, which appears in the *Gentleman's*, has a title which is slightly humorous and altogether misleading. It deals with the Speakers of the House of Commons. 'The Founder of a Dynasty,' by Mr. Perronet Thompson, is Bernadotte, King of Sweden, of whose romantic career a picturesque and an interesting account is given. Mr. C. Trollope writes on 'The Dog in Literature.'—In *Longman's* 'The Proof-Sheets of Redgauntlet,' by Mr. D. MacRitchie, constitute delightful reading. The light cast upon Scott's method of work and Ballantyne's suggested improvements is edifying. Mr. Shieldham writes ably on 'Stray Notes

on Colour in Relation to Temperament.' In 'At the Sign of the Ship,' amidst much matter humorous and edifying, Mr. Lang explains on behalf of himself and Mr. Mason a slip in the novel they jointly contributed to the magazine.—The *English Illustrated* gives as a supplement an excellent coloured portrait of Mr. Tree. Mr. George Douglas has an interesting paper on an African subject. An article very interesting to folk-lorists and the like is that on 'A West African Tribe and its Secret Societies.' The tribe in question is the Ibibio. It would be curious to compare the initiatory processes to which boys are subject with those practised among certain aborigines in Australia. Many of the illustrations are quaint and striking, and the entire article has signal value. As usual, most of the contents consist of fiction.—The two opening articles in *Scribner's* deal with English subjects, the first consisting of a description by pen and pencil of 'The Fighting with Methuen's Division.' The record ends when the Modder river is reached. It is a rather melancholy account of bravery and mismanagement. Considering the circumstances under which they were taken, some of them in the heat of action, the photographs are marvellous. This article is followed by a further instalment of Mr. Theodore Roosevelt's 'Oliver Cromwell.' The illustrations to this, and the portraits especially, are of great interest. The action ends with the execution of Charles. Mr. Roosevelt, as was to be expected, justifies the death of the monarch. Mr. Carrington's 'New York at Night' is striking in all respects. Mr. G. F. Pentecost writes on 'The Renaissance of Landscape Architecture.'

A REVISED and enlarged edition of 'The Right to Bear Arms,' with a copious index, is announced as nearly ready for publication by Mr. Elliot Stock.

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J. E. DONNISON ("My name is Norval").—Home's 'Douglas,' Act II. sc. i.

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## CONTENTS. — No. 118.

NOTES:—FitzGerald Bibliography, 201—The Gantelope, 204—Byroniana, 206—Italian Ball Games—Newsham's Fire-engine—Parish and other Accounts—Robert Falk, 207.

QUERIES:—"To jipper a joint"—Refrain of Poem—"Colly"—Kellet Family—Buller—Byng—"Winter's Tale"—Log-rolling—Tennyson's "Dream of Fair Women"—Benson's Latin Verses, 208—Gorey or Gourey—Chinese Children—Discoveries by Capt. Edge—Bookbinding—Sir Richard Cave—"Figs in fruit"—Lady Gerard—Deadman's Place Burial-ground—Will of Thomas Guy—Capt. Samuel Goodere, 209—Coronation of Henry II.—Hymn to Guardian Angel—Authors Wanted, 210.

REPLIES:—"Gavel" and "Shielling," 210—"Argh"—Slang—Rubbing the Eyes with Gold, 212—Prime Minister—Horse Equipment—"Dr. Johnson as a Grecian"—"Hurgin," 213—Curiosities of Collaboration—"Eugénie, Empress of the French"—Prince of Wales, 214—"Parsimony"—Duke of Cornwall—Churches of Unhewn Stone—"International Library of Famous Literature," 215—Bear and Ragged Staff—Wagner's "Meistersinger"—Future of Books and Bookmen—Nursery Rimes, 216—"Hurry"—Staith—Word Corruption—Depreciation of Coinage—Jacobite Societies—Shrapnel—Shaddock, 217—"Charlotte Temple"—Ancient Tin Trade—"Nostoc"—"Midlin"—"Horse-Gentler," 218—Authors Wanted, 219.

NOTES ON BOOKS:—Elworthy's 'Horns of Honour'—Haines's 'Memoir of Richard Haines'—'The English Catalogue of Books.'  
Notices to Correspondents.

## Notes.

NOTES FOR A BIBLIOGRAPHY OF  
EDWARD FITZGERALD.

It is not altogether easy to account for the popularity to which FitzGerald's version of the 'Rubaiyat' has attained within the last ten or fifteen years. Scarcely a month passes without a fresh edition being issued from some American press; the house of Macmillan, in adding it to their "Golden Treasury" series, have given it a place beside the supremest efforts of poetic genius; and enthusiasts like Mr. Nathan H. Dole in America and Mr. Edward Heron-Allen in England, in striving to fathom the mysteries with which the *origines* of the poem are enveloped, have devoted to their task a power of research and an indefatigable industry which would not be misplaced in the case of a commentator on Plato or Isaiah. The main cause of this popularity is, I take it, that in the 'Rubaiyat' FitzGerald almost unconsciously gave expression to a feeling which, inarticulate in his own day, demands a hearing when a century's death is at hand. The illusions which surrounded its birth, the gay day-dreams that gave colour to its youth, the sobriety of middle life—all these are past, to be succeeded by the disappointing realities of age and the fear of approaching extinction. That there was anything morbid in FitzGerald's own temperament no one who reads

his letters can for a moment believe; and if on one occasion he refers to his kinship with Omar, it is not so much in respect of the poet's pessimism as of his freedom from conventional thought. It is very doubtful if FitzGerald regarded his translation as the masterpiece of expression which it undoubtedly is; and we may gather from many indications in his correspondence that other compositions, such as 'Euphranor' and the Calderon plays, possessed a larger share of his affection. To 'Euphranor,' indeed, he seems to have been drawn by a special attraction, and his coy depreciation of the "confoundedly smart writing" in it reminds one of an Eastern mother who draws attention to a blemish in order to avert the evil eye from her favourite child. FitzGerald's idiosyncrasy is reflected at its highest in this little work. One can perceive that his imaginative power was not great, and it betrays the sign of a slow and fastidious worker. But in its form we see the neatness of touch that characterizes the Greek of Sophocles or the French of Sévigné, while in the thought which underlies it we recognize the sanity of a man who lived much in the open air, and whose hand was equally at home with the tiller and the pruning-knife. In turning to the Calderon plays we find not only these characteristics, but a playful lyricism which one can barely guess at from his correspondence. It is astonishing that the innumerable compilers of anthologies have never quarried in this mine. What can be lighter or more delicate than the following little song from 'The Painter of his own Dishonour'?—

Of all the shafts to Cupid's bow,  
The first is tipt with fire;  
All bare their bosoms to the blow,  
And call the wound Desire.

Love's second is a poison'd dart,  
And Jealousy is nam'd;  
Which carries poison to the heart  
Desire had first inflam'd.

The last of Cupid's arrows all  
With heavy lead is set;  
That vainly weeping lovers call  
Repentance or Regret.

Or this from 'The Mayor of Zalamea'?

Ah for the red spring rose  
Down in the garden growing,  
Fading as fast as it blows,  
Who shall arrest its going?  
Peep from thy window and tell,  
Fairest of flowers, Isabel.

Wither it would, but the bee  
Over the blossom hovers,  
And the sweet life ere it flee  
With as sweet art recovers,  
Sweetest at night in his cell,  
Fairest of flowers, Isabel.

In the 'Agamemnon,' again, we find quatrains which seem an echo of the utterances of the astronomer-poet of Naishapur:—

The Robber, blinded in his own conceit,

Must needs think Retribution deaf and blind:

Fool! not to know what tongue was in the wind,  
When Tellus shudder'd under flying feet.

And—

Call not on Death, old man, that, call'd or no,

Comes quick; nor spend your ebbing breath on me,

Nor Helena: who but as arrows be

Shot by the hidden hand behind the bow.

The following lines, though in a different metre, enunciate the same philosophy:—

But thus it is; All bides the destined Hour;

And Man, albeit with Justice at his side,

Fights in the dark against a secret Power

Not to be conquer'd—and how pacified?

It seems to me a matter of regret that the attention of the world should be concentrated on a single poem—a poem which, noble in expression as it is, throws but a dim sidelight upon the real nature of the man—and that his other writings should be neglected. A reason for this neglect may, perhaps, be found in the fact that the separate editions of FitzGerald's works were printed in such limited quantities that they never really came into circulation, and are now scarcely obtainable, while the edition of his 'Letters and Literary Remains' which was produced, six years after his death, under the care of Dr. Aldis Wright, though not a costly book, still carries such a price as hardly to bring it within the reach of "the general." I trust I may, without impertinence, express a hope that cheap editions of the lesser works of FitzGerald may, within a short time, be issued to rank on one's shelves with the "Golden Treasury" edition of the 'Rubáiyát.' A reprint of 'Euphranor,' with the appendix to the second edition of 'Polonius,' the introduction to Crabbe's 'Tales of the Halls,' and the memoirs of Bernard Barton and the younger Crabbe would make a capital beginning. The Spanish and Greek plays might follow in due course.

I have compiled the bibliographical notes which follow, partly from a wish to present in a compendious form a list of FitzGerald's works, accompanied by such information as is available regarding the circumstances under which they were respectively written, and partly in the hope that they may form a stepping-stone to a more general acquaintance with the writings in question. I believe it to be a fuller list than has yet been drawn up, though it has, of course, no pretensions to be exhaustive. I have confined myself to the issues which were published, or, more pro-

perly speaking, printed, in FitzGerald's lifetime (with the exception of the 'Letters and Literary Remains'), as I consider that these alone possess any real bibliographical value. To enumerate all the American editions of the 'Rubáiyát' would be an endless, as well as useless, task. The kindness which I have received from those who have been in a position to help me in my work deserves my warmest acknowledgments. To Dr. Aldis Wright, the literary executor of FitzGerald, my grateful thanks are due. Without his generous aid, and without his permission to extract from the 'Letters' such passages as throw light on the inception and execution of FitzGerald's literary output, it would hardly have been possible to carry out this little attempt. I have to thank Mr. Edmund Gosse, Mr. R. A. Potts, and Mr. Francis Hindes Groome for substantial assistance; and my acknowledgments are also due to Messrs. Billing & Sons, of Guildford, for valuable information in connexion with the printing of FitzGerald's later works. I may add that the quotations in the text are from the "Eversley" edition of the 'Letters.'

#### I.—SEPARATE WORKS.

1851.

Euphranor | A Dialogue on Youth | [Line] London | William Pickering | 1851.

Collation:—Small octavo: pp. [iii] and 82 (last page unnumbered), consisting of: Title-page as above, with imprint on verso, "John Childs and Son, Bungay," pp. [i, ii]; Text, pp. 1-81; Errata, and imprint as before, p. [82]. The title is given as a headline throughout. Issued in green cloth boards, with stamped sides, and lettered upwards along the back "Euphranor," within a gilt ornamental border.

Though not published till 1851, this book had occupied FitzGerald's thoughts several years previously. In a letter to Prof. Cowell, written at the end of 1846, he says: "I have been doing some of the dialogue, which seems the easiest thing in the world to do but is not" ('Letters,' i. 212). In February, 1851, he sent to the Rev. G. Crabbe a copy of 'Euphranor' and of the *Examiner*, in which Spedding had reviewed the book ('Letters,' i. 266, 267). In a letter to the same correspondent, written a fortnight later, he says: "As I have a real horror to be known as the writer, I do not think I can have much personal ambition in its success." Nevertheless, it seems to have had a good sale, as in May, 1868, in again writing to Mr. Cowell, FitzGerald says he does not know where to lay his hands on a copy of the first edition ('Letters,' ii. 104). Though a mere skeleton as compared with the later editions, it contained some fine passages, one of which elicited the

approbation of Tennyson. Mr. F. T. Palgrave, in his 'Personal Recollections,' says that the poet admired especially

"the brilliant closing picture of a boat-race, with its glimpse of Whewell, 'the high crest and blowing forelock of Phidippus's mare, and he himself shouting encouragement to his crew, conspicuous over all.'"—'Alfred, Lord Tennyson: a Memoir,' 1897, ii. 505.

1852.

Polonius: | A Collection | of | Wise Saws and Modern Instances. | [Line] Therefore, since brevity is the soul of wit, | And tediousness the limbs and outward flourishes, | I WILL BE BRIEF. | London: | William Pickering. | 1852.

Collation:—Square octavo; pp. [ii] and xvi and 146 (last page unnumbered), consisting of: Title-page as above, with imprint on verso, "John Childs and Son, Bungay," pp. [i, ii]; Preface, pp. i-xvi; Text, pp. 1-142; Index, pp. 143-145; Errata, and imprint as before, p. [146]. Only the Preface has headlines; in the text the number of the page, in Roman figures, occupies the top centre. Every page is enclosed within double borders, and the little book is prettily got up in the taste of the day. Issued in emerald-green cloth boards, lettered upwards along the back "Polonius," and with the motto, "La Verdad | essiempre | Verde," stamped in gilt letters, within an ornamental wreath, upon the side.

This little book was apparently published at the beginning of 1852, for FitzGerald refers to it in a letter which he wrote to the Rev. George Crabbe on 27 February in that year ('Letters,' i. 273). The "charming and characteristic preface," as it is justly styled by Mr. Edmund Gosse, was reprinted by Dr. Aldis Wright in 'The Letters and Literary Remains of Edward FitzGerald,' 1889, iii. 467. Although the book mainly consists of excerpts from Bacon, Selden, Carlyle, Newman, and other writers, there is sufficient of FitzGerald himself in it to afford a strong reflection of his personality. It is in 'Polonius' that occurs his well-known aphorism, "Taste is the feminine of genius" (p. 33), to the authorship of which he puts in a coy claim in a letter written many years afterwards to Mr. J. R. Lowell ('Letters,' ii. 226).

1853.

Six Dramas | of | Calderon. | Freely translated | by Edward FitzGerald. | London: | William Pickering. | MDCCCLIII.

Collation:—Small octavo; pp. viii and 276 (the last three unnumbered), consisting of: Half-title, "Six Dramas | of | Calderon"; pp. [i, ii], verso blank; Title-page as above, with imprint on verso, "John Childs and Son, Bungay," pp. [iii, iv]; Advertisement, pp. v-viii; Text, pp. 1-273; Imprint as before, p. [274]; Errata, p. [275], verso blank. The volume contains: 'The Painter of his own Dishonour,' p. 1; 'Keep your own Secret,' p. 59; 'Gil Perez, the Gallician,' p. 103; 'Three Judgments at a Blow,' p. 142; 'The Mayor of Zalamea,' p. 191; and 'Beware of Smooth Water,' p. 229. The titles of the respective plays are given as headlines. Issued in watered crimson cloth boards, lettered

across the back in gold "Translations | from | Calderon"; and, lower down, "E. F. G."

This volume, as we learn from FitzGerald's letters, was unfavourably noticed in the *Leader* and the *Athenæum* on its first appearance ('Letters,' i. 284), though his friend W. B. Donne wrote a "handsome Article" in *Fraser* on it, and FitzGerald acknowledged that people liked it ('Letters,' p. 323). The "determined spit" of the *Athenæum*, however, disconcerted him, and he called in all the unsold copies, with the result that the book is now excessively rare. As a specimen of the criticism of the day, it may be not uninteresting to reproduce the short notice to which FitzGerald took objection. It is not easy to find, as it is wrongly indexed, but it appeared in the *Athenæum* (No. 1350), 10 Sept., 1853, p. 1063:—

"'Freely translated,' says Mr. Fitzgerald. There is no doubt of it. By way of apology for so much licence—for a freedom in dealing with his text so unusual—the translator gives an original reason:—'I have not meddled,' he says, 'with any of Calderon's more famous plays, not one of these on my list being mentioned with any praise or included in any selection that I know of except the homely Mayor of Zalamea [sic].' We have not taken the trouble to compare these translations with the originals; holding it quite unnecessary to treat as a serious work a book whose author confesses that he 'has sunk, reduced, altered and replaced much that seemed not fine or efficient—simplified some perplexities, and curtailed or omitted scenes that seemed to mar the breadth of general effect, supplying such omissions by some lines.'"

It is curious that the volume of the *Athenæum* which produced this criticism, with its slightly garbled extract, should contain a long review, which was characterized by Archbishop Trench as masterly, of Mr. D. F. McCarthy's translations from Calderon. In contrast to the summary manner in which the *Athenæum* disposed of FitzGerald's claims to recognition, it may be worth while to quote the archbishop's opinion on the subject. It will be found in Dr. Trench's graceful little book 'Life's a Dream,' 1856, p. 120:—

"'Six Dramas of Calderon freely translated,' by Edward Fitzgerald, 1853, are far the most important and worthiest contribution to the knowledge of the Spanish poet which we have yet received. But, written as they are in English of an exquisite purity and vigour, and dealing with poetry in a poet's spirit, they yet suffer, as it seems to me, under serious drawbacks. Mr. Fitzgerald has chosen, and avows that he has chosen, plays which, with the exception of the noble 'Mayor of Zalamea,' can hardly be said to rank among Calderon's greatest, being rather effective melodramas than works of highest art. He does this with the observation, 'Such plays as the "Magico Prodigioso" and the "Vida es Sueno" require another translator, and, I think, form of translation.' In respect of 'form of translation' I am compelled to agree with him,



his version being for the most part in English blank verse; but how little likely Calderon is to obtain a more gifted translator, and how much his modest choice of plays on which to exercise his skill, which are not among the author's best, is to be regretted, I think the reader will own after a single quotation from this volume: 'He who far off beholds another dancing, &c.'"

This just and balanced criticism is worth recording as perhaps the first appreciation of FitzGerald's powers which had appeared in public. It was written more than three years before the publication of the 'Rubáiyát.'

1855.

Euphranor, | a Dialogue on Youth. | "Malim VIRUM sine Literis quam Literas sine Viro." | "Better a MAN who doesn't know his Letters than 'A BOOK IN BREECHES.'" | Second Edition. | London: | John W. Parker and Son, West Strand. | 1855.

Collation:—Small octavo: pp. [ii] and 102 (last page blank and unnumbered), consisting of: Title-page as above, with imprint on verso, "John Childs and Son, Bungay," pp. [i, ii]; Text, pp. 1-87, p. 88 blank; Appendix, pp. 89-101; Advertisements of "New Books and New Editions, published by John W. Parker and Son, West Strand," 4 pages. Issued, like the first edition, in green cloth boards, and lettered upwards along the back "Euphranor," within a gilt ornamental border.

This edition of 'Euphranor' is much altered and enlarged, and contains for the first time an interesting reference to Tennyson on p. 72, and the racing ballad of 'Our Yorkshire Jen.' The appendix consists partly of extracts from Eckermann's 'Conversations with Goethe' and Richter's 'Levana,' and partly of anecdotes in the style of 'Polonius,' which are characteristic of FitzGerald's love of a free and healthy life in the open air. But, for some reason or other, it did not wholly meet with his approval, and it has never been reprinted. The second edition of 'Euphranor' seems to be much scarcer than the first. FitzGerald, when writing to Prof. Cowell, 28 May, 1868, said in answer to the professor's request for some copies of 'Euphranor':—

"Oh, yes! I have a Lot of them: returned from Parker's when they were going to dissolve their House; I would not be at the Bother of any further negotiation with any other Bookseller, about half-a-dozen little Books which so few wanted: so had them all sent here. I will therefore send you six copies."—'Letters,' ii. 103.

Later on, FitzGerald bound up several copies of this edition with the privately printed 'Dramas of Calderon' and 'Agamemnon' of 1865 for presentation to his friends (see letters to Pollock, 'Letters,' ii. 161, and to Fanny Kemble, p. 86). In these copies the appendix was cancelled, and many alterations were made by the pen. In particular, the word "Emergencies," which twice occurs, and to

which it seems FitzGerald had a special objection, was altered in one place (p. 73) to "Accidents," and in another (p. 77) to "Difficulties." These corrections were, of course, maintained in the third edition (see letter to Pollock, 'Letters,' p. 162).

W. F. PRIDEAUX.

(To be continued.)

## THE GANTELOPE.

THIS mode of punishment was introduced into modern European armies by Gustavus Adolphus, about the year 1620, under the Swedish name *gatlopp*—a compound of *gata*, signifying a lane, and *lopp*, a course. Among British troops the punishment has been known under a variety of forms or corruptions of the Swedish word, and an early mention of its use in England is to be found in the 'Diary' of the first Lord Shaftesbury, where, under date 11 April, 1646, there is an entry relating to two soldiers of the Parliamentary army, who had that day been condemned to run the gantelope for desertion ('Life,' vol. i. p. 81, and appendix ii. p. 34). In 1649 two soldiers, convicted of theft, were sentenced to run the gantelop. Many suggestions have been made as to how the letter *n* came into the first syllable of the word, and Thomas Blount, in his 'Glossographia,' second edition, 1661, gives

"Gantlope (Ghent Lope), a punishment of soldiers haply first invented at Ghent or Gant in Flanders, and therefore so called; or it may be derived from the Dutch 'gaen looper,' to take one's heels or run; and Lope in Dutch signifies running."

In a court-martial sentence in 1665 the word is "gantlet." In Mather's 'History of the War with the Indians in New England,' 1676, the following passage occurs:—

"Also they took five or six of the English and carried them away alive, but that night killed them in such a manner as none but Salvages would have done. For they stripped them naked, and caused them to run the gauntlet, whipping them after a cruel and bloody manner."—Albany edition, 1862, p. 136.

In a court-martial sentence in 1681 the word is "gantlett"; but in Sir James Turner's 'Pallas Armata,' 1683 (written, however, in 1671), it is "gatloup" and "gatloupe" (p. 349); and of English forms this is the nearest to the original Swedish word. Turner, when a youth, had been employed in the Swedish service in Germany, but in 'Pallas Armata' he states his idea that the word "gatloup" was of German origin. In a royal proclamation in Ireland in 1690 the spelling is "gauntlope." In the eighteenth century Fielding and other authors write "gantlope," and in the nineteenth century the word has been again

written "gantelope," as in Shaftesbury's 'Diary' in 1646.

To run the gantelope was considered a more severe punishment than the picket or the wooden horse, and could only be awarded by a court-martial. The mode of inflicting it, though varying in detail from time to time and at different stations, was generally as follows. The assembled troops were drawn up in two lines facing each other, every man having some sort of switch, willow-rod, stick, wand, or "cudgel" in his hand, wherewith to strike the culprit as, stripped from the waist upwards, he went down the lane with what speed he could. A mounted officer, generally the major of the man's regiment, rode alongside and urged the soldiers to lay on well, and a sergeant went in front with his halbert pointed to the culprit's breast, to prevent his going too fast. Frequently drums were beaten to drown his cries. In the navy a rope, or a knittle with two or three knots on it, was the weapon used as the culprit went up and down a double line of bluejackets, preceded by a master-at-arms who carried his cutlass pointed towards the man's breast. But it was never a frequent punishment in the navy.

In 1686 it was reported from Dublin by Lord-Lieutenant Clarendon that a soldier "had run the gantlet quite through the whole regiment, and was beaten with that severity that he fell down twice by the way" ('Correspondence,' vol. i. p. 475). In 1693, at Portsmouth, a deserter was sentenced to run the gauntlet five times through six hundred men, with two days' intermission between each time of running. In 1699, at Dublin, a soldier was sentenced to run the gauntlet three times a day, for three days successively, through a detachment of each regiment.

In Watson's 'Military Dictionary,' 1758, it is stated that

"in England this way of punishment is disused; and instead thereof, the delinquents have their thumbs tied to halberts placed triangularly, and the drummers of the regiment, being provided with whips of whipcord tied in knots, perform the discipline."

But the punishment was continued at some foreign stations, and among troops on active service, for long after its disuse in England, probably down to 1785. In an 'Essay on the Art of War,' London, 1761, we read:—

"To be hanged, shot, sent to the galleys, chained to a wheelbarrow, or run the gantelope, are the military punishments of Crimes in use. The wooden mare, the piquet, imprisonment, chains, bread and water, are the punishments of Faults."—P. 106.

Capt. Smith, in his 'Military Dictionary,' 1779, under the words 'Execution' and 'Run,' describes the punishment as it was

carried out at that date; and Dr. Hamilton, of the 10th Foot, in his 'Duties of a Regimental Surgeon,' 1787, writes that "different regiments use different methods of punishing; in some to run the gauntlet, as they call it, is customary," and he proceeds to describe such a punishment parade. Hamilton probably left the army in 1780, but he allowed the passage to stand in the second edition, 1794 (vol. ii. p. 70), and he would hardly have done so had the punishment been wholly disused before 1785.

Not many years ago, when a soldier was sentenced to imprisonment and discharge with ignominy, it was customary to form the regiment in two lines facing each other, and the culprit had to march down this lane escorted by a guard with fixed bayonets and preceded by a drummer and a fifer playing the 'Rogue's March.' Neither a voice nor a hand was allowed to be raised; it was simply the last the regiment saw of the man; his march ended in a prison, where his military discharge was carried out. But no doubt the idea of this ignominious procession down a lane of soldiers had its origin in the gantelope.

A curious mode of running the gauntlet in civil life is thus described in an entertaining little book about Tranent, a town which is close to the battlefield of Prestonpans:—

"The last case of gauntlet-running in Tranent occurred nearly a century ago.....At a given time the people assembled in the guilty man's house, when, disrobing him of all save his shirt, they tied him to the back of a pony cart which stood in readiness, and into which his cast-off clothes had been previously thrown. In this manner he was made to march or run through the town, followed by a hooting crowd, who soundly belaboured him all the way. This continued till the procession reached the top of the 'muir,' where the fellow's hands were unloosed, and his clothes flung at him, when he was allowed to return or depart as he chose."—'Tranent and its Surroundings,' Edinburgh, 1884, p. 259.

W. S.

[See 'H.E.D.'; and 'N. & Q.,' 8th S., under 'Proverbs and Phrases.']

## BYRONIANA.

(Continued from ante, p. 44.)

### 2. 'Bride of Abydos,' opening lines:—

Know ye the land where the cypress and myrtle, &c. Moore, in his 'Life of Byron,' says that these opening lines (which were an afterthought) were supposed to have been suggested to him by a song of Goethe's; and a note in Murray's 'Byron' (edition 1837) gives the first line of the song, "Kennst du das Land," &c. In a Berlin edition of Goethe's 'Poems' (1868), vol. i. p. 113, this song, entitled 'Mignon,' appears as the first of the 'Balladen.' The only lines

which are at all like Byron's are the first four or five:—

Kennst du das Land wo die Citronen blühen,  
Im dunkeln Laub die Gold-Orangen glühen,  
Ein sanfter Wind vom blauen Himmel weht,  
Die Myrte still, und hoch der Lorbeer steht?  
Kennst du es wohl?

This passage of Goethe seems to be imitated by Madame de Staël in 'Corinne,' book ii. chap. iii. :—

"Connaissez-vous cette terre où les orangers fleurissent, que les rayons des cieux fécondent avec amour? Avez-vous entendu les sons mélodieux qui célèbrent la douceur des nuits? Avez-vous respiré ces parfums, luxe de l'air déjà si pur et si doux? Répondez, étrangers; la nature est-elle chez vous belle et bienfaisante?"

The words form part of the improvisation of Corinne.

A comparison of Byron's lines with both the German and the French will, I think, show that they resemble the latter more than the former, as, for instance, in the allusion to the nightingale. And since, according to Prof. Nichol ('Life of Byron,' p. 26), the poet had only a smattering of German, may we not suppose that he was here again, to use his own words, "thinking with the thoughts" of Madame de Staël, rather than imitating Goethe?

It may, of course, be a mere coincidence, but it is curious that in two letters of Byron's, written while the work was passing through the press, there is mention both of the 'Bride of Abydos' and of the author of 'Corinne' (16 and 17 Nov., 1813). The date of 'Corinne,' as stated *ante*, p. 43, is 1807.

3. In the same poem, and in the context of the same passage, the bright prismatic hues of the glowing description are crossed by one characteristic "dark line":—

And all, save the spirit of man, is divine.

We may compare the well-known lines of Bishop Heber, in similar connexion, though in a different sphere and application of thought:

Where every prospect pleases,  
And only man is vile.

Dr. Julian gives the date of the hymn as 1819.

4. 'Hebrew Melodies,' 'By the Rivers of Babylon':—

When our foe, in the hue of his slaughters,  
Made Salem's high places his prey.

I have always supposed "hue" in this passage to be the same word as in "hue and cry," and to mean here the battle-shout, the "alarm of war." But Landor, in the Second Conversation between Southey and Porson, represents the latter, in his criticism of certain "instances of faultiness in Byron," as ridiculing these two lines. Porson is made to con-

strue "a prey in the hue of his slaughters," and an awkward parody shows that he takes "hue" in the sense of colour, the colour being red. Is it Byron, or Porson, that Landor wishes to satirize? In other words, is the criticism to be taken as an imaginary one of Porson's merely, or as Landor's own?

5. 'Childe Harold,' canto iii. stanza 27 :—

And Ardennes waves above them her green leaves.

In the same conversation Porson is made to correct Byron for identifying this Belgian Ardennes with Shakspeare's Forest of Arden in 'As You Like It,' asserting that the latter was a district in Warwickshire. But both Singer and Dr. Aldis Wright (who refers to Lodge's novel 'Rosalind') agree with Byron, and I find no hint of an English Arden in either Dyce or Staunton. Here, again, we may be excused for asking, Is this put forth as Landor's own opinion, or merely as an imaginary sample of Porson's criticism?

'Chambers's Gazetteer' (1895) agrees with Landor. But probably the question has already been discussed and settled in 'N. & Q.' It is merely alluded to here in its connexion with Byron. It may not be wholly irrelevant to take note in passing of Prof. Nichol's remark ('Life of Byron,' p. 166): "Landor and Byron, in many respects more akin than any other two Englishmen of their age, were always separated by an unhappy bar or intervening mist."

6. Byron is acknowledged both by Nichol and Galt to have been well read in the Scriptures, and the 'Hebrew Melodies' show, at least, his appreciation of the Old Testament. But his Scripture knowledge was not always accurate. We find in one of the two letters mentioned above, that of 17 Nov., a singular mistake of reference, which remains uncorrected in Moore's 'Life,' ed. 1860: "The respectable Job says, 'Why should a *living man* complain?'" And further on, in the same letter, "Let me remember Job's saying, and console myself with being 'a living man.' The utterance is not Job's, but that of Jeremiah in Lam. iii. 39, "Wherefore doth a living man complain?" &c.

7. 'Prisoner of Chillon,' first stanza :—

My hair is grey, but not with years;  
Nor grew it white  
In a single night

As men's have grown from sudden fears.

A foot-note in Murray's 'Byron' instances the case of Marie Antoinette, on whom the same effect was produced by grief, rather than by fear, adding "though not in quite so short a period."

But Madame Campan, in her 'Memoirs,' chap. xviii., says distinctly :—

"Elle ôta son bonnet, et me dit de voir l'effet que la douleur avait produit sur ses cheveux. En une seule nuit, ils étaient devenus blancs comme ceux d'une femme de soixante-dix ans."

So also Lamartine, 'Hist. of the Girondists,' vol. ii. book ii. ch. xiv. :—

"Her hair, which had been auburn on the previous evening, was in the morning white as snow."—Ryde's translation (Bohn).

In the fourth line it is easy to carp at Byron's grammar, "have" being out of concord with "hair"; but "has" after "men's," would have been intolerable, and the mind readily supplies "locks" before the verb.

8. A more serious violation of grammar is the notorious one, "There let him lay," in the sublime address to the ocean. This has been ridiculed, perhaps too severely, by Robert Browning in one of his later poems, the name of which I forget, relating to Byron:—

There let him lay

His one half-addled egg, &c.,

referring, I suppose, to the acknowledged monotony of Byron's principal characters.

Without attempting to defend what is not only a solecism, but a vulgarity, I may mention that Byron is by no means the only literary offender in this point. Examples abound; one from Shelley ('Passage of the Apennines') may be given:—

A mighty mountain dim and grey,  
Which between the earth and sky doth lay.

C. LAWRENCE FORD, B.A.

Bath.

(To be continued.)

ITALIAN BALL GAMES. (See 9th S. ii. 509; iii. 213.)—I venture to quote from the current number of the *Giornale di Erudizione* (vii. 117) a few lines out of an article on the *giuoco del pallone*, by Prof. G. Nerucci:—

"E non sia inutile aggiungere, che i vivacissimi e sudoriferi giochi, che gl' Inglesi suppongono e vantano per invenzioni nazionali, cioè, il *football*, il *cricquet*, il *lawn-tennis*, il *golf*, o meglio *goff*, furono a' Greci ed ai Romani arci-cogniti, e quindi agl' Italiani posteriori, co' nomi di *calcio*, *palla-maglia*, *palla-corda* e *palla-spagata*."

Where can I find information as to the rules of the three latter games? *Palla-maglia* is clearly equivalent—in name, at any rate—to *pall-mall*; and there are said to be certain analogies between *palla-corda* and lawn-tennis; but I do not happen to have heard of *palla-spagata*. Golfists will doubtless be interested in the question. Perhaps Mr. Horace Hutchinson can tell the facts of the case.

Q. V.

NEWSHAM'S FIRE-ENGINE. (See *ante*, p. 135.)—Newsham was not the first to devise a fire-

engine fitted with an air-vessel, and so capable of delivering a continuous jet. Newsham's patents are dated 1721 and 1725 respectively; but in the *Journal des Savans* for 1675 there is a drawing and description of a fire-engine with an air-vessel, but without any indication of the inventor of that useful adjunct. The article was copied into the *Philosophical Transactions*, vol. xi. p. 679, in the following year. There is a very good account of early fire-engines in Ewhank's 'Hydraulics,' the third edition of which was published in 1849.

R. B. P.

PARISH AND OTHER ACCOUNTS. (See 9th S. iv. 301, 414, 452; v. 63.)—

Edinburgh.—Extracts from the Records of the Burgh of Edinburgh. Vol. ii. Edinburgh (Scottish Burgh Records Society), 1871. Pp. 289-369: accounts from 1552.

Glasgow.—Extracts from the Records of the Burgh of Glasgow. Vol. i. Glasgow (Scottish Burgh Records Society), 1876. Pp. 447-84: accounts from 1573.

Irvine.—Muniments of the Royal Burgh of Irvine. Vol. ii. Edinburgh (Ayr and Galloway Archaeological Association), 1891. Pp. 229-335: accounts from 1600.

Old Aberdeen.—Records of Old Aberdeen. Vol. i. Aberdeen (New Spalding Club), 1899. Pp. 213-30: accounts from 1600.

Peebles.—Charters and Documents relating to the Burgh of Peebles. Edinburgh (Scottish Burgh Records Society), 1872. Pp. 410-24: accounts from 1554.

Stirling.—Extracts from the Records of the Royal Burgh of Stirling. Vol. ii. Glasgow (Sons of the Rock Society), 1899. Pp. 290-360: accounts from 1634.

See also the *Miscellany* of the Scottish Burgh Records Society. P. J. ANDERSON. University Library, Aberdeen.

ROBERT PALK.—Since I sent some details of the life of this Governor of Fort St. George (9th S. iv. 446, under the heading 'Mr. Kipling's "Lucia"'), I have come across the following in the 'Fort St. George Press Lists,' which may be of interest. Robert Palk was appointed chaplain of Fort St. David in March, 1749; Paymaster and Commissary in the Field, 1752; chaplain of Tellicherry, 1752. He did not go to Tellicherry, but remained Paymaster in Camp till 1753. In January, 1753, he was asked for at Bombay, and ordered to go there as chaplain; but the Government of Fort St. George could not spare him, for he was at that time associated with Col. Stringer Lawrence in political negotiations with the Nabob of the Carnatic. In the same year he was employed by the Government of Fort St. George to negotiate with the King of Tanjore. In the following year he was employed to negotiate with

Dupleix, and successfully accomplished the purpose of the embassy. By this time he appears to have established for himself a name as an astute ambassador and a clear-headed man of affairs. In 1756 the Nabob of the Carnatic asked to see Robert Palk on some political matters. In October, 1758, he sailed for England. During the time he was employed politically, and as Paymaster in Camp, he appears to have regularly performed his duties as chaplain. The fact that Robert Palk was only in deacon's orders is mentioned in Hough's 'Christianity in India.'

FRANK PENNY, LL.M.,  
Garrison Chaplain.

Fort St. George.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"TO JIPPER A JOINT."—In 'The Fortunes of Nigel,' chap. xxx., Sir Mungo Malagrowth, comparing the merits of two artists in mutilation, says, "He was a dexterous fellow that Derrick. This man Gregory is not fit to jipper a joint with him." What is the precise meaning of "jippering a joint"?

A. L. MAYHEW.

Oxford.

REFRAIN OF POEM.—Some weeks ago I published, in the *Sphere*, a song, the refrain of which is "Storm along, John." I do not think that I invented this refrain; but, on the other hand, I cannot find an author for it, nor say how, where, or when I found it. My predicament is that of such of my friends as are within wrangling distance. If you can resolve the difficulty, you will renew the harmony of a perplexed and troubled circle.

W. E. HENLEY.

"COLLY."—Could any of your readers kindly inform me of the meaning of the word *Colly* which appears in several Devonshire place-names? Does it mean "water" or "river"? South-East Devon has a river called the Colly; and we find a Colliford on another small stream in Central Devonshire; a Collipriest on the Exe, near Tiverton; and a Collybeer and a Collibear, near the source and the mouth, respectively, of the Taw.

H. C. C.

KELLET FAMILY.—I am desirous of information respecting the above, numerous members of which were resident in Lancashire in the six-

teenth and seventeenth centuries, and respecting one of whom, Edward Kellet, D.D., a query by CROSS FLEURY appeared in 'N. & Q.' (8th S. i. 515). I wish particularly to know (1) what, if any, was the descent of the family from Ormus de Kellet and other early bearers of the name; (2) what connexion it had with the places Over and Nether Kellet, in North Lancashire; and (3) what was its right to the arms (on a mount vert a boar passant, sa.) which were "confirmed," not "granted," to Matthew Kellet, of Ripley, Surrey, in 4 Edward VI.

H. L.

BULLER.—I should be glad to have any information concerning Edward and Henry Buller, who were admitted to Westminster School on 30 June, 1774, and Henry Burrell Buller, who was admitted on 17 Sept., 1821.

G. F. R. B.

BYNG.—I am anxious to obtain particulars of Edmund John Shanson Byng, who was admitted to Westminster School on 21 Jan., 1784, and of George Byng, who was admitted on 14 June, 1784.

G. F. R. B.

'WINTER'S TALE,' I. ii. 99.—

O, would her name were Grace.

Can any of your readers explain this passage? The earlier passage "Grace to boot" (l. 80) has as yet received no convincing explanation; it may, or may not, be connected with the present one. "Tis Grace, indeed," in l. 105, certainly is. A reading which should gather all three into one net would be very welcome.

HENRICUS.

LOG-ROLLING. (See 7th S. ix. 106; xii. 364.)—In *Longman's* for February Mr. Andrew Lang says (p. 375):—

"Somewhere in this book ['Passages from the Correspondence of Rufus W. Griswold'] occurs, about 1845, the phrase 'literary log-rolling,' the earliest instance which one has met."

Is Mr. Lang right, and what is the exact reference?

Q. V.

TENNYSON'S 'DREAM OF FAIR WOMEN.'—Who is the fair woman "who clasp'd in her last trance her murder'd father's head"?

T. B. DILKS.

Bridgwater.

[Margaret Roper, the daughter of Sir Thomas More.]

BENSON'S LATIN VERSES ON MONKEY STORY.—Some time during his reign as Bursar of Trinity College, Cambridge, Francis Martin paid a visit to the Zoological Gardens in London. The monkeys were not then so securely caged as they now are, and while he

was looking at them one of the tribe snatched his pince-nez from his nose, and disported himself with it on round the cage. On Martin's return to Cambridge the story got about, and Archbishop Benson, then a Fellow of Trinity, composed some Latin verses on his friend's adventure. Can any of your readers give me a copy of the verses? They created great interest and attention at the time even outside Trinity. The biographer of the Archbishop informs me he has no copy in his possession. STAPLETON MARTIN.

The Firs, Norton, Worcester.

GOREY OR GOUREY.—Can any of your readers inform me as to the origin and meaning of the name Gorey or Gourey in the Channel Islands; whether a family of that name ever existed at Jersey; also if the same name in co. Wexford, Ireland, is in any way connected therewith? M. SHEPHERD.

MARK ON THE SPINE OF CHINESE CHILDREN.—In Mrs. Archibald Little's book 'Intimate China,' 1899, I find on p. 195 the following curious statement: "The Chinese are all born with a round black mark about the size of a penny at the base of the spine. It disappears generally before they reach eight years old." Is this a characteristic of the Mongols or of any section of the race or of any other Asiatic tribe? INQ.

DISCOVERIES BY CAPT. EDGE.—Capt. Thomas Edge, of London, is said to have made some discoveries in Greenland. I shall be obliged if some one can say where an account of them can be found. RICHARD LAWSON. Urnston.

BOOKBINDING.—I have several books bound in boards covered with coloured cloth with decorated designs, and desire to take off the cloth covers and insert them in an album. Is there any method of effecting this without injuring the colours and decorations? I have tried steeping the covers in water, but this practically destroys them, since the colours run into one another, obliterating the designs. EDWARD B. HARRIS.

5, Sussex Place, Regent's Park, N.W.

SIR RICHARD CAVE, KNT., M.P. for Lichfield from August, 1641, until disabled as a Royalist in August, 1642. He was the grandson of Richard Cave, a Worcestershire yeoman, and if at all related to the more historical Caves of Northamptonshire, the connexion was very remote. He was slain at Naseby, fighting on the king's side. Is it known when and under what circumstances he received knighthood? W. D. PINK.

"FIGS IN FRUIT."—Bacon in his essay 'Of Gardens' reckons among the good out-of-door plants for May and June "figs in fruit." I should be much obliged if any one could tell me what he meant by this.

H. N. ELLACOMBE.

LADY GERARD.—Writing to Montagu on 26 July, 1759 (Cunningham's ed., vol. iii. p. 238), Walpole mentions a portrait of "a Lady Gerard that died at Joppa returning from a pilgrimage to Jerusalem." Who was this lady? H. T. B.

DEADMAN'S PLACE BURIAL-GROUND.—Can you or any one of your correspondents tell me what became of the remains of the persons buried in Deadman's Place Burial-ground, particularly regarding those interred about 1812? Can any one also instruct me regarding the disposal of the tombstones, and the remains of those buried in the ground attached to the Independent Chapel, belonging to the Dissenters, which adjoined Deadman's Burial-ground? Deadman's Place was situated in Southwark, and is now called Park Street. A chapel was situated there, and was known in 1764 as Dr. Watson's Dissenting Chapel. It is stated that the burial-ground referred to is now a part of the brewery of Messrs. Barclay, Perkins & Co. Deadman's Burial-ground is shown in Roque's plan of London, 1746, also in Rendel's map of Southwark, 1542, and the burial-ground is referred to in the following works: Hunter's 'London,' 2 vols., 1811; 'London Past and Present,' 2 vols., 1891; 'Burial-grounds of London,' 1896. I find bodies were buried there as recently as 1812. The Rev. Dr. Humphreys, Dissenting minister, is recorded as officiating at a funeral. Were the bodies or remains ever removed? Under what legislative act was Deadman's Burial-ground closed, and when? Is there any work which will give details of this once well-known burial-ground? Cruden, the author of the 'Concordance,' was buried there. I shall be very grateful for any information whatever.

JOHN GOLDSWORTHY ADAMS.

Hollis, Long Island, U.S.

WILL OF THOMAS GUY.—Will some reader of 'N. & Q.' oblige me by a reference at the British Museum or other London library to a copy of the will of Thomas Guy, who died December, 1724, and was the founder of Guy's Hospital?

W. J. GADSDEN.

Crouch End.

CAPT. SAMUEL GOODERE.—Can any one help me with the early history of Capt. Samuel

Goodere, who murdered his brother, Sir John Dinely, Bart., of Charleton, on board his ship the Ruby at Bristol in January, 1741? Was he twice married? Burke in the 'Extinct Baronetcies' states that he married Elizabeth Watts, of Monmouth, and had twin sons (born 1729), who both succeeded to the baronetcy, and three daughters. In tracing the family of Wyborn, of Sholden, co. Kent, I find in Hasted that William Wyborn married Eleanor, daughter of this Samuel Goodere. In the Deal Registers the baptisms of several children of Samuel and Jane Goodere occur, but these all died infants, excepting Eleanor (born 1713), whose marriage to Wm. Wyborn is also recorded in 1737. The last entry I can find in the burials is that of Mrs. Jane Goodere, 26 August, 1721. Burke does not mention Eleanor (Mrs. Wyborn). Is this Samuel Goodere of Deal identical with the Capt. Samuel Goodere of the Charleton family? T. C. COLYER-FERGUSON.

Wombwell Hall, Gravesend.

[You have, of course, read what is said in 'D.N.B.']

CORONATION OF HENRY II.—In Glanville, xii. 11 and xiii. 3, occur, in common form writs, the words "post primam coronationem meam." Glanville is generally attributed to the reign of Henry II. Was Henry II. twice crowned? His son Henry was crowned in his lifetime, but this cannot be "coronatio mea." Henry III. was twice crowned. Can any one give me a reference to Henry II.'s second coronation? His first was 19 December, 1154, and that of his son Henry, 14 June, 1170. I. S. LEADAM.

HYMN TO GUARDIAN ANGEL.—The Rev. F. A. Gasquet in his 'Eve of the Reformation,' p. 309, has given a translation of a Latin hymn to the guardian angel which occurs in the 'Dextra Pars Oculi.' Has the original text been printed in any modern collection of mediæval Latin verse? N. M. & A.

#### AUTHORS OF QUOTATIONS WANTED.—

A parent asked a priest his child to bless,  
Who straightly charged him he must first confess.

W. J. DUDGEON.

The wind would blow, had I my will,  
Soft breezes ever on thy cheek,  
And in a murmur soft and still  
Should tell the love I cannot speak, &c.

MAX.

Remember me is all I ask;  
But if remembrance prove a task,  
Forget me then. M. E. PRATT.

On Stainmore's wintry wild.

Food for worms, good Percy. H. T. B.  
[Shakespeare, '1 Henry IV.,' V. iv. 85.]

#### Replies.

#### THE WORDS "GAVEL" AND "SHIELING." (9th S. v. 85.)

I MUST protest against the irregular and unscientific way in which PROF. SKEAT has attempted to criticize a statement of mine made under another title. If a man issues a writ from the Chancery Division, he does not expect to be answered in the police court.

Relying on historical evidence alone, I said in my second letter on 'The Origin of the English Coinage' that the A.-S. *gafol*, fork, and *gafol*, tribute, appeared to be identical, and in doing so I followed Dr. Sweet's spelling of those words. Whereupon PROF. SKEAT says: "There is no connexion at all between A.-S. *gafol*, tribute, a derivative of the verb *to give*, and A.-S. *geafel*, *gafel*, a fork, which is allied to our modern E. *gaff*. The former is neuter, and the latter is feminine."

I reply that the historical evidence proves that there is a connexion. Had there been no historical evidence to the contrary, it would have been reasonable to derive *gafol*, tribute, from the verb *to give*; indeed, no other derivation would have been possible. But the evidence to which I have referred, and to which I am about to refer again, is sufficient to nullify all previous conclusions on this point.

I have already examined (see *ante*, p. 31) the method by which in ancient Wales damages for the burning of a village house were assessed against an incendiary. I will ask leave to quote the words of the law-book again:—

"Precium hyemalis domus est xxti denarii de unaquaque furca que sustinet laquear, et de laqueari xla denarii."

Now if ever there was a clear case of valuation by the *gafol*, or fork, as identical with valuation by the bay, it is this. The *laquear*, in the passage quoted, is obviously the roof of each bay, and therefore damages were to be assessed at the rate of five shillings a bay.

If we value buildings by the number of forks which they contain, one fork must be left out, or gross injustice will be done. We must not count both ends. I will make this clear by an example.

It appears from a recital in a deed dated 1678 that in 1592 William Topham, *alias* Short, of Dronfield, leased

"amongst other things unto John Rose, of Greenhill, one tenement or dwelling-house containing by estimation one bay of building, sometime in the possession of Alice Penniston, widow; one dwelling-house containing one bay of building, then in the

possession of William Phillipott, of Greenhill aforesaid, blacksmith, and by him used as a smithye, together with one garden," &c.

The lease was for 700 years, and comprised, in addition to the toft and garden, five acres of land in another part of the village. I am well acquainted with this property, and I shall be glad to produce the deed to PROF. SKEAT if he would like to see it.

Now here we have a house of one bay standing in the main street of a village, and supported, of course, by two forks, or by two pairs of pillars. We will suppose that in the adjoining croft there is another house of two bays, which would contain three forks, and that both these houses have been set on fire by an incendiary and burnt down. In that case a valuer shall be called in to assess damages.

I will assume that PROF. SKEAT is himself the valuer, and as we are not trifling with mere quiddities, but are dealing with the momentous question of the origin of the coinage, and the great issues which that question involves, I will put two questions to the valuer. I lay my finger on that deed, I point to that house of one bay, and I ask the valuer to tell me whether, in valuing by the fork, he would count both forks, or only one. If he replies that he would count both forks, then I say that he must apply the same rule to the larger house, and count three forks. If he does that, he will find the value of the larger house to be one and a half times as much as that of the smaller house, whereas it ought to be twice as much, and so he will be an unjust judge. If he replies that he would only count one of the two forks in the house of one bay, then I shall tell him that he has admitted all that I want. He has admitted that only one fork must be counted in each bay, and that this one fork, or *gafol*, is the unit of value on which the assessment must be based. He has admitted that valuation by the *gafol* is the same thing as valuation by the bay; and in making this admission he has raised a violent presumption that *gafol*, a fork, and *gafol*, tribute, are identical. He has raised this violent presumption because the actual bay, and not the monetary unit or shilling which afterwards represented the tax laid on the bay, was the measure of value. It was a measure of value in the same way that the ox was once a measure of value. And it does not matter whether we are counting forks for the purpose of assessing damages, or with the object of assessing tribute or property tax. If anybody should still doubt the validity of this conclusion, let me refer him to the Roman *columnarium*, or

tax imposed on the pillars that supported a house (Cic., 'Ad Att.', xiii. 6; Cæs., 'B. C.', iii. 32). The only difference between a pair of columns and a fork is that the former were straight and upright, whilst the latter was curved, and inclined towards the ridge-tree. To this day the roofs of old English houses are supported either by "story-posts," i.e., upright pillars, or by "crutches" or forks, the latter having been by far the more frequent. But the Romans had forks too, and these, as in England, interchanged with pillars (Ovid, 'Met.', viii. 702). "Gavelage," then, or estimation by the fork, is identical with *columnarium*, and this practice, like the English land system, came straight down, with no breach in continuity, from the Romans. As *pecunia* came from *pecus*, cattle, so *gafol*, tribute, came from *gafol*, fork, i.e., bay. The word afterwards meant the tax laid on the bay, with its attendant land, and then tax or tribute generally.\*

This conclusion is supported, and not vitiated, by the fact that *gafol*, a fork, was feminine, and *gafol*, tribute, was neuter. A change in gender would have been useful in distinguishing the secondary from the primary meaning of the word.

I approach another part of this subject with regret. PROF. SKEAT has inserted the word *shieling* in the title of his letter, and made it appear to the reader that I have treated this word as identical with *shilling*, a coin. It is needless to say that I have done nothing of the kind. In a foot-note on the Welsh summer-house (*ante*, p. 31) I merely asked whether a Scotsman ever called a *shilling* a *shieling*. I was looking for evidence, and had entirely suspended my judgment. So far was I from thinking that the vowel-sounds were of no importance that, on the contrary, I had regarded the difference in these sounds as a grave difficulty. I do not know why PROF. SKEAT should hazard the remark that the fact that a *shieling* is usually of one bay "has nothing to do with the matter." In the light of further evidence it may have a good deal to do with the matter, if, as I have proved, the *hidal* house was the measure of value, and if "shilling" was the old name of the bay. I submit that I had a right to ask a question about the word *shieling*. With reference to that question

\* The original meaning of A.-S. *gafol-reden* must have been "fork-reckoning," i.e., estimation and payment by the fork. The common provincial verb to "fork over" or "fork out" (i.e., pay) may have come from this source. Moreover, Kluge conjectures that G. *Steuer*, tribute, is from O.H.G. *stiura*, post, pillar.



PROF. SKEAT says, "Bad philology ought to be a thing of the past." Yes; and there is another thing which ought to be a thing of the past, and that is the habit, too common amongst men of letters, of giving unconsidered opinions. In the professions of medicine and law it is regarded as a serious thing to give an opinion without first weighing the evidence. It is otherwise in literature. I gratefully acknowledge the good philological work that PROF. SKEAT has done, but it is clear that in this case he has not considered the evidence which he pretends to criticize.

It will be soon enough for my critic to advise me to abandon philology when he has proved that I am wrong. First let him address himself, with some degree of precision, to the matter of this letter, and justify, if he can, the attack which he has made upon me.

S. O. ADDY.

"ARGH" (9th S. v. 48, 97).—I beg to thank PROF. SKEAT for his interesting reply to my query. He says, "I suppose there is no reason why there may not *once* have been a temple .....at the places indicated." I think that this cannot be satisfactorily admitted, as will be seen from the following examples taken from thirteenth-century charters, where in every case this word appears in a descriptive combination applied to the name of a "furlong" or "shot" in the arable fields of a vill. It is of so frequent occurrence in this connexion in early Lancashire charters that it is not easy to dissociate it from a meaning akin to "land ploughed or harrowed":—

"Una acra terræ arabilis in campo de Midelare, et una acra prati inter duos Midelare."—*Cockersand Chartulary*, p. 77, s.t. 'Hackensall.'

"Campum de parva Midelare."—*Ibid.*

"Duas acras terræ arabilis in dominico meo de Hacuneshou in cultura quæ vocatur Petit-middel-hargh.....ultra Middelargh sike."—*Register of Lancaster Priory*, p. 353.

"Unam acram super Argolf incipiendo.....usque ad Argolstan.....et unam acram in orientali parte de Argolgate."—*Cockersand Chartulary*, p. 120, s.t. 'Stainall.'

"Dimidia landa super Argehole.....totam terram infra fossatas in campo de Dustesahe."—*Ibid.*, p. 220, s.t. 'Preston.'

"Sexdecim acras terræ.....in Bretherton in Siverthesarhe" (*alibi* Siverthesarge).—*Ibid.*, p. 471.

"Tota terra.....infra divisas villæ de Bretarwe."—*Ibid.*, p. 807.

These examples, which could be repeated almost indefinitely, appear to discredit altogether the derivation of *argh* from A.-S. *heargh*, a heathen altar or temple. PROF. SKEAT shows, however, that *heargh* might become in Anglo-French spelling *hargh*, *hergh*, and so the case-

stem *hearg(e)* would give harrow. On the south side of the river Ribble *argh* is frequently softened into *arhe*, *arwe*, equal to harrow, as in the last two instances given above. This seems to point to A.-S. *hearge*, a harrow, as a possible derivation, bringing *argh* into the category of words applied to newly broken ground, such as *rode*, *royd*, *riding*, Lat. *exartus*, *assartus* (*vide* Ducange's 'Glossary,' *in voce*). I suppose that there is no reason why the use of the harrow in preparing waste or unbroken ground for a corn crop may not have suggested the application to ground brought under cultivation of a word derived from the same (unknown) root as our *harrow*. W. F.

Marton-in-Craven.

SLANG, WHEN FIRST USED (9th S. v. 28).—At a meeting of the Elizabethan Society held on 21 February, 1894, Mr. Arthur Hayward read a paper on 'Elizabethan Slang,' which was reported in the *Academy* of 17 March. Mr. Hayward said: "The first lexicographer to recognize the word 'slang' in its present sense was Grose in 1785."

John Bee, in his 'Sportsman's Slang, a New Dictionary and Varieties of Life,' 1825, says:—

"Slangs are the greaves with which the legs of convicts are fettered, having acquired that name from the manner in which they were worn, as they required a sling of string to keep them off the ground. The irons were the slangs; and the slang wearer's language was, of course, slangous, or par-taking much, if not wholly, of the slang."

This explanation of "slang" has been adopted by Charles Annandale in the 'Imperial Dictionary,' 1883.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Jack Slang, the horse-doctor, was one of the company at "The Three Pigeons," whom Tony Lumpkin left his mother to meet in the first act of 'She Stoops to Conquer,' which was produced 15 March, 1773, and the name may have had an allusive meaning.

ALFRED F. ROBBINS.

RUBBING THE EYES WITH GOLD FOR LUCK (9th S. v. 104).—I do not remember having ever come across the interesting piece of Lincolnshire folk-lore which MR. H. ANDREWS has extracted from Thomas Miller's 'Gideon Giles,' but there is a kindred belief regarding the efficacy of gold which is common here. Inflamed spots or gatherings on the eyelids often occur, especially among children and young people, and they are sometimes acutely painful. They are here known as *styes* or *stynes*, and to rub them with gold is regarded

as a certain cure. I had this remedy applied to me when I was a little boy, and it was gravely recommended when in mature age—about thirty—I suffered from a painful visitation of this nature. A lady has just told me that in or about the year 1866 a gold ring was rubbed upon a *stye* on her eyelid by her mother, who was a well-educated woman, and by no means under the influence of what is commonly regarded as superstition.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

'Gideon Giles' was first published in 1840, not "about forty years ago," as stated by Mr. H. ANDREWS. This correction marks the belief as existing twenty years earlier than the period indicated in the previous note.

J. POTTER BRISCOE.

Nottingham.

PRIME MINISTER (8th S. x. 357, 438; xi. 69, 151, 510; xii. 55, 431; 9th S. ii. 99; iii. 15, 52, 109, 273, 476; iv. 34; v. 94).—On the remarks of MR. A. F. ROBBINS at the last reference I would observe that the phrase under discussion does not occur in either of the quotations he gives dated May, 1711; that, were it otherwise, both dates are subsequent to the date of Echard's introduction to the English translation of Père d'Orléans's 'History,' and consequently, *a fortiori*, to the translation itself; that the "prophetic utterance" of 29 Aug., 1704, is of itself sufficient to show that the phrase was not first applied to Harley; and that I quoted it from 'The Life of James II.,' published in 1702. I subjoin further instances which I have taken from "The | Life | and | Reign | of | King William III. | In Three Parts. | Part the Second, | Beginning with the Death of King Charles II. | and Ending with King William's | Accession to the Throne. | London: | Printed by R. J. for F. Coggan, in the Inner- | Temple-Lane, 1702."

1. "The Protestant side were wholly Ignorant of any Design to remove the Earl of Clarendon, not questioning but that he stood upon a firm Foundation; namely, the King's late Assurance to the Earl of R—ter, who was seemingly prime Minister of State."—P. 58.

2. "The King depending upon a numerous Army, and a great Fleet, disregarded the feeble Attempts of the Hollanders; at least, 'tis said, he was taught to disregard them by his prime Minister."—P. 193.

3. "That whilst he was in with the Exclusioners he dextrously ingratiated himself with the Dutchess of Portsmouth, by whose Mediation he was soon admitted to the King's Favour, and by him reconciled to the Duke of York; That he was become Prime M—ster to the latter since his Accession to the Crown, by pretending to reveal the Secrets of the Presbyterian Cabal."—P. 194.

4. "This Account of Skelton began to raise Suspensions against the Prime Minister."—P. 219.

In 1 the Prime Minister is Rochester; in 2, 3, and 4, Sunderland. I trust that the statement that Robert Harley was the first to whom the term "Prime Minister" was applied has now received its quietus.

W. H. DAVID.

HORSE EQUIPMENT (9th S. v. 148).—From the Swiss lake dwellings there is evidence as to the date at which horseshoes and bits were first used in Europe. This I have collected and discussed in my book on the 'Origin of the Aryans,' pp. 159, 161. The oldest bits were bits of stags' horn, found at Möringen and Auvernier, which belong to the Bronze Age. Terra-cotta figures found in Cyprus show that the horse was first ridden with a halter rather than with a bit, and the same, if I remember rightly, is indicated by the representations on the monuments of the New Empire in Egypt. All this is much anterior to the abundant evidence of such Roman monuments as Trajan's Column.

ISAAC TAYLOR.

'DR. JOHNSON AS A GRECIAN' (9th S. iv. 451, 545; v. 71).—The matter at issue between Mr. JULIAN MARSHALL and myself is but trivial, and to discuss it further would be waste of space. "Johnson was never in Paris," says MR. MARSHALL. Good heavens! Has the man ever read the immortal pages of Boswell? In them, under the year 1775, are printed letters from Johnson, one written from Calais and another from Paris, and a diary (lasting from 10 October to 5 November) of his daily proceedings in France, the greater part describing his life in Paris. That Johnson "was never in Paris" is news indeed. C.

Pall Mall.

[Other correspondents point out the same.]

"HURGIN" (9th S. v. 87).—May not this be connected with the Scottish *hurd*, to slouch, and *hurdle* or *hurdle*, to crouch as a lion over his prey? Gavin Douglas uses the participle *hurdulland* when translating *accumbens* in the vivid simile of the lion in 'Æneid,' x. 727. Virgil has:—

Gaudet hians immane, comasque arroxit et hæret,  
Visceribus super accumbens,

which Douglas presents in these terms:—

Joiful he bradis tharon dispituously,  
With gapand goule, and yprasis in hy  
The lokkeris lyand in his nek rouch,  
And all the beistis bowillis trymbilis through,  
Hurdulland tharon quhar he romanyt and stude.

Cp. also "I sit hurklen in the ase" in the old

song "Tak' your auld Cloak about ye." Jamieson's etymology is: "Teut. *hurck-en*, inclinare se; Belg. *hurk-en*, to squat, to sit stooping," &c. "Hurklin'" is said to be used in Banffshire of "one who has rickety legs," and perhaps the term might not be considered as inapplicable to a trained bear when on the move between his dances.

THOMAS BAYNE.

In Keightley's 'Fairy Mythology' I read this:—

"A female relation of his own told Mr. Ritson of Robin Goodfellow's, it would seem, thrashing the corn, churning the butter, drinking the milk, and, when all was done, lying before the fire, 'like a great, rough, hurgin bear.'"

*Hurgin* seems to mean monstrous. Orcenas, or Orcneas, are mentioned as monsters in the poem of 'Beowulf.' Reginald Scot speaks of an urchin as a supernatural being inspiring terror; and perhaps Shakspeare uses the word with the same meaning, rather than as a hedgehog. *Orcen*, *urchin*, and *hurgin* may be the same.

E. YARDLEY.

Surely the above is a local variant of *hulking*, the liquid *l* being replaced by the liquid *r*, the *k* in like manner finding a substitute in the *g*, while the final *g* is dropped.

D. H.

CURIOSITIES OF COLLABORATION (9th S. iv. 475).—As brother collaborators there occur to mind the brothers Tennyson, the brothers Hare, the brothers Mayhew. The earliest novel of Miss C. M. Sewell was edited by her brother, the Rev. W. Sewell.

EDWARD H. MARSHALL, M.A.

[Add also the brothers Paul and Victor Margueritte in France.]

'EUGÉNIE, EMPRESS OF THE FRENCH' (9th S. v. 108).—I remember her as a customer of mine for school-books, when she resided at Royal York Crescent, Clifton, at a school kept by the Misses Rogers. They were invited by the Empress, after her marriage, to spend a few days with her in Paris, an event which was a lifelong subject of talk with these ladies. The house is now occupied by a French tutor and is called "Eugénie House."

JAMES FAWN.

Bristol.

PRINCE OF WALES (9th S. v. 69).—It is generally thought that the style and dignity of Prince of Wales are inherited by the heir-apparent to the throne. This opinion naturally enough has arisen from the fact that, very soon after his birth (or the accession of his predecessor to the crown as the case may be), the heir-apparent has for a long period

received the title of Prince of Wales. The dukedom of Cornwall is his by inheritance, and of course, like all sons of the sovereign, he is a prince by birth. The practice is that he should be created Prince of Wales and Earl of Chester by special patent, but no creation is required for the purpose of enabling him to assume the dignity of Duke of Cornwall; and therefore the eldest son of the sovereign cannot properly be styled otherwise than Duke of Cornwall until after the usual patents of creation pass through the customary forms.

George IV. was born on 12 August, 1762, and created Prince of Wales, &c., on 17 August in the same year.

Albert Edward, the present Prince of Wales was born on 9 November, 1841, and was created Prince of Wales on 4 December following.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The following information may be what MR. BAYLEY requires. It would make it too lengthy to give the innovations to what is stated. Edward of Caernarvon, fourth son of King Edward I., was summoned to Parliament in 1303 by the title of Edward, Prince of Wales and Earl of Chester, being the first of the sons and heirs-apparent of the kings and queens of England that bore that title, which afterwards became ordinary to most of the rest. The title of Prince of Wales is created at the pleasure of the king by patent and other ceremonies. The first known charter of creation is dated 12 May, 1343. The earldom of Chester was first bestowed on a royal personage in 1254, when it was assigned to Edward, eldest son of Henry III. After 1343 this title has been usually joined with that of the Prince of Wales when that patent was granted; the same with the earldom of Flint.

The first Duke of Cornwall was Edward, eldest son of King Edward III. (17 March, 1337), and by this creation not only the first-born son of the king, but the eldest living, is Duke of Cornwall. Neither requires any new creation of this title, although sometimes it is joined with the creation of the above titles. He is entitled to all the rights and revenues, &c., belonging to the duchy from his birth, being deemed in law at full age on that day. The titles of Prince and Steward of Scotland, Duke of Rothesay, Earl of Carrick, Lord of the Isles and Baron of Renfrew, are limited by law (Act of Parliament, 27 November, 1469) to the eldest son and heir-apparent of the sovereign of England and Scotland, which the king can never give or withhold.

JOHN RADCLIFFE.

"PARSIMONY," NOT "PARCIMONY" (9th S. iv. 285).—I concur in this protest; but it really seems rather hopeless to judge by another word. Not long ago, when the part of the 'N.E.D.' appeared with the word "dispatch," it was noted by the reviewers that *dis* was the proper way to spell it. Notwithstanding this, the press, almost without exception, has been lately spelling the word "despatch." Spelling reform seems a terrible difficulty. We want something authoritative and yet not anything that will stop expansion. I think, now the *Times* has fathered 'The Century Dictionary,' it ought to adopt its spellings, such as *labor, color, &c.*, otherwise what becomes of all the praise with which it has been heralded? The *Times* has followed the *Daily Chronicle* in publishing; why not in spelling "dispatch"? RALPH THOMAS.

PRINCE OF WALES AS DUKE OF CORNWALL (9th S. v. 4).—It is by no means correct to say that he was "only this for one month of his life," for His Royal Highness was born Duke of Rothesay, Great Steward of Scotland, Earl of Carrick, and bore other titles, enumerated in an article entitled 'Ayrshire Titles of the Prince of Wales,' which I contributed to the *Irvine Herald* last year. For what reason the heir-apparent has been shorn of these Ayrshire titles in peerage books and by the official heralds remains to be seen.

W. M. GRAHAM EASTON.

CHURCHES BUILT OF UNHEWN STONE (9th S. v. 68, 154).—Only the actual walling of St. Just-in-Penwith Church, Cornwall, is of stones built up in their natural shape, and looking something like great mosaic. The "dressings" are of moor granite. There is nothing symbolical or masonic about the treatment. In East Anglia there are scores of old churches whose walling is of rough flints built in precisely the same way. Besides Great Clacton Church, Essex, mentioned by W. B., the tower of East Mersea Church in the same county may be mentioned as constructed of the nodules of laminated stone found thereabouts in the London clay. The Church of the Good Shepherd, on the outskirts of Mafeking (Bechuana-land), is constructed entirely of large unburnt bricks (each measuring about 2 ft. by 1 ft. by 1 ft.). Such sun-dried bricks are also used for walls around some of the kraals in the native town adjacent to Mafeking. These walls are washed over, after erection, with a thick coating of clay and water, upon the surface of which the blacks, with pointed sticks sometimes, scratch geometrical designs (*scraffito*, in fact), often taking by no means

unpleasing forms. In this yearning for ornament they are far and away ahead of the average Briton or Boer in South Africa, whose homes in country places are generally hopelessly ugly. HARRY HEMS.

Fair Park, Exeter.

"INTERNATIONAL LIBRARY OF FAMOUS LITERATURE" (9th S. v. 24).—I have not seen the print of the house in which Goldsmith lodged alluded to by MR. WOODALL, but I am inclined to think that it may be taken from the frontispiece to vol. xliii. of the *European Magazine*, which will be found reproduced, with the omission of an inscription and a slight alteration in detail, in Thornbury and Walford's 'Old and New London,' vol. ii. p. 480. I can verify the accuracy of this drawing, inasmuch as more than half a century ago I was personally familiar with the locality in which the house was situate, and in the spring of 1850 (fifty years ago!) I was in the habit of frequently visiting the house itself (for business purposes) and knew every room in it. It (the house) was on the westward side of a quadrangle (of houses) entered from the top of the Old Bailey, on the west (the left-hand) side going from Ludgate Hill. The name "Little Old Bailey" had then officially disappeared from London street nomenclature for eighty-eight years; but down to 1803, the date of the engraving, it was still popularly retained. Old readers of 'N. & Q.' will be able to recall the shop of the pioneer of "discount" booksellers, the late Mr. Richard Fleckner Dunn, which stood adjacent to and on the north of the Old Bailey entrance to this square, a business which is still carried on under the name of R. F. Dunn & Co. on Ludgate Hill. This quadrangle was known as Green Arbour Court, and the house in which Goldsmith lodged in 1758 was No. 12, and faced the entrance from the Old Bailey. It, with its neighbouring houses, as I have intimated above, formed the fourth side of the quadrangle, and its right-hand angle, as the explorer entered, was pierced by an open square-headed aperture which "gave" directly on a most steep, even precipitous, flight of steps leading down to a narrow thoroughfare called Seacoal Lane, which ended westward in Farringdon Street, a little to the north of the then bare walls of the vacant Fleet Prison, a site now occupied by the Congregational Memorial Hall. These steps, which descended the steep slope of the eastern side—the westward-looking face—of the Fleet Valley, had in the last years of their presence *in situ* useful hand-rails,

poles of polished wood—worn smooth by centuries of hand-grips—affixed by staples to the walls on each side, and boys—of whom I was one—proceeding from the north of the City Templewards, and taking a short cut across Farringdon Street, and so along Stone-cutter Street, past Fleet Market, across Fetter Lane, and through Clifford's Inn, preferred—delighted boy-like in—sliding down these rails to stumbling down what were then and had been for centuries known as "Breakneck Steps." They are incidentally alluded to in Ned Ward's 'London Spy.' He speaks of "returning down stairs with as much care and caution of tumbling head foremost as he that goes down Green Arbour Court steps in the middle of winter." So there is no question of "Brecknock" Stair or "Breckneck," nor uncertainty as to the precise *locus in quo*. Washington Irving refers to these steps in describing Goldsmith's lodging in the house, which, when I knew it, was but little changed, in its upper stories at all events, since the poor author occupied the room, erroneously described as a garret, on the first floor. The ground floor, however, through which an access to the head of the steps was pierced, had been converted into stables some time before the view in the *European Magazine* was published, and stables they remained in 1850. The upper part of this house and the whole of the rooms in the other eleven houses were then let out as tenements to the lowest, poorest, and most abject of London's casual labouring population; each room had its individual tenant or independent group of tenants. Green Arbour Court has entirely disappeared, and its site now forms a part of the premises of the Snow Hill Railway Station, though from recent observation I am inclined to think that it has not wholly lost its use as an abode for carthorses, draught animals employed by the railway company or their auxiliary carriers being, I believe, still accommodated in modern stables on the spot. I scarcely need add that the operations connected with bridging over the Fleet Valley by the Holborn Viaduct necessarily involved the final removal of the notorious "Breakneck Steps."

GNOMON.

Temple.

**BEAR AND RAGGED STAFF** (9th S. iv. 398, 484, 545).—I quite agree with your correspondent in his estimate of the value of the 'Tower of London,' by W. H. Ainsworth, as a book of historical reference. For instance, the description of the attack on the Brass Mount is purely fictitious; but the book is useful as giving sketches by Cruikshank of the

buildings of the Tower as they existed about 1839-40. In Cruikshank's 'Omnibus,' issued in 1842, which contains some very good etchings by Cruikshank, is one representing the breaking into the jewel-room at the Tower at the time of the fire, which occurred on the night of 30 Oct., 1841, and at that time MR. E. LENTHALL SWIFTE, an old correspondent of 'N. & Q.,' was Keeper of the Crown Jewels. He is represented as breaking down the iron bars with an axe, whilst his wife stands on one side holding a lighted candle. A smaller etching at the foot represents the jewels being handed out after an entrance had been effected. Underneath is inscribed, "Breaking into the Strong Room in the Jewel Tower and Removal of the Regalia on the night of the Fire, Oct. 30, 1841."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**WAGNER'S 'MEISTERSINGER'** (9th S. v. 8).—The *Athenæum* of 4 Aug., 1888, in its critique on the first performance of Wagner's 'Die Meistersinger' at the Bayreuth festival on 26 July, gives the under-mentioned cast: Hans Sachs, Herr Scheidemantel; Walter, Herr Gudehus; Eva, Fräulein Bettaque; Magdalene, Frau Staudigl; David, Herr Hofmüller; Beckmesser, Herr Friedrichs.

EVERARD HOME COLEMAN.

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**THE FUTURE OF BOOKS AND BOOKMEN** (9th S. iv. 476; v. 35).—Perhaps in connexion with this subject the following couplet from a fine poem by Owen Meredith may be thought worth quoting:—

O to be where the meanest mind is more than  
Shakespeare! where one look  
Shows more than here the wise can find, though  
toiling slow from book to book.

One thing is certain, that in our dreams books do not "vanish," but, on the contrary, we sometimes seem to be reading volumes quite new and strange to us.

C. LAWRENCE FORD, B.A.

Bath.

**NURSERY RIMES** (9th S. v. 27, 93).—In the *Athenæum* of 24 Feb., 1883, Prof. J. W. Hales propounded a theory that 'Old Mother Hubbard' found her origin in St. Hubert. I do not know if the subject was taken up by other contributors to the columns of the *Athenæum*, but I imagine not, as I have only the communication of Prof. Hales amongst my cuttings.

JOHN T. PAGE.

West Haddon, Northamptonshire.

In 'Aunt Judy's May-Day Volume for Young People,' edited by Mrs. Alfred Gatty

(London, 1869), I find in the "Contents" 'Lost Legends of the Nursery Songs, The,' by Mary Senior Clark. There are three of these legends, 'Diddledy, Diddledy Dumpty,' 'Hark! hark! the Dogs do Bark,' and 'See-Saw, Margery Daw.' To the first legend there are seventeen pages of letterpress, to the second fourteen pages, and to the third fourteen pages also. Is it not likely that in some of the other volumes what A. G. wants might be found?

ALFRED J. KING.

101, Sandmere Road, Clapham, S.W.

"HURRY"=STAITH (9th S. v. 107).—Ansted's definition of *staith* or *staithe* is imperfect, and it is curious that none of my dictionaries, not even Skeat, gives its full meaning. From denoting the landing-stage on a river or arm of the sea, it has come to be applied to that part of the village which has sprung up round the *staith*. Thus we have Brancaster Town (all our villages are called towns) and Brancaster Staith. The next village but one is Burnham Overy, which is a mile or more inland, but the part that clusters round the *staith* is called Overy Staith. 'Stormonth's English Dictionary' gives us 'Hurries,' not "hurry," and its meaning as "stages or frames at the sides of a quay for the convenience of tumbling coals from the waggons right into the holds of sea-going vessels." If this is correct it is not quite a synonym for *staith*.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

Though I cannot give direct evidence on this point, it may be useful to refer your readers to 'Harry-carry' (9th S. i. 429), where is a lengthy reply, with which I have never felt quite satisfied. The two matters may elucidate each other. Under 'Harry-carry' we were told that "harry-carries" were narrow carts, used in Yarmouth to convey fish from the wharves into the town. The writer suggested that the name arose from their having been introduced in the time of Henry VII., and stated, "It would seem that Nall was in error in connecting the name of these carts with the word *hurry*." But if *hurry*=*staith*, then Nall was right, and the "harry-carry" has its name explained without dragging in Henry VII., who seems to have had no connexion with them, beyond the fact that he lived at a time when they were said to have been recently introduced in Yarmouth.

H. SNOWDEN WARD.

Hawthornden, Woodside Park, N.

The late Admiral Smyth, in his 'Sailor's Word-Book,' treats the two words as synonymous. Halliwell, in his dictionary of 'Archaic

and Provincial Words,' gives the latter as "stathe," and quotes an advertisement in a newspaper (qy. Hull), 1846. See also 'N. & Q.,' 4th S. viii. 395, 489; ix. 23, 100.

EVERARD HOME COLEMAN.

WORD CORRUPTION (9th S. v. 105).—Occasionally, but not very frequently, I hear the mispronunciation of "law" to which Mr. PEACOCK calls attention; but as the person in whose speech I most frequently hear it is "a foreigner" (he is, I believe, a Bawtry man), I gather that it is not peculiar to this neighbourhood. Pretty often, however, I meet with the form "loyer" in the handwriting of natives of the Isle of Axholme, and this I take to be a phonetic spelling of "lawyer," not of "liar." The distinction is a somewhat important one.

C. C. B.

Epworth.

DEPRECIATION OF COINAGE (9th S. v. 87, 174).—Will W. C. kindly give me the reference to the chapter in Oresme's treatise to which he refers?

ALDENHAM.

St. Dunstan's, Regent's Park.

JACOBITE SOCIETIES (9th S. v. 169).—A Legitimist almanac, giving full information about them, was published at least once, I think about three years ago.

D.

By far the best account of these societies is to be found in the 'Legitimist Kalendar,' edited by the Marquis de Ruigny and Raineval. The latest edition was published last year by Messrs. A. D. Innes. It is a remarkably interesting production, containing, among many other things, a series of unique genealogical tables. The latest issue included a list of all the descendants of Charles I. I have found it indispensable. The *Whirlwind* is now scarce.

J. M. BULLOCH.

118, Pall Mall.

SHRAPNEL (9th S. v. 168).—It did not occur to me that General Shrapnel was a sufficiently conspicuous person to be mentioned in the 'Dictionary of National Biography,' which contains a good and full account of him. I beg leave to apologize to the editor of that important work for the oversight, which I admit to be hardly pardonable. It is as bad as ignoring the existence of the 'H.E.D.'

WALTER W. SKEAT.

[We have received some accounts of the General, but do not print them in the circumstances.]

SHADDOCK (9th S. v. 168).—PROF. SKEAT asks for "a less vague date" than "early in the eighteenth century," which he says all

the books give for the introduction of the shaddock. Some of them he will find give the "less vague date" of about 1810.

ISAAC TAYLOR.

I fear PROF. SKEAT has forgotten his previous question respecting this fruit, which appeared in 'N. & Q.', 7th S. vii. 228, and elicited a reply at p. 375 of the same volume.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'CHARLOTTE TEMPLE: A TALE OF TRUTH' (9th S. v. 89).—The author was Mrs. Susanna Rowson, born in England, daughter of a naval officer named Haslet (I think). She lived in Massachusetts for years, and wrote several books, of which this is her best known. It was originally published in 1790, has several times been republished, and has been translated into German. It may interest your readers to know that no grave in the yard of Trinity Church here is more frequently asked for by visitors than that of the unfortunate young woman Charlotte Temple (she was only nineteen when she died). It is marked by a stone slab from which the lettering has disappeared, but the site is well known. Mrs. Rowson's biography, by Eli Nason, was published by Joel Munsell, Albany, N.Y., 1870, and includes the whole history of Charlotte Temple (whose real name was Stanley). The interest shown in her grave reminds me of Byron's lines on the tomb of Cecilia Metella. W. ABBATT.

New York.

I have a copy with title-page as follows:—

Charlotte Temple | A Tale of Truth | By Mrs. Rowson | London | Published by W. Murray | 1832.  
The grave and tombstone of Charlotte Temple lie in the graveyard of Old Trinity Church, Broadway, New York. SMITH E. LANE.  
New York.

THE ANCIENT TIN TRADE OF BRITAIN (9th S. iv. 516).—Attention is respectfully directed to 6th S. x. 261; and it is hoped that Messrs. Elton and Rhys will come to the rescue.

A. HALL.

"NOSTOC" (9th S. v. 108).—The word is recognized by botanical books. Lindley ('Veg. Kingdom') assigns it to ord. ii. Confervaceae, subord. ii. Nostocaceae, and describes common nostoc as "a trembling gelatinous plant that springs up suddenly after rain." The supposition that it is the residuum of a shooting star is old and widely diffused. Here is one mention of it in Jeremy Taylor's introduction to his 'Life of Christ': "It is the weakness of the organ, that makes us hold our hand between

the sun and us, and yet stand staring upon a meteor or an inflamed jelly." I remember in my Winchester days, sixty years back, finding it on hills, and receiving this same account of it from some young naturalist, not improbably Frank Buckland. C. B. MOUNT.

This is the fifth occasion on which information has been requested on this subject. Reference to 'N. & Q.', 1st S. xi., 2nd S. i., 6th S. xii., and 7th S. i. will reveal some long articles on the superstition attending it, and references to scientific works treating on the plant.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"MIDDLIN'" (9th S. iv. 416, 495; v. 72).—In Scotland "middlin'" signifies "fair," "passable," "indifferent," the depreciatory reference tending to prevail in the use of the term. A middlin' state of health is hardly satisfactory; a middlin' crop is one that might very well have been better; and a middlin' preacher will never have crowded pews. Scottish children have a game entitled "Cheap, Middlin', Dear." It is played by two comrades, one of whom writes on his slate or on paper the three terms, placing under each three of the integral numbers in ascending order. Thus under "Middlin'" the figures are 4, 5, 6. The protagonist, opening the game, writes a digit somewhere below his heading, and covers it from the view of his opponent, whose curiosity he prompts with the remark, "I bought a horse at the fair last week." The querist then asks, "Cheap, Middlin', or Dear?" In response to the answer, it may be that the price was "middlin'," the tentative suggestion may be offered that the animal cost 5/. "No," will come the brisk rejoinder, "I paid only 4/." (and then the figure is revealed in corroboration of the statement). When the result is thus the defender gains one point, and marks it up to his credit. The process is repeated till, perchance, a correct guess is made, and then the players change sides. The youths may become absorbed in this for a lengthened period, their interest being as intense as that of a couple of their seniors when practising the intellectual athletics incident to a game of chess or draughts.

THOMAS BAYNE.

This word is by no means "local," that is, confined to one locality, as it is in common use on Tyneside. I should say one would find it in most parts of England.

R. B-R.

"HORSE-GENTLER" = HORSE-BREAKER (9th S. v. 104).—The 'N.E.D.' gives a quotation from Hissey's 'Tour in a Phaeton', p. 140, but with-

out indication of the locality to which Mr. Hissey refers. MR. ANDREWS may be interested in ascertaining and informing your readers whether this instance is also Lincoln dialect.  
Q. V.

AUTHORS OF QUOTATIONS WANTED (9th S. v. 109).—

These honours peace to happy Britain bring;  
These are imperial works and worthy kings,  
are the last lines of Epistle iv. of Pope's 'Moral Essays.' The epistle was addressed to Richard Boyle, Earl of Burlington, the famous amateur architect, and the application of the last line to a breakwater is appropriate, as will be seen from the context in which the poet addresses Burlington:—

Bid harbours open, public ways extend,  
Bid the broad arch the dangerous flood contain,  
The mole projected break the roaring main.

J. A. J. HOUSDEN.

So odd, my country's ruin makes me grave.

Pope, Epilogue to the 'Satires,' Dialogue 2, l. 211.

E. YARDLEY.

Whatever sweets Sabean springs disclose,  
Our Indian jassin, and the Persian rose.

I cannot answer for the whole couplet, but the first line occurs, I believe, somewhere in Dryden's 'Aurangzebe,' where it begins "What sweets see'er."  
C. LAWRENCE FORD, B.A.

Does this become a soldier, this become  
Whom armies followed and a people loved?

These lines occur in Young's tragedy of 'The Revenge,' and are uttered by Zanga, the villain of the piece.  
H. Y. POWELL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Horns of Honour, and other Studies in Byways of Archaeology.* By Frederick Thomas Elworthy. (Murray.)

EMBOLDENED by the success of his 'Evil Eye,' issued six years ago (see 8th S. v. 239), Mr. Elworthy has written a companion volume, the receipt of which by the public is likely to be not less favourable than that of its predecessor. This is principally occupied with the subject of "horns" and that of "hands," though incidentally in the later work, as in the earlier, very many forms of superstitions or popular faith are discussed. The two works are, in the full sense, companion volumes. The same authorities, with some allowance in the later for more recent discoveries, have been consulted; identical materials have been, to a great extent, employed; the old explorations and researches have served for the new work; and the references in the present volume to its predecessor are so numerous that the student will do well to have both by his side. In the conclusions, or absence of conclusions—for Mr. Elworthy has, as he says, no theories to propound or support—a further point of resemblance is found. On the subjects with which he deals Mr. Elworthy is an enthusiast; his collection of symbolical objects, made principally in the south of Europe, is large and profoundly interesting; and many of his treasures have been exhibited before the Society of Antiquaries. Books richer in sug-

gestion than his are scarcely to be met with, and he has acquired in the pursuit of his studies a large amount of erudition. On the subjects on which he writes he is always worthy of attention, though his knowledge is wide rather than exact. He refers, for instance, to "a curious little book of 1647 called 'The Divell a Married Man,'" a work unrecorded, so far as we are aware, by bibliographers, and of the existence of which we were not aware. He is unconscious, however, that it is a translation or a rendering of Machiavelli's famous novel of 'Bel-fegor' (the 'Belphegor' of La Fontaine), written more than a hundred years previously. In his profoundly interesting account of the *dischi sacri* he regards the ladder, a frequent object, as symbolizing "the patient, climbing, striving, persistent suitor [of Fortune], who sues her by his own efforts, and means to scale her heights; to win by patient perseverance the favours she was believed to bestow." He quotes from 'The Book of the Dead,' points to the notion of a connexion between earth and heaven by a ladder as being familiar to the Egyptians, and doubtless to the whole Eastern world, and refers to Jacob's dream as according with the notions and beliefs of the age in which the patriarch lived. In connexion with this view we can but commend the study of Dr. Smythe Palmer's 'Jacob at Bethel' (Nutt, 1899), in which the significance of the ladder in Chaldean cosmogony is traced, and a theory different from that Mr. Elworthy puts forward is suggested. Not in the least a dogmatist is our author. He is a seeker after truth, and in no way wedded to his own theories, ingenious, even when most conjectural, as these are.

The application of the horn as a sign of contempt and as indicating a cuckold is familiar enough in modern days. There can be no doubt, however, that the horn was, at a much earlier period, a sign of honour. Mr. Elworthy holds that the Hebrews believed Moses to have descended from the Mount with solid horns upon his head, and says that this idea prevailed down to the Middle Ages. A statement to the same effect, which is made by Mr. Elworthy in 'The Evil Eye,' is quoted by Dr. Murray under the word 'Horn' in the 'H.E.D.' This belief is taken to indicate that the great law-giver was held to have become divine, and to have received miraculously the mark of divinity and kingly power. In the Vulgate, Deuteronomy xxxiii. 17, it is said of Moses, "Quasi primogeniti tauri pulchritudo ejus, cornua rhinocerotis cornua illius." On the history of horns as badges of power and distinction Mr. Elworthy is profoundly interesting and instructive, and the illustrations he reproduces from King, Montfaucon, and other authorities add greatly to the value and to the beauty of the book. Those who possess 'The Evil Eye' will need no bidding to put this work by its side on the shelves, and all interested in the history of symbolism are bound to possess and study it. On some of the points discussed very little that is exact is known, and the study of the symbolic hand offers the greatest attraction to archaeologists as introducing them into what is to some extent a *terra incognita*.

*A Complete Memoir of Richard Haines (1633-1685).* By Charles Reginald Haines, M.A. (Privately printed.)

"A FORGOTTEN Sussex worthy" Mr. Haines calls the ancestor whose life he has written, and whose seventh male descendant he is. Mr. Haines's book



is, however, something more than a life of an individual, being a full account of the family of Haines, Haynes, Heine—the name is spelt in from twenty to thirty different ways—from the period (the reign of Henry III.) when it is first encountered in Sussex until to-day. The direct ancestors of Richard Haines are traced back to 1540, when Thomas Hayne, who died between 1557 and 1559, witnessed the will of John Crossingham, of Sullington. From this worthy Richard Haines was fifth in descent. Richard is regarded by the present writer as the real head of the family, which he first, “as farmer, Baptist, patentee ..... social and economic reformer, and philanthropist, raised .....above the rank of yeoman.” Haines was the author of many books or pamphlets, all of extreme rarity, and most of them upon social or philanthropic subjects, the titles of some being ‘The Prevention of Poverty,’ ‘Proposals for Building in Every County a Workers’ Almshouse or Hospital,’ and ‘A Breviat of Proposals for restoring the Woollen Manufacture.’ In his middle age, presumably after a visit to the Netherlands, Haines became a Baptist. As a resident in Sullington, he was a member of the congregation of Matthew Caffyn (1628-1714), an eminent and somewhat truculent minister and controversialist. A man of consideration and substance, who, according to the Hearth Tax returns for 1665, paid for five hearths in Sullington parish, Haines was the man of most importance in the congregation which assembled at Southwater, near Horsham. More than once after the passage of the Conventicle Act he seems to have saved the community from molestation. After being, as was but natural, a close friend with his minister, Haines appears to have inspired him with jealousy, and was sharply rebuked by him for keeping company with “Great Persons.” The curious cause of open breach was the effort of Haines to secure a patent for cleansing hop clover. On disclosing his scheme to Caffyn, he found that that rigorist disapproved and would not allow of patents. A man exercised about civil controversies might easily, Caffyn held, forget his Christian obligations. A quarrel sprang up, and led to a polemic. The high-handed proceeding of Caffyn, who was a remarkable force among the Baptists, consisted in passing upon his adversary a sentence of excommunication. To what terrible consequences a sentence such as this would subject the victim we will not attempt to say. Not at all the sort of man to sit down under such injustice was Haines. Other persecutions by his enemies followed. Haines, however, in order, as he states, “to purge the Baptist Church of errors, and to clear it in the eyes of the world, who were led by Caffyn’s proceeding to credit it with dangerous opinions,” drew up a statement of his case for publication. For a long time Caffyn had matters his own way, and successive appeals of Haines were rejected. Seven years after the beginning of the quarrel, before the General Assembly of Baptists, convened in London from most parts of the nation, on 3 June, 1680, the sentence of excommunication was reversed. This successful struggle of an individual against the famous “Battle-axe of Sussex” was regarded as a great and perhaps unique triumph. We cannot occupy ourselves further with Master Richard Haines, of whom his descendant furnishes an interesting account. Another Haines lost his arm in a sea fight against the French on 14 October,

1747. Gregory Haines, C.B., served as Commissary-General through the whole of the Peninsular War. In his son, Field-Marshal Sir Frederick Haines, G.C.B.—of whom a portrait is given, and whose white head and erect and stately figure are still familiar in London society—the family honours reach their highest point. The book, which is an admirable specimen of a family history, is illustrated with coats of arms (one of which serves as frontispiece) with tinctures added, with views of residences, and an ample and elaborate series of pedigrees. The volume is to be obtained from the author, at Uppingham, Rutland. It is of value not only to the families of Haines, Greene, Lidbetter, Charman, Martyn, and Bennett, but to genealogists generally, and to all interested in the early and troublous development of the Baptist Church. Mr. Haines is anxious to have the MSS., correspondence, and possessions generally of Richard Haines, and will be obliged to any one who can trace these, some of which doubtless lurk in some strong-box or muniment room.

*The English Catalogue of Books for 1899.* (Sampson Low & Co.)

THE new volume of this most indispensable of bibliographical treasures appears in due course. It is shorter by seven pages than the volume for 1898, the cause being that the new books of 1899 are but 5,971 as against 6,008 in the previous year. The reduction in numbers is attributed to the influences of the war. 1898, it is curious to learn, produced four hundred volumes fewer than 1897. In all respects of amplitude and exactitude the book is up to the high level of previous years.

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H. COMBER—

Here, 'neath the silent chilly clay,  
The cold remains of Daisy lay  
In sweet repose.

*Lay* is the proper preterite of *lie*. So the lines are correct if used of the past.

### NOTICE.

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The Editor is particularly desirous of making the above work as accurate and complete as possible, and for that reason he desires to communicate with the undermentioned persons, all of whom he believes to have been legally entitled to bear arms, or with their descendants. He would very greatly esteem communications from the undermentioned people, or from any descendant, and would be glad to learn from any one where death without issue is known to have taken place. The dates which follow the names are the latest dates at which the Editor knows the persons mentioned to have been alive or resident at the addresses given. Prospective of the Fourth Edition, Specimen Pages and Illustrations, or Information Forms, sent on application to the Editor. All genuine arms are inserted without any charge or liability, and the Editor will particularly welcome notice of any arms officially established, or of pedigrees officially recorded and continued to date within recent years.

### FIRST LIST—A to BEV.

- Abbott, of Braemar House, Lancaster Gate, London, W.  
 Abercrombie, Joseph, planter, South Carolina (1778)  
 Adair of Genoch (1772)  
 Adam of Harsadam (1862)  
 Adam, John, of Maryburgh (1756)  
 Adam, William, of Maryburgh (1765)  
 Adams, Francis Ollivell, John St., Berkeley Sq., London, W.  
 Adamson, Henry, Ewell, co. Surrey (1843)  
 Addison, W. H. of Newark House, Maidstone, Kent, and S. Africa  
 Adolphus, Sir Jacob, M.D., Inspector-General of Army Hospitals (1777)  
 Affect of Edinghame (1777)  
 Ainslie of Pitcon, representing Dolphinton  
 Ainslie, Lieut.-General George Robert (1830)  
 Ainslie, Thomas, Quebec (1780)  
 Aitchison of Rochesolow (1771)  
 Aitchison, Sir John, K.C.B. (1807)  
 Aitken of Saltcote and Darroch, co. Stirling (1871)  
 Aitken, Catherine (1804)  
 Aitken, James, shipowner, Glasgow (1874)  
 Akerman, Isaac, of London (1791)  
 Akroyd, Edward, M.P., of Bankfield and Denton Park  
 Aldwell of Moynce, co. Tipperary  
 Alderson, Christopher Lloyd (formerly Lloyd), of Homerton, Middlesex (1812)  
 Aldridge of Kilmere, co. Hants (1772)  
 Alexander of Ballochmyle (1788)  
 Alexander of Haughton (1774)  
 Alexander, Boyd (1784)  
 Alexander, John, merchant, Glasgow (1861)  
 Alcock, Henry James, of Ballybrack, co. Dublin  
 Alison, Archibald, Sheriff of Lanarkshire (1852)  
 Allan, James, shipowner, Glasgow (1870)  
 Allaway of Fenerick Court, co. Hereford  
 Allard, Wm., J.P. of Warrington, Lancs  
 Allen, Capt. Fostaine Hogge (1867)  
 Allen, John, London (1779)  
 Allison, John (1811)  
 Allott, of South Kirby, Yorks (1729)  
 Alsop of London (1738)  
 Alston of Craighead (1809)  
 Alton of Westerton (1792)  
 Alston, John, banker, Glasgow (1810)  
 Ambrose, of Ambrose Hall, co. Dublin  
 Amphlett (formerly Dunne), Rev. Charles, of Earlscombe, Worcester (1862)  
 Anderson of Birraddick (1862)  
 Anderson of Jesmond House, Northumberland  
 Anderson of Newbigging (1780)  
 Anderson, Alexander, London (1794)  
 Anderson, Alexander, New South Wales (1863)  
 Anderson, Sir Alexander, Aberdeen (1872)  
 Anderson, Capt. James Alexander, 14th Foot (1868)  
 Anderson, Sir James, London (1869)  
 Anderson, John, London (1794)  
 Anderson, John, Mayor of London, 1796 of Mill Hill co. Middlesex  
 Anderson, Thomas, Perth (1795)  
 Anderson, Thomas Darnley, merchant, Liverpool (1800)  
 Anderson, William Archibald, merchant, Glasgow (1800)  
 Andrews, Higgs, Q.C., Middle Temple  
 Annand, Alexander, London (1812)  
 Annesley, Richard (formerly Joynt), of Ballysax, co. Kildare (1844)  
 Ansley, Col., Otford House, North End, Hammer-smith  
 Ansley, John, Lord Mayor of London (1808)  
 Arbuthnot of Arbuthnotsnaugh (1765)  
 Arbuthnot, Sir William (1st matric. 1814, 2nd matric. 1827)  
 Ardreckne-Hutler, James Henry Edward (1867)  
 Archdall, Henry Archdall Gray, (formerly Gray), of Derryargan, co. Fermanagh (1840)  
 Archdekin, Edward, co. Kilkenny (1776)  
 Arkley of Dunminald (1825)  
 Armistead, George, M.P., merchant, Dundee (1864)  
 Armstrong of Termonfechan, co. Louth  
 Arnot of Arlary (1st matric. 1798, 2nd matric. 1807)  
 Arthur of Leven Bank (1803)  
 Arthur, Francis Robert, of Blackburn, Somerset, Tasmania, and of Drayton Manor, Victoria  
 Arthur, James, M.D. K.G.H. Deputy-Inspector-General of Hospitals (1837)  
 Arthur, William Rae, merchant, Lord Provost of Glasgow (1870)  
 Ashcroft of Grange House, Oakhill Park, Old Swan, Liverpool  
 Ashmor, Charles, of Belfast, Lieut.-Col. 30th Foot  
 Ashton, Thomas, M.D., Manchester  
 Atkins, Frederick Thomas, of Madras, banker  
 Atkinson, Richard, Highfield House, Rathgar, Lord Mayor of Dublin (1837 and 1861)  
 Auchinleck of Crevanagh House, co. Tyrone, and Shamrock Green, co. Fermanagh  
 Auger, Paul, a refugee from Bordeaux (1701)  
 Auldjo, John, jun (1828)  
 Babramore, Maharajah Dirg Bibi Sing  
 Bache, Thomas, of Coventry  
 Bacon of Newton (up, co. Durham, and Stewart Pls, co. Northumberland (1732)  
 Bacon, George, of Sutton, Bonnington, and Nottingham  
 Bacon, Robert (formerly M'Cauleland), of Daisy Hill, co. Londonderry (1829)  
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 Bailey of Norwich  
 Bailey of Paington, co. Devon (1855)  
 Baillie of Carabro (1780)  
 Baillie of Monckton (1794)  
 Baillie of Rosehall (1747)  
 Baillie, James (1763)  
 Baillie, Rev. James Kennedy (formerly Kennedy), D.D., Rector of Ardara, Armagh (1836)  
 Baillie, William Robert, W.S. (1856)  
 Baird of Knoydart (1866)  
 Baisley, Euseby, of Kicketstown, co. Carlow (1711)  
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 Baker of Derby  
 Baker, Henry John (formerly Tower), of Elm-more, co. Durham, Stanton, co. Northumberland, &c. (1844)  
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 Bald, John, co. Roxburgh (1806)  
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 Balfour of Dunbog (1779)  
 Balfour, John (1756)  
 Balfour, Capt. John Adrian, U.S. (1782)  
 Balfour, John Lewis, Russia (1842)  
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 Balfour-Newart of Arbrington (1809)  
 Balingall, Hugh, Ardara, Dundee (1866)  
 Balloch of Peathill (1860)  
 Baily, Wm. Ford, F.R.C.S., of Bath  
 Balmaine, John, M.D. Glasgow (1823)  
 Bannatyne, William M'Leod, of that ilk (1795)  
 Baranard  
 Barclay, John, Gunnebo, Sweden (1839)  
 Barclay, Rev. Joseph, Bishop of Jerusalem  
 Barclay, Sir Robert, K.C.B. H.E.I.C.S. (1810)  
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 Barlow, formerly of Dublin  
 Barlow, Edward, M.D., of Bath  
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 Barnes, John, merchant, Glasgow (1770)  
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 Baron of Heywood, co. Lancaster  
 Baron of Preston (1733)  
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 Barrows of Hayley, near Stourbridge  
 Barry of Tollerode Hall, co. Notts (1812)  
 Barry, Job, of Emperor's Gate, London  
 Barsley, J. of Oporto and Coventry (1780)  
 Bartholomew, Robert, merchant, Glasgow (1806)  
 Bashe of Hertfordshire  
 Bates, Wm. R. of Liverpool  
 Battie, Col. William, Bombay Establishment  
 Baxter of Kilmarnock (1867)  
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 Baxter, Henry E., J.P., of the Tower, Rainhill, Lancs  
 Baylis, co. Gloucester (1758)  
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 Berry, James Wm., Middleton, of Ballynegall, co. West Meath (1848)  
 Berry, Robert (1763)  
 Betts of Preston Hall, co. Kent  
 Bevan, Thomas, of Ashted, co. Surrey (1774)

LONDON, SATURDAY, MARCH 24, 1900.

## CONTENTS.—No. 117.

NOTES:—Bibliography of Edward FitzGerald, 221—Regimental Nicknames, 224—The Pigeon Cure—"Yam," 226—Curzon Chapel, Mayfair—"Punch"—Harvest Festivals—Thomas Watson—Green Cocoons from India, 227.

QUERIES:—'Fables Nouvelles' of Lamotte—Picture of Marquis de la Fayette—Ackland or Acland—Adderley—Trollope—Widow Blackacre—"Jullaber"—"Worst"—Shares in Merchant Ships—Town Gates outside London—Arms of Wales, 228—Mittford's 'Our Village'—Pickwickian Phrase—"To swim in golden larri"—Waterproof Clothing—Forshaw—Volant as Christian Name—Sir John Weld—"Claverhouse's Lament"—Fahrenheit Thermometer—Lines by Ingelow—Douglas the Black, 229—Thomas Salisbury—Wisdom Family—Nelson's House at Merton—Battle Sheaves—Dominican Order, 230.

REPLIES:—Unclaimed Poem by Ben Jonson, 230—French Society of the Last Century, 232—"Petigrews"—Alum Trade, 233—Gladstone's Height—Twenty-four Hours on Clocks—"Ye King of Arms"—Lyddite—"Irish Fearagurthok"—White Cattle—"Dozzil"—Sir Henry Carey, 234—"Bird-eyed"—Edward Carey—Poe's 'Hop-Frog'—"None"—"Expostulation"—Plashed Hedges—"Childerpox," 235—"Naming the Baby"—Woore, in Salop—Griggs and Gregorians—"Kaross"—Wife of the Third Viscount Bourke—"Prince" Boothby—"Slim," 236—Dedication by Author to Himself—Picture by Lawrence—No. 17, Fleet Street—"Gringibber"—Son of George II.—Winstanley's Wonders—Carriage of a Sword-belt, 237—Cyclops—Drawings by Sir J. Gilbert, 238.

NOTES ON BOOKS:—Sayce's 'Babylonians and Assyrians'—Cobbe's 'Luton Church'—Dimock's 'Cathedral Church of St. Paul'—'Clergy Directory and Parish Guide'—Notices to Correspondents.

## Notes.

## NOTES FOR A BIBLIOGRAPHY OF EDWARD FITZGERALD.

(Continued from p. 204.)

1856.

Salámán and Absál. | An Allegory. | Translated from the Persian | of | Jámi. | London: | J. W. Parker and Son, West Strand. | MDCCCLVI.

Collation:—Small quarto: Frontispiece, copied from a MS. in the Bodleian, representing the "Royal Game of Chugán"; pp. xvi and 84, consisting of Title-page as above, with imprint on verso, "John Childs and Son, Bungay," pp. [i, ii]; dedication to Prof. Cowell, pp. iii-viii; "Life of Jámi," pp. ix-xvi, with note of Errata at bottom of p. xvi; Text, pp. 1-75 (p. 76 blank); Appendix, pp. 77-84. Issued in plain blue cloth boards, with the title "Salámán | and | Absál" lettered in gold on the upper cover.

The dedication, which is in the form of a letter to "My dear Cowell," was not reprinted in the second or any subsequent addition, but some extracts from it have been given in appendices. The appendix to the first edition consists of detached notes on the game of Chugán, &c. 'Salámán and Absál' was the first Persian poem that FitzGerald ever read ('Letters,' ii. 324, 325). He had bought a copy in 1854 at Oxford, and began the translation with the aid of Prof. Cowell (*ibid.*, i. 318). Of the version of 1856 FitzGerald wrote to Mr. Schütz Wilson in March, 1882 (*ibid.*, ii. 325):—

"When Parker disappeared, my unsold Copies, many more than of the sold, were returned to me some of which, if not all, I gave to little Quaritch, who, I believe, trumpeted them off to some little profit: and I thought no more of them."

This edition has now become very scarce. In 1871 it was reprinted at Cowell's Steam Printing Works, Butter Market, Ipswich, pp. xvi and 45, but I am ignorant of the circumstances under which the work was done. FitzGerald seems to have ignored this issue, though it is difficult to believe that it could have been printed without his knowledge and consent.

1859.

Rubáiyát of Omar Khayyám | The Astronomer Poet of Persia | Translated into English Verse | London | Bernard Quaritch, | Castle Street, Leicester Square. | 1859.

Collation:—Small quarto: pp. xiv (last page blank and unnumbered) and 22 (last page blank and unnumbered), consisting of: Title-page as above [p. i, ii]; Introduction, headed "Omar Khayyám, the Astronomer Poet of Persia," pp. iii-xiii; Text, pp. 1-16; Notes, pp. 17-21. Issued in a brown paper wrapper, with the Title printed on it as above.

Of this, the best known of FitzGerald's works, 250 copies are said to have been printed, of which 200 were made a present to the publisher. It was originally published at the price of five shillings, and, after having endured the indignity of the twopenny box, has fetched as much at auction as twenty guineas. This first edition contained only seventy-five quatrains. The history of the translation, as recorded in FitzGerald's letters and from other sources, has been so fully given by Mr. Edward Heron-Allen in the introduction to his admirable edition of the 'Rubáiyat,' that it would only occupy unnecessary space to say further on the subject here. It need only be added, as a bibliographical fact, that Dr. Aldis Wright informed Mr. Edmund Gosse that he had ascertained that this pamphlet was issued on 15 February, 1859.

In 1862 this edition of the 'Rubáiyát' was privately reprinted at Adiyár, Madras, with no indications of editorship. The volume also contained Garcin de Tassy's 'Note sur les Rubáiyat de Omar Khayyám' (Paris, 1857), and Prof. E. B. Cowell's article in the *Calcutta Review* for January, 1858, together with a few additional quatrains. As I have not met with a copy of this edition, I am unable to give an exact collation.

1865.

[Two Dramas from Calderon: 'The Mighty Magician' and 'Such Stuff as Dreams are Made of.']

Collation:—Small octavo: pp. 1-132 (last page unnumbered), consisting of: Half-title, The Mighty Magician. | [Line.] | Dramatis Personæ. |

pp. [1, 2, page 2 blank]; Text of 'The Mighty Magician,' pp. 3-63 (p. 64 blank and unnumbered); Half-title, Such Stuff as Dreams are Made of, | A Drama, | taken from | Calderon's 'Vida es Sueño.' | [Line.]

For Calderon's Drama sufficient would seem The title he chose for it—"Life is a Dream"; Two words of the motto now filch'd are enough For the impudent mixture they label—"Such stuff!"

P. [65]; Dramatis Personæ, p. [66]; Text of 'Such Stuff,' &c., pp. 67-131; Imprint, "John Childs and Son, Bungay," p. [132]. Issued in a grey paper wrapper.

It is stated in the 'Catalogue of the Library of Mr. Edmund Gosse' that the plays were printed separately, and more copies were distributed of the former than the latter. As the collation begins with signature B, it seems probable it was intended that a general title-page should be prefixed, but no copy is known with one. In a letter to Prof. Cowell, dated 11 Nov., 1864, FitzGerald wrote:—

"I have caught up a long ago begun Version of the 'Magico,' and have so recast it that scarce a Plank remains of the original! Pretty impudence: and yet all done to conciliate English, or modern, Sympathy. This I sha'n't publish: so say (pray!) nothing of it all—remember—only I shall print some Copies for you and one or two more."—'Letters,' ii. 60.

He adds (p. 61) he should like to take up 'Vida es Sueño,' too, in the same manner, so it is evident it had not been begun in November, 1864; but on 25 Feb., 1865, in writing to Archbishop Trench, he says that he had licked the two Calderons into some sort of shape of his own, and was sending the 'Magico' to his correspondent (*ibid.*, p. 62). FitzGerald kept the copies of these plays in his own hands, and as before stated, bound up several copies of them, together with the 'Agamemnon,' for presentation to his friends. In a letter to Mrs. Kemble (p. 64) he wrote that he had about a hundred copies of the Calderon plays printed, and had not a hundred friends to give them to. These, as well as the privately printed 'Agamemnon,' have now become exceedingly scarce.

1865.

Agamemnon. | [Ornamental line.] A Tragedy, | Taken from Æschylus. | Ornamental *cul-de-lampe*.

Collation:—Small octavo: pp. 1-64 (last page blank and unnumbered), consisting of: Half-title, 'Agamemnon,' pp. [1, 2, verso blank]; Title-page as above, pp. [3, 4, verso blank]; [Introduction], pp. 5, 6; p. [7, blank]; Dramatis Personæ, p. 8; Text, pp. 9-63. No date or imprint. Issued in dark blue paper wrappers.

FitzGerald seems to have sketched out the translation of this drama several years before he printed it (see 'Letters,' ii. 62, 109, 112). In a letter to Sir W. F. Pollock, written in 1873, he says:—

"I think you have seen, or had, all the things but the last ['Agamemnon'], which is the most impudent of all. It was, however, not meant for Scholars: mainly for Mrs. Kemble: but as I can't read myself, nor expect others of my age to read, a long MS., I had it printed by a cheap friend (to the bane of other Friends), and here it is."—*Ibid.*, p. 161; also pp. 186, 188.

1868.

Rubáiyát | of | Omar Khayyám, | the astronomer-poet | of Persia. | Rendered into English Verse. | Second Edition. | London: | Bernard Quaritch, | Piccadilly. | 1868.

Collation:—Square octavo: pp. xviii and 30, consisting of: Title-page as above [p. i, verso blank]; [Introduction], pp. iii-xviii; Text and Notes, pp. 1-30. Issued in a paper wrapper, containing title as above within a two-line border.

This edition of the 'Rubáiyát' contained 110 quatrains.

1872.

Rubáiyát | of | Omar Khayyám, | the astronomer-poet | of Persia. | Rendered into English verse. | Third Edition. | London: | Bernard Quaritch, | Piccadilly. | 1872.

Collation:—Square octavo: pp. xxiv and 36, consisting of: Title-page as above [p. i, verso blank]; [Introduction], pp. iii-xxiv; Text and Notes, pp. 1-36; the whole printed within a two-line border. Issued in a half-Roxburgh binding.

In this edition of the 'Rubáiyát' nine of the quatrains were cancelled, leaving only a hundred and one.

1876.

Agamemnon | a Tragedy | Taken from Æschylus | London: | Bernard Quaritch, | 15 Piccadilly. | 1876.

Collation:—Small quarto: pp. viii and 80 (last page blank and unnumbered, with ornament in centre), consisting of: Title-page as above, with inscription on verso: "The edition consists of 250 copies. | Bernard Quaritch," pp. [i-ii]; Preface, pp. iii-vi; Dramatis Personæ, p. [vii]; p. [viii, blank, with ornamental scroll in centre]; Text, pp. 1-79. The whole is printed within an ornamental two-line border. Issued in a half-Roxburgh binding, with cloth sides, lettered in gold upwards along the back, "Agamemnon of Æschylus."

It was to this (the first published) edition that FitzGerald referred when writing to Prof. Fitzedward Hall on 24 June, 1877:—

"Which also leads me to say that some one sent me a number of your American *Nation* with a Review of my redoubtable 'Agamemnon': written by a superior hand, and, I think, quite discriminating in its distribution of Blame and Praise: though I will not say the Praise was not more than deserved; but it was where deserved, I think."—'Letters,' ii. 224.

1879.

Rubáiyát | of | Omar Khayyám; | and the | Saláman and Absál | of | Jámí; | Rendered into English Verse. | [Ornamental line.] | Bernard Quaritch; | 15 Piccadilly, London. | 1879.

Collation:—Square octavo: pp. [iv] and pp. xvi (last page unnumbered) and 112, consisting of: Half-title, "Poems | from the | Persian," pp. [i, ii, verso blank]; Frontispiece, as in first edition; Title-page as above, p. [iii], Imprint, "London: | G. Norman and

Son, printers, Maiden Lane, | Covent Garden." p. iv]; Title, "Rubáiyát | of | Omar Khayyám, | the astronomer-poet of Persia. | Rendered into English Verse. | Fourth Edition." pp. [i, ii, verso blank]; [Introduction], pp. iii-xv; Text of 'Rubáiyát,' pp. 1-27; Notes, pp. 28-35; p. 36 blank; Half-title, 'Salámán and Absál,' p. [37]; p. 38 blank; Notice of Jami's Life, pp. 39-50; Text, pp. 51-107; Appendix, pp. 108-112; the whole within an ornamental one-line border. Issued in a half-Roxburgh binding, with cloth sides, lettered in gold, "The Rubáiyát | of | Omar | Khayyám. | Saláman | and | Absál | of | Jami. | English | Versions | 1879."

There is very little variation in the 'Rubáiyát' between this and the preceding edition. Of the 'Salámán and Absál' FitzGerald wrote, in a letter to Mr. C. E. Norton, dated 18 May, 1879: "Jámí is cut down to two-thirds of his former proportion, and very much improved, I think" ('Letters,' ii. 263; see also letters to Mr. Schütz Wilson, *ibid.*, ii. 325, 326).

1890-81.

The | Downfall and Death | of | King (Edipus. | A Drama in Two Parts. | Chiefly Taken from the | (Edipus Tyrannus and Coloneus of | Sophocles. | The Inter-Act Choruses are from Potter.

Collation:—Octavo: pp. viii and 46 and 46 (last page blank and unnumbered), consisting of: [Dedication to Prof. C. E. Norton, beginning with "My dear N—," and signed "Littlegrange"], pp. i-viii; Title-page as above, verso blank, pp. [1, 2]; Half-title, "Part I. | (Edipus in Thebes. | Dramatis Personæ |," pp. [3, 4, verso blank]; Text, pp. 5-46; Imprint at foot of p. 46, "Billing and Sons, Printers and Electrotypers [sic] Guildford." Half-title, "The Downfall and Death of | King (Edipus. | Part II. | (Edipus at Athens. | Dramatis Personæ |," pp. [3, 4, verso blank]; Text, pp. 5-45; Imprint at foot of p. 45, "Billing and Sons, Printers and Electrotypers, Guildford." Pp. 1, 2 of the second part appear to have been cancelled, if they ever existed. Each part was originally issued in a blue paper wrapper, of which vestiges will be found on the titles after the two parts were made up in one volume, which was also issued in a blue paper wrapper. The prefatory dedication (pp. i-viii) was first printed with the second part.

I am indebted to the courtesy of the printers, Messrs. Billing & Sons, of Guildford, for the information that fifty copies of the first part were printed by them in February, 1880, and fifty copies of the second part in February, 1881 (not in March, 1880, as stated in the catalogue of Mr. Gosse's library). That catalogue is also incorrect in stating that the paraphrase was written for Mrs. Kemble. It was the 'Agamemnon' that was written for that lady, and the '(Edipus' seems to have been printed with the object of gratifying FitzGerald's American correspondent Prof. C. E. Norton (see a letter to Mrs. Kemble, written in February, 1881). It was begun about the year 1868, and then put aside (though looked at occasionally) until the writer felt it had become a ghost which must

be laid. The first part was dispatched to Prof. Norton on 4 March, 1880, and the second part on 13 March in the following year. After the two parts had been printed, FitzGerald wrote what he called "a sort of Choral Epilogue," which he told Prof. Norton he could stick in or not as he would. This epilogue, which was spoken by the Chorus, has been printed by Dr. Aldis Wright from a manuscript copy in his 'Letters and Literary Remains of Edward FitzGerald,' iii. 263. Further information about the '(Edipus' is given in the 'Letters,' ii. 258, 275, 278, 279, 301, 315, 318, 319, 321; 'Letters to Fanny Kemble,' pp. 204, 207.

1882.

Euphranor, | A May-Day Conversation at Cambridge, | "Tis Forty Years Since."

Collation:—Octavo: pp. [iii] and 70 (last page blank and unnumbered), consisting of: Half-title as above, pp. [i-ii, verso blank]; Text, pp. 1-69. At the foot of p. 69 is the imprint, "Billing and Sons, Printers, Guildford and London." The headline, "Euphranor," runs at the head of every page. Issued in a limp half-binding, with roan back and greenish paper sides.

Messrs. Billing & Sons have informed me that fifty copies only of this edition of 'Euphranor' were printed in May, 1882. FitzGerald had occupied a part of the year 1881 in "putting the Dialogue into shape," as he considered the little tract was overdone, and in some respects in bad taste, "being disfigured by some confoundedly *smart* writing in parts" ('Letters to Fanny Kemble,' p. 66). The result was the perfect form in which the dialogue finally appeared, and which FitzGerald himself, when sending a copy to Prof. Norton, considered "a pretty specimen of 'chisell'd Cherry-stone'" ('Letters,' ii. 329). It has been reprinted in this final form in Dr. Aldis Wright's edition of the 'Letters and Literary Remains of Edward FitzGerald.' Among the additions were the beautiful anecdotes of the 'Child and the Sunbeam,' told in connexion with Tennyson on p. 25,\* and the enlargement of the character-sketch of Tennyson on p. 56. This sketch, taken in conjunction with his memoirs of Bernard Barton and of the younger Crabbe, proves that as a literary portrait painter FitzGerald was not excelled by any writer of the century. A copy of this edition was sent to Hallam Tennyson with a charming letter which has been printed in the 'Letters,' ii. 328, and in the 'Memoir of Lord Tennyson,' ii. 272.

1882.

Readings in Crabbe. | 'Tales of the Hall.' | London: Bernard Quaritch. | 1882.

\* See also his letter to Archbishop Trench, under date 3 July, 1861 ('Letters,' ii. 23).



Collation:—Small octavo: pp. xvi and 242, consisting of: Title-page as above, pp. [i, ii, verso blank]; Introduction, pp. iii-xiv; Two pages, pp. [xv, xvi, blank and unnumbered]; Text, pp. 1-242. A Note, with quotation from a Tale not included in the volume, is pasted on p. 242, above the Imprint, "Billing and Sons, Printers, Guildford, Surrey." Issued in green cloth boards, lettered "Crabbe."

Messrs. Billing & Sons have been good enough to inform me that they printed 350 copies of 'Tales of the Hall' for Mr. FitzGerald in May, 1879; but the publication of the work had been contemplated some years previously. As far back as 1865 FitzGerald asked his friend W. B. Donne to "sound Murray at some good opportunity about a Selection from Crabbe" ('Letters,' ii. 67). Mr. Murray, however, would not meddle (*ib.*, ii. 214). In December, 1876, FitzGerald wrote to Prof. C. E. Norton:—

"I wish some American publisher would publish my Edition of Tales of the Hall, edited by means of Scissors and Paste, with a few words of plain Prose to bridge over whole tracts of bad Verse; not meaning to improve the original, but to seduce hasty Readers to study it" (*ib.*, ii. 211).

By 15 Oct., 1878, the project had really got under way, for writing to Mr. J. R. Lowell on that date FitzGerald said:—

"Here am I back again at my old Desk for all the Winter, I suppose, with my old Crabbe once more open before me, disembowelled too; for I positively meditate a Volume made up of 'Readings' from his Tales of the Hall, that is, all his better Verse connected with as few words of my own Prose as will connect it intelligibly together" (*ib.*, ii. 258).

In May, 1879, he was able to send copies of his 'Handbook' to his American friends (*ib.*, ii. 264, 266), and a year later one was given to Archbishop Trench (*ib.*, ii. 284). On 7 March, 1883, FitzGerald wrote to Prof. Norton:—

"The Crabbe is the same I sent you some years ago; left in sheets, except the few copies I sent to friends. And now I have tacked to it a little Introduction, and sent forty copies to lie on Quaritch's counter: for I do not suppose they will get further. And no great harm done if they stay where they are."

1883.

Readings in Crabbe. | 'Tales of the Hall.' | London: Bernard Quaritch. | 1883.

Collation:—Small octavo: pp. xvi and 244 (two last pages unnumbered), consisting of: Title-page as above, pp. [i, ii, verso blank]; Introduction, pp. iii-xvi; Text, pp. 1-242; a leaf containing the note which in the issue of 1882 had been pasted on the last page above the imprint, pp. [243, 244, both unnumbered and last page blank]. Issued in crimson cloth boards, lettered "Crabbe."

This issue is not a new edition. The text is made up of the remainder of the 350 copies which were printed in May, 1879; but just before his death FitzGerald directed Messrs. Billing & Sons to print 200 copies

of a new and revised introduction, which he had rewritten chiefly in order to introduce a quotation from one of Newman's 'Discourses,' which had been brought to his notice by Mr. Leslie Stephen ('Letters,' ii. 341). In doing this he enlarged to four pages the two and a half at the end of the introduction beginning at "I feel bound to make all apology." He also introduced a foot-note on p. v. FitzGerald died on 14 June, 1883, and these sheets were not ready for delivery till the following month. Most of the copies seem to have come into possession of the late Mr. Quaritch, from whom I remember buying a copy for a shilling or two almost immediately after the writer's death. The introduction, in its revised form, has been reprinted by Dr. Aldis Wright in his 'Letters and Remains of Edward FitzGerald.'

W. F. PRIDEAUX.

(To be continued.)

#### REGIMENTAL NICKNAMES OF THE BRITISH ARMY.

(Continued from p. 162.)

"Geraniums" is a name for the 13th Hussars.

The "German Legion" was a name given to the 109th, which is now part of the Leinster Regiment.

The Cameronians (Scottish Rifles) are formed of the former 26th Foot (Cameronians) and 90th Light Infantry. The latter were often called "Gray Breeks."

The 13th Hussars were styled "Great Run-away Prestonpans," in allusion to the panic which seized some of the men in the fight with the Jacobite rebels.

The "Green Howards" was a former nickname of the Princess of Wales's Own Yorkshire Regiment, and also of the former 66th (Princess Charlotte of Wales's Royal Berkshire Regiment).

The "Green Jackets" was a term invented for the King's Royal Rifles; it is also the name for the Rifle Brigade (Prince Consort's Own).

"Green Linnets" was a name for the 39th, now the Dorsetshire Regiment.

"Guards of the Line" was the designation of the 29th, now the Worcestershire Regiment.

"Guise's Geese" is the nickname for the Royal Warwickshire Regiment.

The Royal Regiment of Artillery is known by the nickname—if such it can be deemed—of the "Gunners."

The 14th Hussars were once called "Hamilton's Runaways."

The Royal Fusiliers have been called the

"Hanoverian White Horse," because they bear the famous charger as a badge.

The Duke of Wellington's (West Riding Regiment) includes the former 33rd, which was known as the "Havercake Lads," from the favourite old Yorkshire food.

The Norfolk Regiment have been styled "Holy Boys." One explanation is that the Spaniards mistook their badge of Britannia for a figure of the Virgin; the other is that the Norfolks on one occasion used the leaves of a Bible for wadding. Both explanations are possible, but neither is probable.

"Howard's Garbage" is a nickname for the Princess of Wales's Own Yorkshire Regiment.

The South Wales Borderers were known as 'Howard's Greens,' Howard being the name of the commander of the regiment early in the last century.

"Immortals" was a name won by the former 76th, the Duke of Wellington's West Riding Regiment.

Prince Albert's Somersetshire Light Infantry are styled the "Jellalabad Heroes," from their gallant defence of that ruined fortress in 1842.

The Scots Guards are known as "Jocks."

The Royal Marine Light Infantry have been called "Joey's" and "Jollies." The song of 'Poor Joe the Marine' would perhaps suggest the former designation.

The Queen's Own Cameron Highlanders were originally raised by Sir Allan Cameron at the end of the last century among his friends and tenants. From his use of the Gaelic "Cia mar tha's" ("How do you do?") the regiment gained the name of "Kamarha."

The "King's Men" was a name given to the second battalion of the Seaforth Highlanders, on account of the Mackenzie motto "Cuidich'n Rìgh" ("I help the King").

"Kingsley's Stand" is a name for the Lancashire Fusiliers, due to the action of the regiment at the battle of Minden.

The Queen's, or Royal West Surrey, Regiment were "Kirke's Lambs." One of its commanders was Col. Kirke, whose unsavoury memory is infamous for his severities in the suppression of Monmouth's rebellion. The Paschal Lamb is one of the badges of this corps.

The King's Own (Yorkshire) Light Infantry (called from the initials "Kolís") is made up of the former 51st and the 105th Regiments.

The "Lacedæmonians" is a name given to the Duke of Cornwall's Own. It is said that a former commander, when under fire, made an oration to his men on the military and civic virtues of Lacedæmonia.

The first battalion of the Royal Dublin Fusiliers was nicknamed the "Lambs."

"Lancashire Lads" was a name for the 47th (Loyal North Lancashire Regiment).

The Oxfordshire Light Infantry includes the old 43rd, who were known as "Light Bobs."

"Lily White Seventh" is a nickname for the 7th Hussars.

"Lily Whites" was the name given, from the colour of the facings, to the 59th (East Lancashire Regiment) and to the 17th (Leicestershire Regiment).

The "Limps" was a nickname for the Royal Inniskilling Fusiliers.

The King's Own, or Royal Lancaster Regiment are sometimes styled "Lions," from the arms of the County Palatine which form part of their badges.

The "Little Fighting Fours" was the name for the 44th (Essex Regiment).

The 3rd Hussars have the nickname of "Lord Adam Gordon's Life Guards," because they were for a long time in Scotland at his request.

The Northumberland Fusiliers are named "Lord Wellington's Bodyguard," because in 1811 they were the only British troops with the great general at the village of Fuente Guinaldo.

"Macraes" was a name given to the first battalion of the Seaforth Highlanders, because there were so many of that surname in it.

"Minden Boys" is the name given to the Lancashire Fusiliers, in memory of their valour at the battle of Minden.

The nickname of "Mudlarks" is easily explicable as applied to the corps of Royal Engineers, when their services in trenches are remembered.

The Duke of Cornwall's Own is formed of two regiments formerly known as the Cornwall Light Infantry and the South Devonshire, who were known as "Murray's Bucks."

The Royal Welsh Fusiliers are nicknamed the "Nannygoats," from the regimental pet, the goat which marched with them.

The "Nottingham Hosiers" was a nickname for the Sherwood Foresters.

The Coldstream Guards have a history which goes back to the Cromwellian "Iron-sides." The name of "Nullus Secundus Club" has been given to this regiment, probably because they claim to be earlier in point of time than the Grenadiers, although they rank second on the list.

The "Nutcrackers" is a nickname for the Buffs, or East Kent Regiment.

The Welsh Regiment is made up of the 41st

and the 69th, both of which had a Welsh origin. The men of the second had from Nelson the name of the "Old Agamemnons," after the battle of Cape St. Vincent, in which they served as marines.

The "Old Bendovers" was one of the nicknames of the 96th Foot, now the Manchester Regiment.

"Old and Bold" was the name of the 29th, now the Worcestershire Regiment, and the Prince of Wales's Own West Yorkshire Regiment.

The "Old Bold Fifth" was a nickname of the Northumberland Fusiliers.

"Old Bucks" is a nickname used for the Bedfordshire Regiment, because it was originally the Buckinghamshire Regiment.

The "Old Buffs" is a name for the Buffs, or East Kent Regiment.

The 3rd Dragoon Guards are nicknamed the "Old Canaries," from the yellow facings of their uniforms.

"Old Eyes" is a name for the Grenadier Guards.

The Royal Irish Fusiliers are made up of the former 87th and 89th Regiments. It has been known as the "Old Fogs," from the war cry "Faugh a ballagh" ("Clear the way").

"Old Five and Threepennies" was the nickname of the former 53rd, now part of the King's Shropshire Light Infantry.

The Royal Inniskilling Fusiliers comprises the former 27th and 108th Regiments. The last was nicknamed "Old Munster."

WILLIAM E. A. AXON.

(To be continued.)

**THE PIGEON CURE.**—Daily experience reminds us that empiricism dies hard, but it is fortunately less frequently attended with cruelty than was the case in the good old times. The survival to the present day in France of a shocking practice much employed by our ancestors is attested in a paragraph of the *Pall Mall Gazette* of 14 February, which seems to me deserving of preservation in 'N. & Q.' :—

"Paris, Monday.—If the following facts were not vouched for by a highly distinguished physician, Dr. G. Legué, it would be permissible to regard them as an invention suggested by sundry of the marvellous 'cures' in vogue in the Middle Ages. Dr. Legué was put on the track of his curious discovery by one of his patients, who informed him in the most casual manner, and as if there were nothing extraordinary about the statement, that she had tried the 'pigeon cure' for meningitis and for the first time with limited success. Dr. Legué had to confess his entire ignorance of the cure in question, and to ask for an explanation of its nature. It was then revealed to him that in this sceptical age, and

in Paris, of all places in the world, there are people who believe in the efficaciousness, as a remedy for certain maladies, of the blood of a freshly killed pigeon. The head of the patient to be treated is shaved, and then the breast of the pigeon is ripped open by the 'operator,' and the warm and bleeding carcass immediately applied to the bared skull. The believers in this cruel and senseless cure imagine that all fever is drawn out of the body by the hot life-blood and the quivering flesh of the pigeon. The extraordinary thing is that faith in the cure is widespread, and recourse to it frequent. Dr. Legué, who has thoroughly investigated the matter, has been able to obtain the address of a shop in the Central Markets at which nothing else is sold but live pigeons destined to this strange purpose. The business done is so brisk that the late proprietor, Madame Michel, has been able to retire, after making a small fortune. Her successor declares that the pigeon cure is considered a sovereign remedy for influenza, since the appearance of which she has been unable to meet the demand that has arisen for birds. They are also used, it seems, in cases of typhoid fever; but in this instance two pigeons are necessary, and they are applied to the feet of the patient.

Two notable instances will at once recur to the minds of those of your readers to whom, as to myself, the 'Diary' of Samuel Pepys is a household word. On 19 October, 1663, Pepys, alluding to the illness of Queen Katherine, says: "It seems she was so ill as to be shaved and pigeons put to her feet, and to have the extreme unction given her by the priests, who were so long about it that the doctors were angry"; and on 21 January, 1667/8, he mentions that he found Kate Joyce's husband "in his sick bed, very sensible in discourse and thankful for my kindness to him, and his breath rattled in his throate, and they did lay pigeons to his feet while I was in the house, and all despair of him and with good reason." The following are the only other notices of the practice upon which I can at the moment lay my hands, but I feel sure that I could discover others in seventeenth-century receipt books in my possession. Vanden Bossche, in his 'Historia Medica,' Brux., 1639, says that some writers advise the application of a pigeon cut open (*columbam dissectam*) to the spine of a person afflicted with melancholy, or to the head of a person of weak intellect. W. Kemp, M.A., in 'A Brief Treatise of the Nature and Cure of the Pestilence,' 1665, remarks that if any should question the receiving of inward benefit in the plague by the wearing in the bosom of an amulet, made by filling a walnut shell with quicksilver, "we may ask them if they did never hear of pigeons applied to the feet," &c.

J. ELIOT HODGKIN.

"YAM."—The etymology of this is unknown, so I may be pardoned for indulging in what does not pretend to be more than a guess at

it. Its oldest European forms suggest an original *nyam*, or rather *nyami*, which exactly corresponds with a widespread negro expression current in both Africa and America, and meaning "to eat" or "food." Thus, in the negro account of the Fall (see 'Narrative of the Life and Labours of the Rev. Wm. Jameson,' 1861), "Adam must *nyami* all de fruit ob de garden but de tree ob knowledge." This negro-English expression originated in Senegal. *Nyami* means "to eat" in the Fulah language; and it is precisely in Senegal that the word "yam" is first met with. My idea, therefore, is that a term which really implied no more than "food" was understood by foreigners as referring to the African "staff of life." Similarly, in the name applied to a tribe of African cannibals, *Nyam-Nyam*, the same root has been narrowed down from the sense of "to eat" to that of "to eat human flesh." Some authors actually write *yam* instead of *nyami* in the sense of "to eat." Burton does, for instance, in his book 'Abeokuta,' 1863.

JAMES PLATT, JUN.

CURZON CHAPEL, MAYFAIR. (See *ante*, p. 65.)—The writer in the *Daily News* is mistaken, and I am sorry that the error has found its way into your columns. The chapel in Curzon Street now about to be demolished is not "Keith's Chapel," which was on the opposite side of the road. If your readers will turn to Wheatley's 'London Past and Present,' arts. 'Curzon Street' and 'Mayfair,' they will notice the distinction between the "little chapel" and the "great chapel."

R. B. P.

'PUNCH': THE CHANGES AND A SUGGESTION.—The alterations made at the beginning of this year have placed the collectors of this periodical in a difficulty. Hitherto it has been worth while to preserve the whole paper on account of the value, historic and artistic, of the pictures, although the reading is either preserved in a more convenient form or is not worth preservation. The new departure has increased the drawbacks (from a collector's point of view) without adding to the value: the paper is thinner, there is more letterpress, and advertisements are inserted in such a way that they cannot be omitted from the bound volume. No doubt the alterations have been well considered on the commercial side, but I hope the interests of the collector can be reconciled with those of the publishers. My suggestion is to have a separate issue of pictures (early impressions if possible), and nothing else. There would be a large number of annual subscribers, and at the end of the year the volume would be

incomparable as a gift-book. If the above suggestion is a good one I hope your readers will support it.

J. J. F.

HARVEST FESTIVALS.—Should not a corner in 'N. & Q.' be found for the following from the *Globe* of 13 Jan. ?—

"The late Rev. John Going, whose death was announced last week, was, according to a correspondent of the *Church Times*, the first clergyman to introduce harvest festivals in London. He is also believed to have been the first, in South London, at any rate, who separated men and women in church. The harvest festival has become universal; the separate system of worship has made very little progress, and does not appear likely to grow in popularity."

J. HOLDEN MACMICHAEL.

THOMAS WATSON.—The writer of the account of the poet Thomas Watson in the 'Dict. Nat. Biog.' says that in 'England's Helicon,' 1600, are five poems by him, of which only one was new; this was superscribed "The nimphe meeting their May Queene, entertaine her with this dittie." It was not, however, a new poem. Mr. Bullen, in his edition of 'England's Helicon,' says, "I suspect that it formed part of some (lost?) entertainment," and this was indeed the case. It appears as the "ditty" of the Six Virgins' Song in the Queen's entertainment at the Earl of Hertford's at Elvetham in Hampshire in 1591, of which the description is printed in Nichols's 'Progresses of Queen Elizabeth,' 1788, vol. ii. The poem was part of the first day's entertainment. Another well-known song appears in the third day's entertainment, the Plowman's Song, "In the merry month of May," which is best known from its setting by Dr. Wilton, 1660, though it had been set by earlier composers. The Virgins' Song was set to music by Francis Pilkington and printed in his 'First Book of Songs or Aires,' 1605, the words being altered so as to make them suitable for King James instead of Elizabeth.

G. E. P. A.

GREEN COCOONS FROM INDIA.—The following curious and common belief held by the hillmen round about Solan—in the native state of Solan, Punjab, about twenty miles from Simla—may be of interest to some of your readers.

When out shooting I noticed, attached to the stem of a piece of grass, a pale greenish-looking object strongly resembling a silk-worm cocoon. On making inquiries of my shikari, I was informed that it was "the dropping of a star," and that when a bright line rushed across the sky, i.e., a shooting star, it marked the course taken by the dropping in its passage to the earth.

I am forwarding for your inspection two specimens, which I think will be found to be the cocoons of some insect. When burnt, and the ashes mixed with mustard oil, they are said by the natives to form an excellent remedy for earache. My friend Mr. P. J. Lucas tells me that he has inquired of several men in villages some miles apart, only to receive the same invariable reply.

MAURICE J. D. COCKLE.

Solan, Punjab.

[We have received the specimens, which certainly seem due to insect work.]

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'FABLES NOUVELLES' OF LAMOTTE, 1719.—In this admirably illustrated work there should be, according to Cohen's 'Guide de l'Amateur,' a portrait by Ranc engraved by Edelinck, a *fleuron* on the title-page, a frontispiece, and one hundred vignettes. From all the copies I have seen the portrait is missing. Can this be explained? H. T.

PICTURE OF THE MARQUIS DE LA FAYETTE AT OLMUTZ.—Can any reader kindly inform me where the original of this now is, and when and by whom was it painted? Also, by whom it has been engraved, and are copies of it scarce? The picture referred to represents the marquis in prison, seated; near him are his wife and two daughters. S.

Whitton Road, Twickenham.

ACKLAND OR ACLAND.—Can any correspondent of 'N. & Q.' help me to identify Charles Richard Ackland, who left Westminster School in 1806, and Charles Ackland, who was admitted there in 1812?

G. F. R. B.

ADDERLEY.—Can any correspondent of 'N. & Q.' give me information concerning George and Richard Adderley, who were admitted to Westminster School in October, 1785? They were probably the sons of Thomas Adderley, of Dublin.

G. F. R. B.

TROLLOPE.—A Mr. Trollope of Cambridge is mentioned in Gray's 'Letters.' Can he be identified? He seems to have written in conjunction with Gray a poem called 'The Alphabet.' Those parts of the poem which are attributed to Gray are printed in Gosse's edition of the 'Works of Gray' (vol. i. p. 210).

H. T. B.

WIDOW BLACKACRE.—In what play does she appear? H. T. B.

[In Wycherley's 'Plain Dealer.']

"JULLABER."—"Jullaber, a little hill in Kent, where (they say) Jullaber (a Giant or Witch) was buried, or where Laberius Durus (a Captain of Julius Cæsar's) was slain" (Coles, 'Eng. Dict.', 1677). In what part of Kent is this "little hill"? A. L. MAYHEW. Oxford.

"WORST."—Has the sense of this verb—"deteriorate," "impair," "worsen"—found in the subjoined extracts, ever been common in literature?

"Luserne is more *worsted* by being suffer'd to survive its Virginity before Cutting."—Jethro Tull, 'Horse-Hoing Husbandry' (1733-40), p. 102.

"A Pear grafted upon a Quince will be mended, but, if grafted upon a White-thorn, will be *worsted*."—*Ibid.*, p. 208.

"But suppose I had *worsted* my Substance, are there not many who, by Family Misfortunes or otherwise, have lessened their Estates, though they have never practised Agriculture?"—*Ibid.*, p. 238.

"Suppose you kill one another, will the matter be bettered or *worsted* by that?"—Samuel Richardson, 'Clarissa Harlowe' (1748), vol. vii. p. 341 (ed. 1811).

"Her manners must be very much *worsted*, by your description of them; but I hope they will improve by this visit."—Jane Austen (1806), 'Letters' (1884), vol. i. p. 352.

A single instance of the synonymous *worse* is known to me:—

"I looke for no other commendation than is ordinarily afforded other Translators, who are reputed to have taken great paines in *worsing* their auctours."—Richard Haydocke (1598), tr. of Lomazzo's 'A Tracte, &c., To the Reader,' ¶ iv.

F. H.

Marlesford.

SHARES IN MERCHANT SHIPS.—Ships in the mercantile marine of this country are divided into sixty-four shares. Why that number, and when so first divided?

EVERARD HOME COLEMAN.

71, Brecknock Road.

TOWN GATES OUTSIDE LONDON.—Will correspondents oblige me with the names of town gates (British), whether the gate is still standing or the name only remains? Probably north, south, east, and west will be the most frequent, but there ought to be some interesting words. I should think London might be excepted.

T. BRUCE DILKS.

Bridgwater.

ARMS OF THE PRINCIPALITY OF WALES.—What relation does the red dragon of Wales bear to the arms (Quarterly or and gules, four lions passant gardant counterchanged)? Was

it ever used as a charge on a shield, or as an ensign? Does the motto "Y Draig coch y ddury gruchian" refer to it? What does it mean?

L. LLOYD.

Chiswick.

**MITFORD'S 'OUR VILLAGE.'**—Will some one acquainted with the Miss Mitford bibliography be so kind as to explain the anomalies of my copy of this book? It consists of vol. ii, third edition, London, Whittaker, Treacher & Co., 1832; vol. iii, same edition, London, Geo. B. Whittaker, 1828; and fourth series, London, Whittaker, Treacher & Co., 1830. The size and type of the books are identical. The printers of the first and last are Gilbert & Rivington, St. John's Square; of vol. iii. the printer is R. Gilbert of the same address.

THORNFIELD.

**PICKWICKIAN PHRASE.**—Where do the lines in 'Pickwick' (Jingle's)—

In hurry post haste for a licence—

occur? I think I have met the answer in 'N. & Q.' but cannot find it now. Is it in Haynes Bayly?

PERCY FITZGERALD.

**"TO SWIM IN GOLDEN LARD"** (Jonson, 'The Fox,' l. i.).—Equivalent to the vulgarity "to roll in wealth." But what was the origin of the phrase? It is a safe rule in reading Jonson to assume that any odd or startling phrase is a translation. Gifford, in a note on the passage, waxes ecstatic over "this bold and beautiful adoption of the eastern metaphor for a state of prosperity." I should be glad of a parallel from any language, Eastern or other.

PERCY SIMPSON.

**WATERPROOF CLOTHING.**—The following extract is from Hist. MSS. Com., 'Lord Kenyon's MSS.,' p. 558:—

"1801. Nov. 8. Mr. F. Filmer was one of the callers; he pointed out to me an excellency in his coat, which I should not have discovered (it looked as other coats do), that it was waterproof; and said that there was a method used by a man at Chelsea which would make muslin or the thin bank note paper waterproof."

Can an earlier instance than this be shown of ordinary clothing being waterproofed after this manner; also, can the name of the "man at Chelsea" be stated?

RICHARD LAWSON.  
Urmston.

**FORSHAW.**—Can any reader inform me when and by whom my great-uncle, the Rev. Charles Forshaw, was ordained? He was Rector of Taxal, Cheshire, from 1822 to 1825, and afterwards Rector of Altcar, and Head Master of the Grammar School at Ormskirk

for about thirty-five years. He is in some directories given the degree of B.A., though I am not aware that he ever graduated. Also particulars of the ordination of my grandfather, the Rev. Thurstan Forshaw. He was curate of Alsager, Cheshire, in 1836, and Master of the Grammar School at Audley, Staffs, until appointed Vicar of Newchapel in that county in 1842. He held that living until 1 July, 1875.

CHAS. F. FORSHAW, LL.D.

Bradford.

**VOLANT AS A CHRISTIAN NAME.**—What is the origin of the word *Volant* now used as a Christian name, and what is its meaning? The only clue I can give towards an explanation of this word is that about 150 years ago the family of Ballard bearing this name migrated from Presteigne, in Radnor, to Ludlow; and thus the word *Volant* may be Welsh, and may bear a meaning in that language.

INQUIRER.

[*Volant* in Latin means "flying," and in French a shuttlecock.]

**SIR JOHN WELD**, of Willey, Salop, was Sheriff of that county in 1642, and is said to have been Town Clerk of London. Can any one oblige me with the date of his appointment to, and of his removal from, the clerkship?

WILLIAM PHILLIPS.

Canonbury, Shrewsbury.

**'CLAVERHOUSE'S LAMENT.'**—I shall be greatly obliged to any one who can send to me the music of 'Cumha' Chlabhers,' the Highland lament for the loss of Viscount Dundee, or who can indicate where it is to be found.

W. M. GRAHAM EASTON.

Carron Hall, Grahamston.

**FAHRENHEIT THERMOMETER.**—What is the reason of the peculiar graduation of the scale in the Fahrenheit thermometer? That is, what was it that led Fahrenheit, after fixing the zero-point, to adopt 32 degrees as the freezing-point, and 212 degrees as the boiling-point, of water?

SCRUTATOR.

**LINES BY JEAN INGELow.**—

I said then let men curse or bless;  
What is failure—what success—  
Can only be read in the light of the throne  
Where dwelleth the Holy and Infinite One.  
Some failures must wear the crown of success  
Where man cannot ban what God wills to bless.

The exact reference for the above is asked.

J. MARSHALL STURGE.

Charlbury, Oxon.

**DOUGLAS THE BLACK.**—Can any of your readers throw light on the following events

in the history of Scotland? Sir, or Lord, William Douglas—called the Black—went on a crusade against the heathen Prussians in the year 1389. He is said to have defended Danzig, and on account of his valour to have received the title of Duke of Spruce and Prince of Danzig. Great privileges were granted to his followers, and his coat of arms was displayed over one of the town gates up to the eighteenth century. It is related that he was murdered by Lord Clifford or assassins hired by him. All this seems highly improbable. We have only the authority of Hume of Godscroft for it. Fraser in his 'Douglas Book' expresses himself doubtful; German sources deny the facts altogether. What is the truth? E. L. FISCHER.

[Consult the 'Dict. Nat. Biog.']

THOMAS SALISBURY.—I have been told that Thomas Salisbury, one of the conspirators with Rabbington in 1586, was arrested by his friend John Poole. Can any of your readers give me the authority for this statement?

M. ELLEN POOLE.

Alsager, Cheshire.

WISDOM FAMILY.—Any information on this family and its origins will be welcome. The earliest reference to it I can find is a Capt. Wisdom, who was one of the officers of Cromwell's army which invaded Scotland.

J. M. BULLOCH.

118, Pall Mall.

NELSON'S HOUSE AT MERTON.—Any particulars of the house at Merton in which Lord Nelson and Sir William and Lady Hamilton resided will be gratefully received. Are there any engravings of the house left; and by what name was it known? NELSONITE.

BATTLE SHEAVES.—In the opening part of 'The Battle of Life' Dickens vividly describes an old battle-field, and says that on it there were

"deep green patches.....that people looked at awfully.....and it was known that underneath those fertile spots, heaps of men and horses lay buried indiscriminately.....and the sheaves they yielded were, for many a long year, called the Battle Sheaves, and set apart; and no one ever knew a Battle Sheaf to be among the last load at a Harvest Home."

Is there any English battle-field where this idea survives, and where battle sheaves are still set apart? JAMES HOOPER.

Norwich.

DOMINICAN ORDER.—What were the arms (if any) of this order? In what work can I see a drawing of the "Dog with a candle" badge of the order? L. LLOYD.

### Ætalia.

#### AN UNCLAIMED POEM BY BEN JONSON.

(9th S. iv. 491; v. 34, 77.)

I AM obliged to MR. SIMPSON for the reference to Chetwood's book, with which I was not acquainted. However, I do not think I have lost much thereby, for on consulting Lowndes, I find that William Rufus Chetwood bears an unenviable reputation. "This author," he says, "is styled by George Steevens a blockhead and a measureless and bungling liar." Gifford, in the note quoted by MR. SIMPSON, which does not appear in the one-volume edition of Jonson's works, complains that Chetwood seldom mentions his authorities. This is evidently a case in point. Had Chetwood quoted Camden's 'Remaines,' second edition, pp. 381-2, published 1614, I venture to say that Gifford, who was well aware of the affection that existed between the master and his pupil, would have discovered so much "of our author's manner in the composition" that he would have included it among his poems. It is altogether incredible that Camden, who knew Jonson's style well, should have selected for special honour an epitaph, "patched up from different poems" by his friend, which was the work of some plagiarist, on a subject of the greatest interest to both of them, whilst the father of the dead prince was still on the throne, on whose favour each placed the utmost reliance. Even MR. SIMPSON sees the force of the argument, which he tries to invalidate by a reference to "the silence of the 1616 folio." If he fancies that that volume contains all the poet's writings up to date, he is much mistaken. In his 'Memoirs of Ben Jonson,' p. 68, Gifford says:—

"Some time elapsed, after the death of our author, before any of his later productions appeared; two small editions of his minor pieces were at length sent to the press in 1640, and in the subsequent year a wretched reprint of the first folio, and a second volume of the same size, containing his dramatic pieces from 1612, several masques, and all that could be found of his occasional poetry, were published together."

In a letter, quoted by the same editor, p. 39, written to W. Drummond, Jonson mentions that he is composing a poem on the death of Queen Ann, the consort of James and the mother of Prince Henry; but the verses are lost, as those on her son would have been had not Camden preserved them in his valuable pages. Some of Jonson's most admired productions, such as the two poems on Shakespeare and others, were collected from scattered publications. MR. SIMPSON is therefore singularly unfortunate in asserting that

"Jonson was not apt to hide his light under a bushel." That, at all events, cannot apply to his minor poems, which he apparently produced with the greatest ease when he had flung off the load of pedantry that clogged his flight and had given free play to his fancy, which was one of the brightest in that most wonderful age. After these considerations, I am more convinced than ever that the epigram on Prince Henry is by our author, and I hope that MR. SIMPSON, who claims to be a "serious" student of Jonson, and is no doubt preparing a new edition of his works, will insert this little poem, and mention 'N. & Q.' and the "frivolous" writer who has now and again been allowed to contribute to its pages.

I am surprised at the surprise that MR. SIMPSON exhibits when I say that Jonson's fame does not rest on his dramatic works. His 'Sejanus' and his 'Catiline' are less interesting than Addison's 'Cato' and Samuel Johnson's 'Irene.' I am therefore little affected by Milton's "graceful tribute to 'Jonson's learned sock,'" and really think that such language would be more properly applied to Mrs. Montagu's 'Blue Stocking.' I do not undervalue his comedies, which I have read with great pleasure, and parts of which are admirable, but they are "caviare to the general," and consequently no modern responsible manager has dared to bring even one of them before the public. "Of all Jonson's pieces there is hardly one," says A. W. Schlegel, "which, as it stands, would please on the stage in the present day, even as most of them failed to please in his own time" ('Dramatic Literature,' p. 465). But as regards his minor poetry there is another story to tell. It was admired during his lifetime, and that admiration has grown greater every year since his death. "The minor poetry of Ben Jonson is extremely beautiful," says Hallam ('Literature of Europe,' chap. xxii.).

"No sooner has he taken down his lyre, no sooner touched on his lighter pieces, than all is changed as if by magic, and he seems a new person. His genius awakes at once; his imagination becomes fertile, ardent, versatile, and excursive; his taste pure and elegant; and all his faculties attuned to sprightliness and pleasure."—Gifford's 'Memoirs of Ben Jonson,' p. 67.

Relying on the judgment of such literary Gamaliels as these, and, in a modest way, on my own reading and observation, I do not recede from the opinion that Ben Jonson's reputation is founded, not on his tragedies and comedies, but on his shorter pieces, especially on those of an elegiac character, to which alone I applied the epithets MR. SIMPSON considers too laudatory. It also depends,

in no small degree, on the position which his extraordinary ability and force of character won for him in an age abounding in rare and original genius. Ben Jonson was the prototype of Samuel Johnson in the succeeding century; and an interesting parallel might be written on the many points of resemblance between them. It is a pity that William Drummond, the Scotsman of the one century, has not left us as complete a record of the sayings and doings of the writer whom he grudgingly admired, as James Boswell in his book, immortal as long as the language in which it is written, does of the other whom he idolized.

One of the "five pieces in their kind admirable" singled out by J. A. Symonds ('Ben Jonson,' p. 142) is "Underneath this sable hearse," which, on a former page, he says "is known by heart, and lives upon the lips of everybody." He was, by the way, only repeating what Hallam, a more competent critic, had said long before. Robert Bell, in his edition of 'The Poems of Ben Jonson,' has a long note (pp. 146-7) in which he gives the reasons why a doubt should be entertained as to its having been written by Ben Jonson. I can find nothing serious in them, but much that is vague and indefinite, and belonging to the category of those employed by Ignatius Donnelly in his attempt to rob another poet of his laurels. For my part, I shall still continue to believe that the authorship of the famous lines is rightly attributed to Jonson, to whom Whalley says it has been "universally assigned." If MR. SIMPSON resolves to exclude the poem from his forthcoming edition, I have much pleasure in supplying him with a substitute which, if not so excellent in quality, is possessed of considerable interest.

It is a mistake that Gifford and others have made when they assert that our author's 'Journey into Scotland' was wholly destroyed by fire. Even Jonson himself thought so, as we see from his 'Execration upon Vulcan.' One poem was saved which, so far as I am aware, has been overlooked by his various editors. In the 'Chorographia: or, a Survey of Newcastle upon Tyne,' first printed in that town in 1649, and afterwards republished in the eleventh volume of the 'Harleian Miscellany,' London, 1810, are the following lines, written in praise of a noble building dear to all the inhabitants of the "canny toon." "The first[church] is Saint Nicholas," says the writer, p. 454,

"in the midst of the town; a long, fair, and high church, having a stately high stone steeple, with many pinnacles; a stately stone lanthorn, standing



upon four stone arches, built by Robert de Rhodes, Lord Prior of Tinnmouth, in Henry the Sixth's days: It lifteth up a head of majesty, as high above the rest, as the cypress-tree above the low shrubs.

Ben Johnson.

My altitude high, my body four-square,  
My foot in the grave, my head in the air,  
My eyes in my sides, five tongues in my womb,  
Thirteen heads upon my body, four images alone;  
I can direct you where the wind doth stay,  
And I tune God's precepts thrice a day.  
I am seen where I am not, I am heard where I am not,  
Tell me now what I am, and see that you miss not."

It is with extreme diffidence, as I dare not usurp an editor's privileges, that I suggest the seventh line should run as follows:—

I am heard where I am not, I am seen where eye is not.

The poem shows that it was, in every sense of the words, an *obiter dictum*, and perhaps the sack of his entertainer, to whom no doubt Ben Jonson presented the lines, was of excellent quality. *Quien sabe?* as the Spaniard says.

JOHN T. CURRY.

I have said that the style of Jonson's prose is simpler and better than that of Shakespeare's prose. But I may distinguish. Commonly there is simplicity in the best styles. Shakespeare is almost always simple when he is at his best, both in his prose and in his verse. His language is for the most part very tumid when he is at his worst. I acknowledge, however, that, when I make this remark, I ought to take into consideration the increasing mannerism of Shakespeare. This mannerism is quite, or nearly, absent from his earlier, and very conspicuous in his later plays. I suppose that mannerism, which is an exaggeration of style, increases in most authors who write much. It seems to me, however, that Shakespeare, even in his late plays, generally throws aside his mannerism, and resumes simplicity, when he is writing very well. Collins, addressing Simplicity, says:—

Though taste, though genius bless  
To some divine excess,  
Faints the cold work till thou inspire the whole.

E. YARDLEY.

[The best styles admit of ornateness as well as simplicity, a point our correspondent hardly seems to cover, which cannot, however, be briefly discussed with advantage.]

FRENCH SOCIETY IN THE LAST CENTURY (9th S. v. 67).—Duke and Duchess of Berwick.

—James Francis Edward (great-grandson of James II.), third duke, born 28 December, 1718, succeeded 2 June, 1738, died 1785; married 1738 Maria Teresa de Silva y Alvarez de Toledo (born 6 January, 1716, died 5 May, 1790), daughter of Manuel Jose

de Silva by Maria Teresa Alvarez de Toledo, eleventh Duchess of Alba.

Madame d'Egmond the elder.—Widow of Procope Charles Nicolas Augustin Leopold Pignatelli, Duc de Bisaccia and Count of Egmond (he died 1 May, 1743). Married before 1720. She was Henriette Julie de Durtfort, daughter of Jacques Henri, Count de Duras,\* and sister of the Princesse de Lamballe. She was living in 1773.

Madame d'Egmond the younger was the widow of Gui Felix, Count of Egmond, son of the preceding. She was married 5 February, 1744, and was Amable Angélique de Villars (born 18 March, 1723), only daughter of Honoré Armand, Duc de Villars, by Amable Gabrielle de Noailles. She died 16 September, 1771.

Madame de Rochefort.—This lady is difficult to identify. She may be Madame de Chabannes, whose husband was Count de Rochefort; if so, she was Marie Elizabeth de Taleyrand, daughter of Daniel Marie Anne de Taleyrand by Marie Elizabeth Chamillart, who married, 20 February, 1759, Charles, Count of Chabannes, Count de Rochefort. She was nominated "dame pour accompagner Madame" March, 1759.

Neither Rochefort-Luçay (the family of Rochefort of 'The Three Musketeers' and of Rochefort of the *Lanterne*) nor Rochefort d'Ally seem to be of the standing in society of the other ladies mentioned by H. T. B.

Madame de St. Prie (or St. Priest) I cannot identify in 1765.

La Maréchale d'Estrées.—Wife of Louis Charles César le Tellier, Maréchal de France (he assumed the name of D'Estrées in right of his mother after the male line of that family became extinct). He died 1771. She was his second wife, Adelaïde Felicité Brulart de Sillery, born 5 November, 1725, only daughter of Louis Philogène Brulart, Marquis de Sillery, by Charlotte Felicité le Tellier Louvois de Rebenac de Souvré. She was married 26 January, 1744, and was living 1771.

Madame de Brionne was the third wife of Charles Louis de Lorraine (branch of Guise), Count de Brionne. She was Louise Julie Constance de Rohan, born 8 March, 1734; canoness of Remiremont; daughter of Charles de Rohan, Prince of Montauban, by Eleonore Eugénie de Béthizy de Mezieres, sister of the Princesse de Ligne. She was married 3 October, 1748, and was living in 1770.

Princesse de Ligne was the widow of Claud Lamoral Hyacinthe, Prince de Ligne (he died 30 August, 1755). She was Henriette Eugénie de Béthizy de Mezieres (born 27 January,

1710, married 20 December, 1729), daughter of Eugène Marc de Béthizy, Marquis de Mezieres, by Eleanor Mary Theresa Ogleshorpe. The princess was at one time Dame de Palais to the Queen of Spain, and was living in 1774.

La Maréchale de Luxembourg.—Widow of Charles François de Montmorency-Luxembourg, Duc de Piney-Luxembourg, Peer and Maréchal of France (he died 18 May, 1764). She was his second wife (married 29 June, 1750), and was Madeleine Angélique de Neuville, sister of the Duc de Villeroi, and widow of Joseph Marie, Duc de Boufflers. She was living in 1775.

Princesse de Talmond was the wife (married 29 October, 1730) of Anne Charles Frederic de la Tremoille, Prince de Talmond (a branch of De la Tremoille, Duc de Thouars and Prince of Tarentum). She was Marie Jablonowski, daughter of John, Count of Jablonowski, "Grand Enseigne de la Couronne de Pologne," Palatine of Reussen, by Jeanne Marie de Béthune Chabris.

The Duchesse de la Vallière was the wife of Louis César de la Baume le Blanc, Duc de la Vallière (he died 16 November, 1780), a descendant of Louise de la Vallière's first cousin, to whom she assigned her "duché-pairie" of La Vallière. She was Anne Julie Françoise de Crussol, daughter of Jean Charles de Crussol, Duc d'Uzès, by his second wife, Anne Marie Marguerite de Bullion. She was born 11 December, 1713, married 19 February, 1742, and was living 1771.

H. L. O.

Madeleine Angélique de Neufville-Villeroi, Marquise de Boufflers et Duchesse de Luxembourg, was married in 1722, and died two years before the outbreak of the French Revolution.

T. P. ARMSTRONG.

Timperley.

"PETIGREWE" (9th S. v. 49, 117, 172).—PROF. SKEAT should have mentioned the fact that the 'Promptorium Parvulorum,' 1440, to which he refers, defines a pedigree as "stemma in scalis," a lineage in steps, the definition being taken from an Italian lexicographer who flourished in the twelfth century. He has quoted this definition in his larger dictionary, but made no comment upon it. The objection to PROF. SKEAT's etymology is that a pedigree was not drawn in the shape of a "crane's foot," nor were the several generations connected by "three short lines radiating from a common centre." A symbol like a "broad arrow" or crane's foot would do very well for the purpose of showing, in a brief form, the descent of three children from

the same parent, or as a general indication that a parent left issue surviving him or her, but otherwise it would be of no use.

In his 'Villainage in England,' p. 143, Prof. Vinogradoff says:—

"Pedigrees were drawn up to prevent any fraudulent assertion as to freedom, and to guide the lord in case he wanted to use the native's kin in prosecution of an action *de nativo habendo*. One such pedigree preserved in the Record Office is especially interesting, because it starts from some stranger, *extraneus*, who came into the manor as a freeman, and whose progeny lapses into personal villainage."

In the appendix (p. 440) he gives the pedigree itself, which was drawn about the year 1300, and is very elaborate. The crane's-foot theory is not applicable to this document, because, to give a single instance, one parent has ten children. A reference to the pedigree itself will show that it is drawn in "steps" like a modern pedigree, except that the root of descent is not placed at the top, but on the left side. A table of affinity in a church might have been drawn in a similar form. Such a table might have begun with the words "a man may not marry his" on the left side, the prohibited degrees on the right side being included in a long bracket.

On philological grounds alone a good case for the crane's-foot theory has been made out. But the historical evidence is against it, and it is too much to say that the etymology of *pedigree* "is now known."

S. O. ADDY.

Mr. J. H. Round's article on 'The Earliest Pedigree' in the *Genealogist*, New Series, iv. 65, should be read, and the Indexes of the 3rd and 6th Series of 'N. & Q.' referred to. The crane's foot is well represented by the symbol  $\wedge$  used by printers to indicate issue not followed up in pedigrees. How came "Pettigrew" to be a surname? A. S. E. Westminster.

PROF. SKEAT refers to this word, and points out that its origin was shown by Mr. C. Sweet five years ago. I gave this derivation in 'How to Write the History of a Family' in 1895; but I did not discover the derivation. Mr. J. H. Round some years before, writing in the *Genealogist*, pointed out the origin of the word from a crane's foot, and states that in Madox's 'Formularium' it is spelt *pedicru* as early as 1411. W. P. W. PHILLIMORE.

ALUM TRADE (9th S. v. 188).—'The Past and Present History of the Alum Trade,' by J. Carter Bell, F.C.S. (see *Chemical News*, vol. xii., 1865). See also articles in Ure's 'Dictionary of Arts, Manufactures, and

Mines,' Thorpe's 'Dictionary of Applied Chemistry,' and 'British Manufacturing Industries,' edited by G. Phillips Bevan, 14 vols. (Stanford).  
WM. H. PEET.

Muspratt's 'Chemistry,' vol. i., contains a long and interesting account of the English alum trade from its earliest commencement; see also Cooley's 'Cyclopædia,' vol. i. Judging from Muspratt's account, it would appear as if one or more Papal Bulls were issued against the establishment of this industry in England. Perhaps some reader can supply particulars of these Papal Bulls.  
J. P. S. Paris.

I am indebted to the 'Contents-Subject Index,' by A. Cotgreave, librarian of the West Ham Public Library, now in course of publication, for the following extract:—

"Alum, History of. Beckman's History of Inventions. Bloxam's Chemistry. Watts's Dictionary of Chemistry, vol. i. Meymott's Modern Chemistry. Thorpe's Dictionary of Chemistry."

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. GLADSTONE'S HEIGHT (9th S. v. 129, 189).—Early in 1894 Mr. Gladstone told me that he was then 5 ft. 9 in., but had been 5 ft. 11 in.  
H. G. L. S.

TWENTY-FOUR-HOUR DIALS ON CLOCKS (8th S. xii. 9, 109, 171, 292, 494).—At the third reference LORD ALDENHAM draws attention to an error made in his reply at the second reference, viz., that "Sous" appears instead of *Sono*. Should not "ventre" be replaced by *venti*? The sentence would then be "Sono le venti tre, Signore." I do not know Mrs. Starke's 'Guide-Book for Travellers in Italy.' It may be that the word *ventre* (belly) appears there for *venti* (twenty).

ROBERT PIERPOINT.

'YE KING OF ARMS' (8th S. i. 493).—Should this meet the eye of PETER, and he will place himself in communication with me, I shall be glad to give him any further particulars of this publication. It appeared weekly from 18 October, 1873, until 24 January, 1874.

DE V. PAYEN-PAYNE.

7, Spenser Mansions, W.

LYDDITE (9th S. v. 185).—This explosive is so named from being first used at the Royal Artillery Camp at Lydd in Kent, where experiments are carried out in gunnery under the Ordnance Committee, as is also ordinary practice. It is of War Department manufacture, under the advice of the distinguished chemist Sir Frederick Abel, F.R.S. Under the name of *picric*

powder it has been known for some thirty years, and it received its present appellation six or seven years ago.  
H. P. L.

"IRISH FEARAGURTHOK" (9th S. v. 108, 174).—For further information I would refer your readers to the 'English Dialect Dictionary' (s.v. 'Fairgorta').  
A. L. MAYHEW.

WHITE CATTLE (9th S. v. 147).—The following extract from Storer's 'White Wild Cattle of Great Britain' will, in part, answer:—

"Another herd of wild cattle was kept in Scotland, from forty to fifty years since, at Blair Athole, in the north of Perthshire, one of the ancient Highland seats of the Murrays, Dukes of Athole. It belonged to Lord James Murray, created in 1821 Lord Glenlyon, who, about that time, had the management of the estates. These cattle were kept in one of the parks at Blair Athole, and are known as the Athole Herd. From the testimony of numerous persons of the highest character who knew them, I entertain no doubt that they were the genuine wild cattle; they were 'white with black points,' having the ears, the muzzles, the orbits of the eyes, and the hoofs in a great measure black, and they bred perfectly true. Owing to family circumstances the Athole herd was sold in 1834. Mr. Butter, of Faskally, who is still living, and informs me that such was the case, bought the greater part of them, which were divided between the present Duke of Buccleuch and the Marquis of Breadalbane."

Seeing that the "white cattle" were the original denizens of the place, it is rather difficult to see where the prophecy could come in. It seems apocryphal.

G. H. THOMPSON.

"DOZZIL" OR "DOSSIL" (9th S. iv. 479; v. 17, 178).—May I venture to refer any one who is interested in the uses and history of this word to the 'English Dialect Dictionary' (s.v. 'Dozzle'), where will be found eleven meanings of the word, and its derivation from the French *doisil*?  
A. L. MAYHEW.

SIR HENRY CAREY, KNT. (9th S. v. 87).—His name occurs frequently in the 'Calendars of State Papers' till 30 Aug., 1604, on which date he had a licence to travel for seven years (Jas. I., vol. ix. 27). Then there is a gap till 16 July, 1606, where in a letter from John Chamberlain to Dudley Carleton one item of news is "Sir Henry Carey is returned from the Low Countries" (*ibid.*, vol. xxii. 57). The interval apparently can only be filled in by conjecture. In 1558 an Edmund Cary was in command of a regiment composing part of the garrison of Daventer, in the Low Countries, so the family sympathies were with the Hollanders in the struggle against Spain; and in the year 1604 the town of Lingen, of which Col. Martin Cobbe was governor, after

a nine days' siege, surrendered to Spinola with his English captains (Grotius, 'De Rebus Belgicis,' p. 802, English version by T. M.). No names are given, but Sir Henry Carey may possibly have been one of these English captains.  
AYEAHR.

"BIRD-EYED" (9th S. v. 168).—In North Lincolnshire "bird-eyed" means near-sighted. See 'English Dialect Dictionary,' s.v. 'Bird,' 4 (6).  
A. L. MAYHEW.

EDWARD CAREY, M.P. FOR WESTMINSTER (9th S. v. 47, 154).—Since my query I have discovered that Sir Henry Carey, of Cockington, Devon (knighted 1644), had two younger brothers, Edward and John, aged respectively five and three years at the Visitation of Devon in 1620, but of whom nothing further seems to be recorded. The elder might easily have been the M.P. for Westminster in 1656. John Carey, of Somerset, who was admitted to Gray's Inn in 1656, would, I fear, be a generation too late.  
W. D. PINK.

EDGAR A. POE'S 'HOP-FROG' (9th S. v. 4, 155).—The catastrophe in Poe is caused deliberately. It is possible that the same was the case with the historical incident. At any rate, Jean Sans Peur, Duke of Burgundy, when accused of compassing the death of the Duke of Orleans, alleged as his justification among other things that the murdered man had deliberately attempted the life of Charles VI. at the Hôtel de Saint Pol. See Monstrelet, chap. xxxix.  
ARGINE.

"NONE" (9th S. iv. 439, 544; v. 38).—Lexicographers tell us of "ghost-words" that have come into being on the basis of a blunder, and in a similar way the correspondence under this heading may be called a "ghost-discussion." Its basis was an extract credited by ST. SWITHIN in good faith to the 'Century Dictionary,' whereas, in fact, the paragraph never formed any part of that dictionary, nor as a whole, I am sure, except as a quotation, of any other book or published matter whatever. But since the wraith is not wholly mist, and there really exists in it at least a windmill, if not the knight in armour to be combated, it may be worth while to explain its appearance. Three years ago the Century Co., publishers of both the 'Dictionary' and the magazine bearing their name, instituted a competition that offered large money prizes for the best answers to a set of one hundred and fifty questions sent to competitors who qualified under the conditions. All answers were to be based upon information found in the 'Century Diction-

ary,' but many questions were so framed as to call for judgment and nice discrimination in balancing the pros and cons. Afterwards the answers of the first prize-winner were printed in the *Century Magazine*, "letter for letter and point for point," without correction of mistakes, and these were the only answers published. The query part contained in the first four lines of the supposed quotation given by ST. SWITHIN is one of the easiest of these competition questions, and what follows is evidently the answer of some unknown contestant, and has, therefore, only the authority of a private opinion. The last sentence, which drew out ST. SWITHIN's moot question of veracity, is especially a personal utterance, for the 'Century Dictionary' does not touch at all the point involved in it. M. C. L.  
New York.

I think one may fairly object to "any men"; the locution is as ungrammatical and as common as "those kind," "each are," and so forth, which it is to be hoped no persistency of vulgar usage may cause to be accepted as standard English.  
ST. SWITHIN.

'EXPOSTULATION' (9th S. v. 127).—William Cowper wrote a poem with this title about 1775. Is this the one J. S. M. T. wants?  
A. J. DAVY.

Torquay.

PLASHED HEDGES (9th S. v. 127).—Whether these hedges originated in Normandy or England I cannot say, but they appear to have been known here early in the seventeenth century. William Browne, in his 'Britannia's Pastorals,' 1616, book ii. song 4, says:—

So though the stubborn boughs did thrust him back,  
For Nature, loath so rare a jewel's wrack,  
Seem'd as she here and there had plash'd a tree,  
If possible to hinder destiny.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In Sussex these hedges are called "splayshered," pronounced "splashed." The 'Century Dictionary' gives the Old French "plassier" as one of the forms for "plash." "Plassier" and "splasher" are very similar in sound, though it is difficult to see how the *s* has come in, unless by a confusion with "espalier," to which the "splayshered" hedge has some resemblance.  
H. A. HARBEN.

"CHILDERPOX" (9th S. v. 128).—Are the names quoted names for variola? Are they not rather names for varicella (chickenpox)? Smallpox is not especially a disease of children; and although before the intro-

duction of inoculation it was very fatal to children, the percentage of deaths in their case was not, I believe, higher than in the case of the very old. Salmon, writing in 1695, treats of smallpox under 'Infants' Diseases,' and again under 'Diseases of Adults.'

C. C. B.

'NAMING THE BABY' (9th S. v. 89).—'Naming the Baby' is by Ethel Lynn Beers, and is in a volume of her poems, 'All Quiet on the Potomac.'

HENRY T. COATES.

Philadelphia.

WOORE, IN SALOP (9th S. v. 128).—I hope that 'N. & Q.' will not be the means of affirming that Wartree, near Liverpool, is pronounced Wartree. It is spoken exactly as written. A corruption, of course, is possible. In this case the word becomes Waytree, or something like it. But Wartree is surely unknown in Liverpool. This does not, of course, affect MR. W. H. DUIGNAN's interesting query.

GEORGE MARSHALL.

Sefton Park, Liverpool.

GRIGGS AND GREGORIANS (9th S. v. 127).—I believe that this was a convivial and "harmonious" society, which flourished in London about 1730, and was celebrated in a song which appeared in the second volume of Bickham's 'Musical Entertainer.' This was headed by a vignette copied from Hogarth, and representing a variety of heads of people singing in chorus. The song began as follows:

THE MERRY GREGS.

Let Poets and Historians  
Record y<sup>e</sup> brave Gregorians  
In long and lasting Lays, &c.

JULIAN MARSHALL.

For the "Society of Gregorians" consult 'N. & Q.' 2nd S. v. 424; vi. 273; vii. 156; 3rd S. ii. 447; 4th S. v. 127.

EVERARD HOME COLEMAN.

"KAROSS" (9th S. v. 125).—In my former note I quoted the opinion of Sparrman (1785) that this most interesting word is "broken Dutch." I have just come across a valuable piece of additional evidence which carries back this view another century. In 1673 William Ten Rhyne visited the Cape, and collected a vocabulary, which he divided under two heads, (1) 'The Original Hottentot Words,' (2) 'Some Corrupt Dutch Words' (published in the fourth volume of 'Churchill's Voyages,' p. 845). The important point is that he places "*Kaross*, a vest or waistcoat," in the latter section, the next item to it being "*Krallen*, a hut or cabin," better known to modern readers as *kraal*. The Dutch origin of *kaross* may, I think, on the authority of

Ten Rhyne, a Dutchman, be considered certain. The only point remaining is to discover of what Dutch word it is a corruption. Can any reader make a suggestion? My own idea is that it may be *karas*, in which case *kaross* would be a "doublet" of *cuirass*.

JAMES PLATT, JUN.

THE WIFE OF THE THIRD VISCOUNT BOURKE (8th S. iii. 307, 337).—Theobald, third Viscount Bourke (died 15 January, 1653), married, first, Miss Talbot; secondly, Eleanor, daughter of Sir Luke Fitzgerald, Knt. Theobald, fourth Viscount, married, first, Ellen, daughter of Sir Arthur Loftus, and sister to Adam, first Viscount Lisburne; secondly, Lady Owens, a knight's widow. Theobald, sixth Viscount, married, first, Mary, daughter of John Browne; secondly, Margaret, daughter of Bryan Gunning, and widow first of John Edwards, secondly of Wm. Lyster, thirdly of Francis Houston. See Lodge's 'Peerage of Ireland,' vol. ii. p. 334 *et seq.*, ed. 1754.

WOLSTAN.

"PRINCE" BOOTHBY (9th S. v. 127).—I have somewhere read that Boothby was called "Prince" from his chivalric courtesy, which on one occasion met an unexpected return. One night an old lady leaving a theatre lost her party and wandered about, exposed to the ridicule of foppish loungers. Boothby, seeing her distress, offered his arm, obtained a sedan chair, and enabled her to return home. Boothby did not know who she was, and acted solely from the wish to aid a helpless woman. The old lady asked his name, and bequeathed to him a considerable fortune.

M. N. G.

"SLIM" (9th S. v. 146).—Halliwell notes this word as existing in "various dialects" with the meaning "sly, cunning, crafty"; but it belongs also to the language of the Boers, from whom the Natal English seem to have directly adopted it. The Dutch *slim* is defined in 'Kilianus Auctus' (1642) "per-versus, dolosus, fraudulentus, vafer, astutus; pervers, rusé, madré, cauteleux"; in Hexham's 'Netherdutch and English Dictionarie' (1658), "craftie; een slim boeve, ofte slim gast, a Subtill, a Craftie, or a Cautelous Knave or Fellow"; and similarly in modern dictionaries. "Slim Piet" (artful Peter), as Cronje might fitly have been called when he asked for an armistice, is therefore a good Dutch expression.

F. ADAMS.

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This word is in common use in the sense of crafty in several of our English dialects, and is duly noted in dictionaries and glossaries.

Thus Bailey has: "*Slim*.....naughty, crafty, Lincolnsh."; Halliwell, "(4) Sly, cunning, crafty, var. dial."; Skeat, "Orig. sense 'sloping'; thence weak, poor, thin, bad, slight; prov. E. *slim*, crafty." C. C. B.

DEDICATION BY AUTHOR TO HIMSELF (9th S. v. 167).—The instance given is literally "almost unique." I have a note, unfortunately without reference, that Marston dedicated a book "to his most esteemed and beloved Selfe." The 'D.N.B.' will perhaps give details.

ARTHUR MAYALL.

[Marston dedicates his 'Scourge of Villainy' "to his most esteemed and best beloved Self" ('Works,' ed. Bullen, vol. iii. p. 298). He also dedicates his 'Antonio and Mellida' to "the only rewarder and most just poiser of virtuous merits, the most honourable renowned Nobody, bounteous Mecenas of poetry and Lord Protector of oppressed innocence," and has similar dedications. Day dedicates his 'Honour out of Breath' to "Signior Nobody."]

PICTURE BY LAWRENCE (9th S. v. 68, 138).—Which picture of Miss Farren by Sir Thomas Lawrence is alluded to at the first reference? There was a half-length and also a whole-length picture, and both were engraved by Bartolozzi. Miss Gerard, in the appendix to her 'Irish Beauties of the Last Century,' says that the whole-length is in the collection of the Earl of Wilton, and the half-length, which was painted for Miss Farren's mother, is in that of Wentworth Beaumont, Esq. MR. COLEMAN at the last reference confirms the location of the former.

SENGA.

No. 17, FLEET STREET (9th S. iv. 378, 395, 481, 543; v. 131).—I may point out that the Mr. Bennett, the owner of this house *temp.* James I., who rebuilt the gateway, was a Sergeant-at-Arms to the Inner Temple, that is to say, an officer of the king's household, and not a Serjeant-at-Law, which will account for his name not being found among the members of the Inner Temple.

JOHN HEBB.

Canonbury Mansions, N.

"GRIMGIBBER": "GRIMGRIBBER" (9th S. v. 127).—For an earlier use of this word than that by Horne Tooke in 1786, see Sir Richard Steele's comedy of 'The Conscious Lovers,' 1722, Act III. sc. i.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Wright's 'Provincial Dictionary' gives "*Grimgribber* = a lawyer." A. R. BAYLEY.

A SON OF GEORGE II. (9th S. v. 106).—The alleged Thomas Dunkerley was born in 1724,

and died in 1795. His mother's name was not traced to my knowledge. Dunkley is recorded by Burke as an armigerous patronymic. A. H.

WINSTANLEY'S WONDERS (9th S. v. 128).—No list of these can be presented such as the familiar one of the 'Century of Inventions' of the Marquis of Worcester, whom Henry Winstanley appears to have resembled in the bent of mechanical genius.

In one of Winstanley's rooms was a particularly comfortable-looking chair which, when sat upon, instantly closed its arms around the occupant, making him a firm prisoner. A seemingly old slipper when kicked immediately brought from the floor a ghost.

After the death of Winstanley his house for a long while appears to have been kept on as a museum for his curiosities. See 9th S. ii. 466.

As no doubt H. T. B. is quite aware, William Winstanley was the projector of the first Eddystone Lighthouse, in which ill-fated structure he lost his life in 1703.

Winstanley figured also as an etcher, producing a series of views of Audley End, also a very large plate of the Eddystone Lighthouse with an inscription that this

"Draught was made and engraven by Henry Winstanley of Littlebury; Gent. and is sold at his Waterworks; where also is to be seen at any time y<sup>e</sup> modelle of y<sup>e</sup> said Buildings and principal Rooms, for sixpence a piece."

Hamlet Winstanley, painter and engraver, was a nephew of Henry Winstanley, and in some editions of 'Anecdotes of Painters' Walpole has confused the work of the one with that of the other.

RICHARD LAWSON.

Urmston.

If H. T. B. will take a penny (any but one of the very last issue) out of his pocket he will find thereon a clue to the meaning of the above.

Until quite lately the Eddystone Lighthouse was represented on our copper coinage, appearing on the penny at the side of the Duchess of Richmond (as Britannia), engraved by Rotier—perhaps in allusion to the penny per ton levied for this lighthouse on all ships passing (by the Act of 1708). The builder of the first Eddystone Lighthouse was Winstanley, who perished in its destruction in "the great storm" of November, 1703. (The representation on the penny was the third lighthouse, that of Smeaton.) R. B. Upton.

CARRIAGE OF A SWORD-BELT (9th S. iv. 286, 447).—The term "carriage" is in ordinary

use in the cavalry and other mounted branches of H.M. army, to describe the straps by which the sword and sabretache are attached to the sword-belt, i.e., the word "carriage" applies to each strap separately. In the infantry the same are known as "slings." "Billets" are the short pieces of leather by which the sword and sabretache are attached to the carriages.

C. S. HARRIS.

CYCLOPS (9th S. v. 103).—The evolution of a singular "Cyclop" from the form Cyclops, itself a singular, seems something like that of "pea" from "pease," originally a singular. See Latham, and 'N. & Q.,' 9th S. v. 147. In the latter case Latham says the *s* was mistaken for the plural sign; perhaps the same mistake may have produced "Cyclop." No Greek scholar, I should think, would use the barbarous form "Cyclop." Pope does; but we know Pope was not a Greek scholar. Cowper uses "Cyclops" for the singular and plural both. The more correct plural is, of course, "Cyclopes," as given in Latham, who treats the name as a foreign noun. Annandale gives plural "Cyclops," apparently regarding it as now naturalized. But even in Shakspeare ('Hamlet,' II. ii. 495) "Cyclops" seems used for the plural, if the plural "hammers," which follows it, is any guide. Dr. Johnson (see Macaulay's 'Essays') used the proper singular: "Black as a Cyclops from the forge"; and I should be disposed to class such a form as "Cyclop" with "aborigine," which I have seen printed as the singular of "aborigines"; with the French gentleman's blunder "les omnibi"; and with the extraordinary coinage "elephantrope," which may actually be seen in an old number of *All the Year Round*, where it was used to express "elephant-hater."

C. LAWRENCE FORD, B.A.

[The 'H.E.D.' gives "Cyclops, also Cyclop."]

DRAWINGS BY SIR JOHN GILBERT (9th S. v. 108).—Many of his best designs in wood drawing, in which his success as an illustrator was without precedent, will be found in the *London Journal* for 1845 and following years, and also in *Reynold's Miscellany*. Much valuable information on this subject will be met with in Mr. Roget's 'History of the Old Water-Colour Society,' published in 1891. The names of the books wholly or in part enriched by Sir John Gilbert's designs occupy nearly six pages of the British Museum Library folio Catalogue. ROBERT WALTERS.

The *London Journal*, beginning early in the forties, had novels running week by week, all well illustrated, one of them being Reade's

'Never too late to Mend,' which has been so successfully dramatized for the last thirty years, and Miller's country novel 'Gideon Giles the Roper,' &c. After them came the reprint of Sir Walter Scott's novels, which it was said at the time that the *Journal* had given 20,000*l.* for. However, they were well illustrated by a leading picture in John Gilbert's style, the error of that day among engravers on wood being too prevalent of making all the figures so tall, the women being depicted as quite 6½ ft. high, and the men 7 ft. His horses and his armed knights were excellent, and the dresses were well designed for the period they illustrated. Critics implied that Mr. Gilbert copied George Cattermole's style, but there was no more reason to say that than for Charles Cattermole, the nephew, to be accused, as he was by Mr. Tom Taylor, of copying Gilbert. Each worked on his own lines, and it was a libel on Charles Cattermole to say he would copy Gilbert when he had his uncle to refer to for style, and Charles Cattermole was too careful in all his work to need any example. Any one would secure good bargains in buying up the old volumes of the *London Journal*, and I have for years advised young friends to purchase them at old bookstalls on account of Sir John Gilbert's work.

ESSINGTON.

[Very many contributions, mostly conveying the same information, are acknowledged.]

### Miscellaneous

#### NOTES ON BOOKS, &c.

*Babylonians and Assyrians.* By the Rev. A. H. Sayce. (Nimmo.)

A GRATIFYING proof that the importance of the study of ancient civilizations for a right understanding of the religious, intellectual, and institutional problems of the present day is becoming widely recognized may be discerned in the fact that two London publishers have simultaneously started a series of handbooks dealing with the primitive culture of ancient races. The prospectus of a Semitic series issued by Mr. Nimmo is one of unusual attractiveness, and promises the English reader authoritative treatises on these subjects from the hands of such eminent scholars as Glazer, Hommel, and Hilprecht.

The first issue of this important series, for which we augur a great success, fittingly begins with the *Babylonians and Assyrians*, and is written by our own distinguished Assyriologist, Prof. Sayce. He restricts himself to the archaeology of Babylonia, more especially the customs, institutions, culture, and social life of its people, as illustrated by the contract tablets and letters, leaving the subjects of its religion and the history of its discovery to be treated later by other scholars. The Babylonians were keen traffickers, whose royal princes did not disdain to engage in trade. Prof. Sayce therefore devotes one chapter to their commercial trans-

actions; and we regret to find that the practice, which we fondly thought was modern, of giving a "dress for the lady of the house," as a bonus to secure business, was in full play amongst these early city men. Even in the time of Joshua, as we know, a "Babylonish garment" was a coveted possession too much for some people's virtue. Cato, who possessed one, found it too magnificent for every-day wear. Very interesting, too, is the chapter on the moneylender and the banker, the typical Rothschilds of that day being the old-established firm of the Egibi, whose name, by the way, some would identify with that of Jacob. This, and the author's remarks on the influence of the natural features of the country on the character and development of the people, might be read with advantage in connexion with Prof. Ihering's suggestive book on 'The Evolution of the Aryan,' in which he deals with these matters. Of an interest hardly less absorbing is the account of the original autograph letters of some contemporaries of the patriarch Abraham, which have lately been discovered, and the hoary love-letter—probably the first on record—to a young lady Kasbeya, which has kept its warmth for more than three millenniums. The conscientious care with which the scribes of a later age reproduced even the mistakes and "misprints" of the texts they were copying inspires us with a grateful confidence in their integrity and trustworthiness. It is a libel, however, on a worthy Babylonian to represent him as saying anything so ungrammatical as "I will *lie up* five shekels of silver" (p. 225), for the context shows that he wrote (in his own tongue) *lie up* for safe custody; it is the English printer who has misread his copy.

We feel indebted to Prof. Sayce for a volume which very few but himself would have the special knowledge to write; and we congratulate the enterprising publisher on the excellent start given to a series which the intelligent public will certainly appreciate, as well for its intrinsic interest as its material presentment.

*Luton Church, Historical and Descriptive.* By the late Henry Cobbe, Rector of Maulden. (Bell & Sons.)

PARISH histories are now frequently produced, but it is an uncommon thing to meet with the history of a church detached from its environment, except in the case of a monastery or a cathedral. This is easily explained. A parish church is so much an integral part of its surroundings that it is hardly possible to submit it to individual treatment. It is impossible, as the author has shown, to deal with the fabric, the clergy, and the endowments without introducing much regarding the lay folk. Mr. Cobbe did his work well. Though the volume before us contains only about half the manuscript (parts iii. and iv. being kept back for the present), it is a goodly tome of upwards of 650 pages, and there is—a rare thing in such cases—hardly any padding to complain of. The author knew where to look for information, and how to reduce it into a readable shape when found. Such a work as this must have been the result of long-continued labour, and we are very grateful for it. The connexion of Luton with the great abbey of St. Albans, which began in 1154, and with occasional interruptions continued until the Reformation, must in some degree have made the task of investigation less severe.

Mr. Cobbe not only gives a list of the rectors and vicars of Luton in a tabular form, but he also

succeeded in compiling something akin to a biography of most of them. There are but very few in the long catalogue, extending from Edward the Confessor to our own day, of whom he had not something interesting to tell. Among them the most notorious, though certainly by no means the best, was Cardinal Adrian de Castello, a Tuscan of Cornuto. He held much Church preferment in this country, and was evidently at one time a favourite with both king and Pope. The Abbot of St. Albans presented him to the vicarage of Luton in 1492. A little while after Henry VII. promoted him to the bishopric of Hereford, from which he was soon after translated to Bath and Wells. He became very rich, and is said to have aspired to the Papedom; but his life has never been investigated with the care it deserves. Dark crimes are attributed to him, but some, if not all, lack absolute proof. Without going into matters of controversy, we may safely say that he was a scheming ecclesiastic of evil repute of whom the country was well rid. He was deprived of all his preferments in England and elsewhere in 1518, and seems to have spent the latter years of his life in well-merited obscurity. John Gwynneth, who held the living from 1537 to 1558, was a Welshman of humble parentage, but more than ordinary ability. He was an Oxford man, and was there created a Doctor of Music in 1531. He wrote a book against Frith on the Eucharistic controversy, which still survives, as well as a sermon preached at Luton on the accession of Queen Mary. This is known to have been printed; but no copy has, it is to be feared, reached our time. Thomas Pomfret was Vicar of Luton in the latter part of the seventeenth century. He was not a noteworthy person, except as being the father of John Pomfret, a once popular poet of whom Dr. Johnson thought highly, but whose works are now well-nigh forgotten.

Luton Church is a noble building, and Mr. Cobbe described it carefully. It must once have abounded in monumental brasses; some still remain, and of several of those that are gone the author was able to recover the inscriptions. It is said that many of those that are lost were melted down to make a chandelier. This act of impiety alike to the living and the dead was, we are glad to know, not the work of a modern church restorer. One still existing brass bearing date 1524 is curious as commemorating a certain Anne Waren under her maiden name, although she had been married to Robert Colhill, a merchant tailor. Mr. Cobbe could not divine why the lady reverted to her maiden name. Could she have regarded herself as a descendant of William de Warrenne, who married Gundreda, as to whose parentage there has been so much controversy? If so, it is probable that she did not wish her lineage to be forgotten.

The work is useful not only as a contribution to local history, but because it contains many facts incidentally illustrative of the life of the past. One of these bears on the observance of Sunday. Previous to the beginning of the thirteenth century Luton market was held on the first day of the week; but then it was changed to the following day. Other instances of an alteration of a like kind are known to have occurred about the same time. A change in the direction of greater strictness was in progress, which continued, though not without interruptions, down to the period of the Reformation. In the middle of the fourteenth century a strange sight might have been



witnessed at one of these markets. Sir Philip de Limbury, who lived at Luton, was "a man of extreme pride and haughtiness." He seized upon John Moot, the cellarer of St. Alban's, who was quietly riding through the town, and without any charge against him thrust him into the pillory in sight of all the market folk. What was the cause of the outrage we do not know; perhaps it was the outcome of some quarrel about tithes. The abbot would have prosecuted Limbury, and it might have gone hard with him had not the Duke of Lancaster interposed and brought about a settlement. The delinquent had to make an offering at the altar, and, as was to be expected in those times, something akin to a miracle occurred on the occasion. This probably took place in Luton Church, but the offering may have been made at St. Alban's.

The only fault we have to find with this interesting book is that the index is not an adequate key to its contents. When the concluding volume is issued, which we hope may be very soon, it is much to be desired that a complete index may be made to the two series.

*The Cathedral Church of St. Paul.* By the Rev. Arthur Dimock, M.A. (Bell & Sons.)

THIS volume of Mr. Dimock's constitutes the latest issue of Bell's convenient and trustworthy "Cathedral Series." It is practically divided into two portions, the first half descriptive of "Old St. Paul's," to give the name by which it is generally known to the fine building destroyed in the Great Fire, the second, naturally, concerned with Wren's masterpiece. Such particulars as survive are also supplied of previous edifices on the same site, from the traditionary Temple of Diana Venatrix, which may well have existed on the spot, to the church of Bishop Elfstán, which—replacing a still earlier building, burnt in 962—was itself consumed in 1086 or 1087. Materials for the purpose are not wanting, and from these Mr. Dimock has compiled a history succinct but adequate. Illustrations of "Old St. Paul's" are reproduced from drawings of Hollar. Wren's designs for the modern building, stored in the library of All Souls' College, Oxford, have been used with permission, and other views have been taken from photographs. A volume not inferior in interest or value to its predecessors has thus been obtained, and the visitor to the great City fane is provided with a trustworthy and an excellent guide. Knowledge concerning St. Paul's, in spite of familiarity with the edifice, and in spite also of all that has been written and read about its history, is not universal, and it is with some surprise that we hear how, in the time of Queen Mary, in presence of Bonner in his mitre and the chapter in their copes, with garlands of roses on their heads, a buck was slain within the choir, and its head on a pole carried before the processional cross to the west door, where a horn, answered from different parts of the City, was blown. So late a survival of pagan ceremonial is sufficiently strange.

*The Clergy Directory and Parish Guide for 1900.* (Phillips.)

WE have received the latest issue of this best and most convenient of clerical directories, and find it once more fulfil all its promises. It supplies a full alphabetical list of the clergy, a list of parishes and parochial districts, a patrons' list, the diocesan and cathedral establishments, and a list of societies connected with the Church of England. Special

attention is called to the parish directory, in which are noted all alterations effected by Orders in Council as published in the *London Gazette*, including the conjunctions and sub-divisions of parishes and other matters affecting the outward organization of the Church.

WE have received the *Antiquary* for the first three months of the year, and find several papers of interest in it. One of the best of these is 'Some Early Eighteenth-Century Inventories,' by W. J. Kaye, F.S.A., in the February part of the magazine, and there is in the same number a very interesting article on 'Fairy Mounds,' by David McRitchie, which extends into the March portion of the publication. This paper should be read by all students of folk-lore, more especially those who devote their attention to fairy-lore. Mr. R. C. Hope, in the March number, continues his series of papers on 'The Holy Wells of Ireland.' Readers of 'N. & Q.' who have been interested in the discussion going on in its pages of late upon 'Green' will be pleased to read an account in this article of a fairy mound in Perthshire, the inhabitants of which wore garments of "the fairies' fatal green."

THE second volume of the new Oxford edition of Burnet's 'History of My Own Time,' edited by Mr. Osmund Airy, will be published at once by the Clarendon Press. It brings the narrative down to the death of Charles II., and contains a full index to Burnet's account of his reign. It is a matter for regret that Mr. Airy's engagements as H.M. Inspector of Schools at Birmingham will not permit him to continue his work on Burnet.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

EDWARD BRENNAN ("Dryden's 'Virgil'").—In the condition you mention this is quite valueless.

M. J. D. C. (India).—"Tommy Atkins" has been largely discussed in 'N. & Q.' already.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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## CONTENTS.—No. 118.

NOTES:—A Bibliography of Edward FitzGerald, 241—"No class," 244—Date of Building of Rome—*La Belle Sauvage*—Antique Ecutecheon Embroidery, 245—"Seriff"—Tom-all-Alone's—"Chevril"—"Wood," 246—Oldest Mayoress—April 1st, 247.

QUERIES:—Arms of Sir Thomas More—Chadwell, M.P.—De Cartonnell—Fonblanque—Shield of Brawn, 247—Pythagoras and Christianity—"Amphigouris"—Mawdesley Family—Assassin of William the Silent—Cross near Wycoiler Hall—"Putrem" in Virgil—Goat in Folk-lore, 248—Price paid for China—Crown Office—Bar-at-Gin & Co.—"Warglass"—"Be the day weary," &c.—Mr. Ongley—Sir N. Rich—H. de Burgh, 249.

REPLIES:—The Place-name Oxford, 249—Vice-Admiral—"Ignaging," 252—Wooden Horse—"Tankage," 253—Cremitt Money—"Adventures in the Moon"—Johnson as a Grecian—"Widow's man"—"In Gordano," 254—Pictures in Handwriting, 255—"Heel-ball" or "Cobblers' Wax"—"The Roman wash"—St. Jordan—"Another..... to"—"Hudger"—"Mayfair marriages," 256—Reclamation of Traeth Mawr—List of Fighters at Flodden—Adelbriht of Norfolk, 257—"Polder"; "Loop-hole"—Heraldic Supporters of English Sovereigns—"Hoodcock"—"La fe endryczal sobieran ben," 258.

NOTES ON BOOKS:—Nevill's 'Memoirs of Monsieur d'Artagnan'—Prevost's 'Glossary of the Dialect of Cumberland'—Eley's 'Carlisle: its Cathedral and See'—Douglas's 'Cromwell's Scotch Campaigns'—The Library—Dix's 'Books printed in Dublin.'

Notices to Correspondents.

## Notes.

NOTES FOR A BIBLIOGRAPHY OF  
EDWARD FITZGERALD.

(Concluded from p. 224.)

[Uncertain Date.]

The Two Generals., I. Lucius Æmilius Paullus.  
II. Sir Charles Napier.

Collation:—Small quarto: pp. 8 (last two blank and unnumbered).

These two poems were printed privately on a single sheet of paper, pagged from 1 to 6. They had apparently been offered to *Macmillan's Magazine* and declined. In a letter to Prof. E. B. Cowell, dated 28 May, 1868, FitzGerald wrote:—

"I am sorry to trouble you about Macmillan: I should not have done so had I kept my Copy with your corrections as well as my own. As Lamb said of himself, so I say; that I never had any Luck with printing: I certainly don't mean that I have had much cause to complain: but, for instance, I know that Livy and Napier, put into good Verse, are just worth a corner in one of the swarm of Shilling Monthlies."—'Letters,' ii. 105.

On 25 July, 1868, he wrote to the same correspondent:—

"I only wanted Macmillan to return the Verses if he wouldn't use them, because of my having no corrected Copy of them."

Probably they had been written several years before, as Mr. Francis Hindes Groome found a copy of 'Lucius Æmilius Paullus' in a MS. note-book belonging to his father, Arch-

deacon Groome, which he has reprinted in his delightful book 'Two Suffolk Friends.' This version differs considerably from that given by Dr. Aldis Wright in the 'Letters and Literary Remains of Edward FitzGerald,' ii. 483, which is a reprint of the privately printed sheet.

1839.

Letters | and | Literary Remains | of | Edward FitzGerald | Edited by | William Aldis Wright | In Three Volumes. | Vol. I. [II., III.] | London: | Macmillan and Co. | and New York. | 1839. | [All Rights Reserved.]

Collation:—Crown octavo: Vol. I. pp. xii and 502 and 2 pp. advertisements, consisting of: Half-title, pp. [i, ii, monogram on verso]; Portrait of FitzGerald; Title-page as above, pp. [iii, iv, verso blank]; Contents, pp. [v, vi, verso blank]; Preface, pp. vii-xii; Text, pp. 1-502. Vol. II. vi and 488, consisting of: Half-title, pp. [i, ii, monogram on verso]; Frontispiece; Title-page as above, pp. [iii, iv, Imprint on verso]; Contents, pp. [v, vi, verso blank]; Text, pp. 1-488. Vol. III. vi and 492, consisting of: Half-title, pp. [i, ii, monogram on verso]; Frontispiece; Title-page as above, pp. [iii, iv, Imprint on verso]; Contents, pp. [v, vi, verso blank]; Text, pp. 1-492.

The following pieces were printed for the first time in this collection from MSS. left by Edward FitzGerald:—

'The Bird Parliament,' ii. 431. (From the Persian of Attar's 'Mantik-ut-Tair'.)

'Bredfield Hall,' iii. 458.

'Translation from Petrarch,' iii. 466.

'Written by Petrarch in his Virgil,' iii. 492.

Dr. Aldis Wright says, with reference to 'Bredfield Hall,' that "these verses on his old home were written originally by FitzGerald as early as 1839, and communicated by him to Bernard Barton." In a letter to Barton, dated 20 Oct., 1839, FitzGerald says:—

"Thank you for the picture of my dear old Bredfield which you have secured for me: it is most welcome. Poor Nursey once made me a very pretty oil sketch of it: but I gave it to Mr. Jenney. By all means have it engraved for the pocket book: it is well worthy."—'Letters,' i. 63.

The "pocket book" of which mention is here made was doubtless Fulcher's 'Sudbury Pocket Book,' to which Barton was a constant contributor, and the question suggests itself whether FitzGerald's verses may not have appeared in that periodical, as an accompaniment to the picture of the house.

## II.—CONTRIBUTIONS TO BOOKS AND PERIODICALS.

Hone's Year-Book, 1832.—'The Meadows in Spring,' signed "Epsilon," col. 510, under date 30 April, 1831.

These verses have been republished by Dr. Aldis Wright in the 'Letters and Literary Remains of Edward FitzGerald,' i. 6, and in the 'Letters,' i. 7, with a short account of their production, from which it appears that,

with a few alterations, they were reprinted in the *Athenæum* for 9 July, 1831, the editor of which journal supposed them to have been written by Lamb, who declared in a letter to Moxon, dated August, 1831, that he envied the writer, because he felt he could have done something like them (Lamb's 'Letters,' Ainger's edition, ii. 273, 352). Another slightly differing copy was discovered some years ago in a commonplace book belonging to the late Archdeacon Allen, with the heading "E. F. G.," and the date "Naseby, Spring, 1831."

Fulcher's Poetical Miscellany. Published by G. W. Fulcher, Sudbury, and Suttaby & Co., London [1841].—"Chronomoros," signed "Anon.," p. 236.

This little book, of which a copy of the second edition, issued in May, 1841, will be found in the British Museum, is made up with a few exceptions, according to the preface, of selections from the seventeen volumes of Fulcher's 'Sudbury Pocket Book,' of which no example appears to exist in the national collection. I am therefore unable to say whether the poem of 'Chronomoros,' which has been reprinted by Dr. Aldis Wright in the 'Letters and Literary Remains of Edward FitzGerald,' iii. 461, appeared originally in the 'Pocket Book' or the 'Miscellany.'

The Table-Talk of John Selden, Esq. With a Biographical Preface and Notes by S. W. Singer, Esq. London, William Pickering, 1847.

At the head of the Notes, p. 235, it is stated :

"Part of the following Illustrations were kindly communicated to the Editor by a gentleman to whom his best thanks are due, and to whom it would have afforded him great pleasure to be allowed to name."

This gentleman is understood to have been Edward FitzGerald, and Dr. Aldis Wright states that he has in his possession a copy of the 'Table-Talk' which FitzGerald gave him about 1871 or 1872, with annotations in his own handwriting, and these are almost literally reproduced in the notes to Singer's edition. Of this copy FitzGerald wrote to Dr. Wright:—

"What notes I have appended are worth nothing, I suspect; though I remember that the advice of the present Chancellor [Lord Hatherley] was asked in some cases."—"Letters," i. pp. 230, 231.

The notes exhibit extensive reading, but there is nothing of an original character in them. It is curious that the word "emergencies," to which FitzGerald had so strong an objection, and of which he thought Blake might have made a picture as he did of the flea ('Letters,' ii. 162), is used by Selden himself in the phrase: "A Man must do according to Accidents and Emergencies" (p. 227).

Selections from the Poems and Letters of Bernard Barton. Edited by his Daughter. London: Hall, Virtue and Co., 25, Paternoster Row. MDCCCLXIX.

To this volume FitzGerald contributed a memoir (pp. ix—xxxvi, signed "E. F. G.") which, in the opinion of competent judges, ranks as a little masterpiece of biography. In "delicacy of style, justice of appreciation, and rightness of proportion," it has been held to be "a model of what such memoirs should be" (Lucas, 'Bernard Barton and his Friends,' prefatory note). FitzGerald himself thought but little of it. In a letter to Frederick Tennyson, dated 7 December, 1849, he says:—

"I have been obliged to turn Author on the very smallest scale. My old friend Bernard Barton chose to die in the early part of this year..... We have made a Book out of his Letters and Poems, and published it by subscription..... and I have been obliged to contribute a little dapper Memoir, as well as to select bits of Letters, bits of Poems, &c. All that was wanted is accomplished: many people subscribed. Some of B. B.'s letters are pleasant, I think, and when you come to England I will give you this little book of incredibly small value."—"Letters," i. 251.

This memoir has never been reprinted, but the book in which it appeared is not a scarce one, and may be often met with in book-sellers' catalogues.

The *Gentleman's Magazine*.—"The Rev. George Crabbe." Signed "E. F. G." (vol. cciii. pp. 562, 563, November, 1857).

This memoir of FitzGerald's old friend the Vicar of Bredfield, who died at the age of seventy-two, on 16 September, 1857, is marked by all the insight into character and felicity of expression which seem to have been native to FitzGerald whenever his pen touched a biographical theme. It has never been reprinted, and is probably known but to few of his admirers.

The *East Anglian*; or, Notes and Queries on subjects connected with the Counties of Suffolk, Cambridge, and Essex. Edited by Samuel Tymms, F.S.A., F.G.H.S., &c. Lowestoft: Samuel Tymms, 60, High Street. London: Whittaker and Co.: Ave Maria Lane.

'Play-stalls,' signed "F.," vol. i. p. 71 (April, 1860).  
'Orwell Wands,' signed "F.," vol. i. p. 76 (April, 1860).

'East Anglian Songs,' signed "F.," vol. i. p. 139 (July, 1860).

'The Vocabulary of the Sea-Board,' signed "F.," vol. i. p. 141 (July, 1860).

'Sea Words and Phrases along the Suffolk Coast,' preceded by a letter to the Editor, signed "E. F. G.," vol. iii. pp. 347-363 (December, 1868, No. 95).

'Sea Words and Phrases along the Suffolk Coast,' preceded by a short letter to the Editor, signed "E. F. G.," vol. iv. pp. 109-120 (pp. 116-118 contain some notes by Dr. Aldis Wright, which were communicated by him to FitzGerald).

'Additions to Forby's Vocabulary of East Anglia,' signed "E. F. G.," vol. iv. pp. 128-129.

'Errata' to above, vol. iv. p. 156.

'A Capfull of Sea-Slang for Christmas,' signed "E. F. G.," vol. iv. pp. 261-264.

I am unable to give the dates of the last four articles, as the fourth volume of the *East Anglian* was issued in undated numbers, and not in quarterly parts, but they were probably printed during 1869 and 1870, the "Capfull" appearing in the November number of the latter year. In a letter to S. Laurence, dated 27 February (1870), FitzGerald told him that he would send him two little papers about the sea words and phrases used about Lowestoft ('Letters,' ii. 115-116), and it amused him to have his three papers on the subject done up in wrappers for presentation to his friends. One of these copies, comprising only the first part, which was formerly in my possession, was enclosed in a pink wrapper, on which was the following title:—

Sea Words and Phrases | along the Suffolk Coast.  
| No. I. | Extracted from the *East Anglian Notes*  
and Queries, | January, 1869. | Lowestoft: | Samuel  
Tymms, 60 High Street. | 1869.

These 'Sea Words' were not reprinted by Dr. Aldis Wright in the 'Letters and Literary Remains of Edward FitzGerald,' but they will be found at the end of the second volume of Mr. Quaritch's American edition of FitzGerald's 'Works.'

*Notes and Queries.*—'Anecdote Biography,' 2nd S. x. 123 (18 Aug., 1860).

'Old English Tunes,' 2nd S. x. 126 (18 Aug., 1860).

'Gongoe: the Conge, Yarmouth' [and the Gong at Lowestoft], 2nd S. x. 137 (18 Aug., 1860).

'Latin, Greek, and Roman Metres,' 2nd S. x. 139 (18 Aug., 1860).

'Harmonious Blacksmith,' 2nd S. x. 227 (22 Sept., 1860).

'Bachaumont's Mémoires Secrets, Londres, 1778,' 2nd S. x. 447 (8 Dec., 1860).

'East Anglian Words,' 2nd S. xi. 63 (26 Jan., 1861).

At the end of this note is the following query:—

"Why will no one reprint the whole, or a good abstract, of Dampier's fine 'Voyages'? and (now one is about it) all Dryden's Prefaces, which Johnson notices as things *sui generis* quite?"

It will be seen that this idea is worked out in a later note, and it clung to FitzGerald till the end of his life, for in a letter to Mr. Lowell, written in October, 1877, he returns to the subject, and expresses the opinion that "Dryden's Prose, *quoad* Prose, is the finest Style of all" ('Letters,' ii. 227, 228).

'France Past and Present,' 2nd S. xi. 107 (9 Feb., 1861).

'Dryden's Prefaces,' 2nd S. xi. 125 (16 Feb., 1861).

'Whittington and his Cat,' 2nd S. xi. 372 (11 May, 1861).

'Memoranda,' 2nd S. xi. 377 (11 May, 1861).

'Detrus [Petrus], 2nd S. xi. 415 (25 May, 1861).

All these communications to 'N. & Q.' were signed by the characteristic name of "Parathina," which suited well one who loved the sea as FitzGerald did. "My chief Amusement in Life is Boating, on River and Sea," he told Prof. Cowell just three days before this last note appeared in these columns. It has been suggested that he sometimes used the signature "Epsilon" in 'N. & Q.,' but I have not found any communication over that signature which can be indisputably set down as Edward FitzGerald's. It is curious that all his communications should be confined to two volumes of the series.

The *Ipswich Journal* (Suffolk Notes and Queries), 1877-78:—'Limb' (No. VII.).

'Rev. John Carter of Bramford' (No. VII.).

'Duzzy' (No. XIX.).

'East Anglian Query' [as to the rime

He who would old England win

At Weybourne Hoop must first begin]

(No. XXI.).

'Norfolk Superstition' [as to All Hallows Eve] (No. XXII.).

'Major Moor, David Hume, and the Royal George' (No. XXIII.).

'Suffolk Minstrelsy' (No. L.).

All these contributions were signed "Effigy," i.e., E. F. G. A few of them have been reprinted by Mr. Francis Hindes Groome in his 'Two Suffolk Friends,' pp. 78-80.

*Temple Bar*, a London Magazine for Town and Country Readers.—'Percival Stockdale and Baldock Black Horse,' no signature, vol. lviii. p. 21 (Jan., 1880, No. 230).

"These notes concerning Baldock Mill and Churchyard were taken during a visit there in the spring of 1857, just one hundred years after poor 'Stockey's' visit, perhaps even to a day, for a large oak-apple bough had just, I remember, been hoisted on the steeple in annual memory of King Charles" (cf. 'Letters,' i. 332, for this visit to Bedfordshire).

This paper has never been reprinted.

'Virgil's Garden laid out à la Delille,' no signature, vol. lxiv. p. 597 (April, 1882, No. 257).

In a letter to Prof. C. E. Norton, dated 9 June, 1882, FitzGerald wrote:—

"I will enclose some pretty Verses, some twenty years old, which I sent to *Temple Bar*, which repaid me (as I deserved) with a dozen copies."—'Letters,' ii. 330.

These verses were reprinted by Dr. Aldis Wright in the 'Letters and Literary Remains of Edward FitzGerald,' iii. 464.

It is generally known that FitzGerald was fond of printing off a few copies of any literary waif or stray which happened to strike his fancy. These trifles do not, of course, fall within the scope of these notes, but one or two may be mentioned. In June, 1878, he reprinted from the *Ipswich Journal* some copies of Archdeacon Groome's story of 'The



Only Darter,' which many people will agree with him in thinking "a beautiful Suffolk Idyll" ('Letters,' ii. 252, 253); in November, 1872, he reprinted a few copies of Byron's verses on 'Rogers' (*ibid.*, ii. 144); and on 12 December, 1876, he wrote to Miss Thackeray, asking her to approve of his printing three stanzas of her father's 'Ho, pretty Page,' which he had adapted to an old Cambridge tune. Of a somewhat kindred nature were his "last Great Work," a calendar of Charles Lamb's life, in four pages ('Letters,' ii. 239, 242, 247), which he drew up when nearly seventy years of age, as a kind of *aide mémoire* in the perusal of the letters; and the dictionary of the *dramatis personæ* figuring in the 'Correspondence of Madame de Sévigné' (*ibid.*, ii. 217, 289). From a letter to Mrs. Kemble, p. 126, it would appear that this dictionary, which remained in manuscript, and is now in the possession of Dr. Aldis Wright, was begun in the spring of 1877.

The life of FitzGerald is written in his letters, and no memoir of such a man, whether "dapper" in his own delightful style, or the perfunctory effusion of the official biographer, can be other than unwelcome to those who really understand his character. But many notices of him are in existence, the principal of which it may not be inopportune to enumerate. The charming little sketch by Dr. Aldis Wright, which appeared in the *Athenæum* for 23 June, 1883, a few days after FitzGerald's death, has been followed by a fuller memoir in the 'Dictionary of National Biography,' and it is to these sources that we must look for authoritative information regarding his uneventful career. Of a more episodic nature are Mr. F. H. Groome's silhouette in 'Two Suffolk Friends,' in which several letters are produced for the first time; the present Lord Tennyson's 'Memoir' of his father, in which, amongst other new letters, the characteristic 'Hints for Enoch Arden' will be found; Mr. E. V. Lucas's 'Bernard Barton and his Friends,' which reproduces the greater part of FitzGerald's memoir of the poet; and Mr. Gosse's luminous essay in 'Critical Kit-Kats.' Of slighter texture, so far as regards a connexion with FitzGerald, are the 'Personal Recollections of Sir Frederick Pollock,' the 'Life of Lord Houghton,' the 'Memoirs of Percy FitzGerald,' the 'Life of Archdeacon Allen,' Dr. Knapp's 'Life of George Borrow,' and Mr. Layard's book on Charles Keene; and last, but by no means least, Mrs. Richmond Ritchie's graceful introductions to the "Biographical Edition" of her

father's works. It is tempting to the biographical mind to endeavour to collect and co-ordinate the vital statistics which are scattered through these various volumes, but the horror with which FitzGerald would have regarded such an attempt it requires no effort of imagination to depict, when we remember the terms in which he habitually spoke of the numerous efforts that were made to give honorific treatment to the genius of his friend Carlyle. W. F. PRIDEAUX.

#### "NO CLASS."

I HAVE long been on the look-out for an opportunity to satisfy my ambition by making a contribution to the learned notes anent Shakespeare. I like the noble rounded look of the name with all the letters possible, instead of Charles Knight's skimpy Shakespeare. At last I have found it, and that, too, without racking my brain to find out clerical blunders.

How many of the readers of 'N. & Q.' know the meaning of a person being of "no class"? Like "no great shakes," the term has no explanation in either of Dr. Brewer's books of reference. Dr. Murray in the 'New English Dictionary' has plenty of explanations of people of a class and all classes, but "he ain't no class" has rather too much of slang about it, I presume, for the 'English Dictionary.' I believe persons of the lower orders who "ain't no class" might as well go and hang themselves as expect to be looked up to by their fellows. If, however, a coster dies and the widow spends her last shilling in a grand funeral, she takes rank at once, and nobody would dare to say, "She ain't no class." If I am wrong in my interpretation "the Court of Appeal will set me right," as a late much respected Vice-Chancellor used to say.

These remarks are intended to usher in the following tale taken from a Sunday paper, which probably one or two of the contributors to the 'Shakespeariana' in 'N. & Q.' may not be in the habit of reading. The anecdote is told by Mr. G. R. Sims under a pseudonym, viz., "Dagonet":—

"Wonderful stories, many of them true, were told of Giovanelli in his relations to dramatic art. One night at the theatre they gave 'Hamlet,' and the actor of the Prince of Denmark wore his stocking down. Giovanelli had invited some of his Goswell Road customers to the Barn. 'Come and see my show,' he said. 'You'll see how I'm doing things—everything first class.' He brought his friends in, and suddenly, to his disgust, spotted his leading man with the untidy stocking. He leaned out of the box and whispered, 'Your stocking's down.' The actor glared and took no notice. Then

the manager leaned back in the box and shouted to the actor, 'Your stocking's down!' Still the actor never attempted to pull up the offending article. When the curtain fell, Giovanelli rushed round behind the scenes in a towering rage. 'What do you mean by it?' he exclaimed in broken English. 'What do you mean by it, you blackguard? I bring my City friends here to see my show, and you go about on the stage with your stocking down!' 'I beg your pardon, Mr. Giovanelli,' exclaimed the tragedian, 'but you mustn't blame me. The stage directions are: "Enter Hamlet with disordered hose."' 'Oh, are they?' shouted Giovanelli, 'who's the author?' 'Shakespeare.' 'Very well, then,' roared Giovanelli; 'I'll see as he don't write no more plays for 'Ighbury Barn. He ain't no class!'

RALPH THOMAS.

DATE OF THE BUILDING OF ROME.—There is a well-known proverb that Rome was not built in a day. Probably this arose from the circumstance that according to ancient authors it was so built; at any rate, the Varronian reckoning (followed by most subsequent writers) places its date on 21 April, in the third year of the sixth Olympiad. Clinton calls it the fourth year because the Olympic festivals were held in the summer; so that Ol. vi. 4 began a few months after the traditional date of the building of the eternal city, and therefore in that year according to later Roman and our chronology. The Olympic festival is said to have been started, or at any rate revived, by the mythical king Iphitus of Elis about the year B.C. 828; but as the records of the victors could not be traced continuously before that of Coræbus in B.C. 776, the chronological Olympiads were always reckoned from the latter date. The traditional date of the building of Rome was, as stated above, six Olympiads wanting one, or twenty-three years after this, i.e., it corresponds to B.C. 753, the seventh Olympic festival being held in the summer of the following year, corresponding to B.C. 752. Carrying on, the year B.C. 1, year of Rome 753, was 188 Olympiads after this, the hundred and ninety-fifth Olympic festival being due in the summer of the following year, corresponding to A.D. 1.

Authentic Roman history may be said to commence with the war against Pyrrhus in the Varronian year of Rome 474, corresponding to B.C. 280, which was the first of the hundred and twenty-fifth Olympiad, Lævinus and Coruncanus being consuls. A complete list of the Roman consuls from that time until the death of the Emperor Augustus in A.D. 14 will be found in Clinton's 'Fasti Hellenici,' vol. iii. p. 284.

The above comparisons can be fully checked by astronomical considerations, which are impossible to traverse. I will only adduce

two, one an eclipse of the sun, the other of the moon. Livy tells us (xxxvii. 4) that in the year when L. Cornelius Scipio and C. Lælius were consuls (year of Rome 564) there was an eclipse of the sun during the Apollinarian games. Now we know by calculation that this occurred in B.C. 190. B.C. 1 was, of course, 189 years after this, and 189 added to 564 makes 753, which is the year of Rome (as fixed by Varro and usually adopted) corresponding to B.C. 1. Livy (xliv. 37) and Plutarch (in 'Vita') both tell us of an eclipse of the moon the night before the victory of Æmilius Paullus over Perseus, the last king of Macedon. This was in the year when Æmilius was consul (the second time) with C. Licinius Crassus and was the year of Rome 586. Astronomers have found that a lunar eclipse, answering to the conditions, occurred in B.C. 168, or 167 years before B.C. 1. Again, if we add 167 to 586 we obtain 753 for the year of Rome corresponding to B.C. 1.

W. T. LYNN.

Blackheath.

LA BELLE SAUVAGE.—All the book-world is familiar with the sign of the firm of Messrs. Cassell & Co., but probably few are aware of the clumsy form of it in 1721. On the title of a pamphlet of that date, 'The Memoirs, Life, and Character of the Great Mr. Law and his Brother at Paris. Written by a Scots Gentleman,' the imprint runs, 'Printed for Sam. Briscoe at the Bell-Savage on Ludgate-hill, 1721.' That there should be no mistake in its meaning a printer's mark surmounts it, consisting of a large bell with two meek-looking savages as supporters.

E. J. WORMAN.

ANTIQUE ESCUTCHEON EMBROIDERY.—I have cut the following interesting paragraph from the *Queen* of 3 February:—

"In England we are all familiar with the mournful token of bereavement represented by the hatchment or funeral escutcheon of the lost one so conspicuously exhibited as a heavy lozenge in front of the house of the deceased. Probably, however, few of us have heard of a somewhat similar, though entirely contrasting outside show of heraldic badges, this time of the daintiest white work, befitting a joyful sign of birth. It consists of a square of lace bearing the family coat of arms within a frame of exquisite old Mechlin frilling, and lined entirely with white in the case of a girl, and partly pink and white for a boy. The delicate square is firmly stretched over a piece of wood, and then suspended at the street door during the daytime, to be removed at night, and go through the process of washing and goffering. Such, at least, was still the custom not so very long ago in Haarlem, where it was known under the name of 'birth cloth,' or Dutch *Klopper*. The origin of this charming conceit is attributed to a touching incident of the Spanish War. In 1573 the victorious Spaniards, having taken possession

of Haarlem, mercifully sent round a notice ordering that every house wherein lay a mother and newborn baby should have its knocker muffled in white to preserve it from sacking. As a thanksgiving of the providential escape, the Dutch woman soon plied her needle and bobbins to produce a truly feminine souvenir of the event, in perfect harmony with the prim neatness of the nation; indeed, the little insignificant tools of the needlewoman allow the humblest, endowed with little brain and heart, to rise to any emergency and contribute many valuable links and records to the world's history of customs and manners. This description of a rare piece of historical needlework is likely to help collectors of embroidery and lace in the classification of treasures formerly of some province previously unknown to them.

#### ASTARTE.

"**SERIFF.**"—This is a word I have never met with in any dictionary. I am told it is used by printers and typefounders for the wedge-shaped ends of the Roman capital letters and figures, so well defined in ancient Latin lapidary inscriptions. The "seriff" has come down to us through this medium, and the capitals and initial letters in MSS. from the Assyrian cuneiform letters, which owe their form and origin to the use of a particular instrument impressed in the soft clay tablets before they were baked.

This instrument the late Mr. James Nasmyth, of hammer fame, suggested was a sort of style of square section and end, of which the point of one angle was pressed into the clay. The end was also used when the letters, made up in this way, were copied in stone. The sides of the triangular indentations were carved concave, which somewhat disguised their mechanical origin. The curved sides and straight top have been persisted in more or less ever since. Our early coiners made up their letters in the same way by using the various triangular-headed and other shaped punches they had ready to hand.

A. S. ELLIS.

[See 'Ceriph: Serif,' 'N. & Q.' 4th S. iii. 381, 444, 471. The latter spelling is general in printing offices, but the word will be found in most dictionaries under 'Ceriph,' sometimes with a cross-reference to 'Serif.']

**TOM-ALL-ALONE'S.**—This spot has been asserted to have been in the neighbourhood of Clare Market, but while the locality may have been there, Dickens probably got the name from Chatham, close to the residence of his father. In a small pamphlet recently published, entitled 'Historic Notes of Chatham and Rochester in Bygone Days,' there is a paragraph that

"the site of the new docks was a piece of waste land, called Tom-all-Alone. Near to it were moored 100 years ago old ships containing French prisoners

of war.....Many of them were buried in shallow graves in the marshes near, now washed out by the tide."

AYEAHR.

"**CHEVRIL.**"—I take the following from a telegram sent off from Ladysmith on 28 Feb. by Mr. H. W. Nevinsou, war correspondent of the *Daily Chronicle*, and published in that journal on 3 March: "The horses were converted into *chevril*, or horse essence, which is wholesome and popular." The word is, of course, formed on the model of "Bovril."

A. L. MAYHEW.

"**WOAD.**"—Some of our dictionaries are neither lucid nor accurate in the definition of this plant or dye. Skeat describes it as "a plant used as a blue dye-stuff"; Stormonth as "a plant formerly extensively cultivated .....now superseded by indigo." Webster gives a more particular definition, and adds correctly, "but is now used only with indigo as a ferment in the vat."

I have had the pleasure of attending a private lecture on woad delivered by my friend Dr. Plowright, of King's Lynn, and without trenching too far on his historical and botanical researches, I may perhaps be allowed to give a few particulars which are likely to prove interesting.

Most of us have a slight acquaintance with woad from early childhood, having been taught that the early Britons smeared themselves with this dye, either for the purpose of terrifying their enemies or beautifying their persons. Curiously enough, the Latin historians differ as to the colour, one pronouncing it to be blue, another black, a third green. As a matter of fact they were all correct. Though blue is the usual extraction, sometimes the material will come out green, while the hands of the woad-workers become as black as niggers' hands, and are only restored to their natural hue with a change of skin. In the middle of the sixteenth century came the importation of indigo; and though attempts were made to shut it out in the interests of the home trade, these attempts were only partially and temporarily successful, and eventually indigo superseded woad, being both a cheaper and more brilliant dye. But now a curious thing happened. It looked for all the world as if woad had been crushed out of existence and could never raise its head again. And, indeed, most of the factories had to put up their shutters, so that nine people out of ten are probably ignorant of the fact that woad is still used by dyers. Experiments, however, proved that the addition of a certain percentage of fermented woad to indigo produced a much

faster dye, and consequently all the best blue materials, such as policemen's and naval officers' uniforms, are dyed with a mixture of woad and indigo. For a fuller and more scientific account of woad and the processes of extraction, *vide Nature*, 1 Feb.

Having said sufficient, I trust, to give our lexicographers the cue to an accurate definition in the future, I should like to put the question whether the late William Morris experimented with woad, and whether the results obtained may in any way be attributed to his enterprise.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

**THE OLDEST MAYORESS.**—Perhaps the oldest mayoress in the kingdom is Mrs. Barclay-Allardice, Mayoress of Lostwithiel, in Cornwall, now in her eighty-fourth year, who acts in that capacity on behalf of her son Mr. Robert Barclay-Allardice, F.S.A.Scot., who was appointed Mayor of Lostwithiel last November.

ARMIGER.

#### FIRST OF APRIL.—

"Do'st thou take this to be the first of April when (they say) folks send fools of errands?"—"S'too him Bayes" (reply to Marvell's 'Rehearsal Transposed'), Oxon, 1673, p. 20.

W. C. B.

#### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**ARMS OF SIR THOMAS MORE.**—Sir Thomas More bore the arms of his father, Sir John, viz., Quarterly, 1 and 4, Argent, a chevron engrailed between three moorcocks sable; 2 and 3, Argent, on a chevron between three unicorns' heads erased sable, as many bezants. Now it is not conceivable that so upright a man as the Chancellor would stoop to bear arms to which he was not legally and heraldically justly entitled. I think, therefore, we may fairly assume that he was satisfied with his rights thereto. The Heralds' College seems to have no record of the original grants; but that is not to be wondered at, as they were borne by the family before the College came into existence. Only about three paternal ancestors of Sir John More have, as yet, been identified, and these do not appear to have married any heiress who bore the arms quartered with those of More. It will be historically interesting to know who this lady was. The only arms I can find re-

sembling the second and third quarters are those of the family of Killingbeck (Leeds, co. York), viz., Argent, on a chevron sable, between three unicorns' heads coupé azure, as many annulets or. I can trace no connexion between the families of More and Killingbeck; therefore, if there was one, it must have been at a date earlier than their records disclose. "By reason of King Henry's seizure of all our evidences," says More's great-grandson, "we cannot certainly tell who were Sir John's ancestors." But if not the Killingbeck arms, whose were they? As so many of your readers are well versed in genealogical and heraldic matters, I appeal to them for help to elucidate this enigma.

C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.

**WILLIAM CHADWELL, M.P.** for St. Michael, in Cornwall, 1640-4. He matriculated at Exeter College, Oxford, in 1631, aged seventeen; graduated B.A. in the following year; was called to the bar at Lincoln's Inn in 1640, being described in the 'Admission Register' as son of William Chadwell, of Broadwell, co. Glouc., gent. In the Civil War he joined the king's party, and was one of the M.P.s who sat in the anti-Parliament of Oxford, for which he was disabled from being a member by the House at Westminster. He was in Oxford during the siege, being one of the Royalists; created D.C.L. in November, 1644. After the surrender of Oxford he petitioned—in November, 1646—to compound, stating that his father was then living and in displeasure with him for his delinquency. He was let off with the very moderate fine of 30*l.*, possibly owing to his not being in actual possession of real estate. Beyond the fact that he was alive in 1648, I have discovered nothing further respecting him; but as then he would be but thirty-four years old, he possibly long survived. I shall be obliged by any assistance in tracing his after career.

W. D. PINK.

**G. R. DE CARDONNEL** was admitted to Westminster School on 16 April, 1806. I should be much obliged to any correspondent of 'N. & Q.' for any particulars concerning him.

G. F. R. B.

**JOHN ANTHONY FONBLANQUE** was admitted to Westminster School on 24 Jan., 1774. I should be glad to receive any information concerning his parentage and career.

G. F. R. B.

**A SHIELD OF BRAWN.**—In 'Ivanhoe' Wamba, the jester, arms himself, I believe, against Isaac the Jew with "a shield of brawn." In

the 'Durham Account Rolls' there are some few entries of *scutum apri* and *clipeus apri*, but though I have often tried I have never succeeded in finding any explanation of the phrase, unless Halliwell gives the key under 'Shield bones,' which he explains as "Blade-bones, North," giving as an illustration a quotation from 'The Legend of Sir Guy.' But there is nothing of this in Brockett or Jamieson. A shoulder, cut like a shoulder of mutton, with the shank to hold it by, may have been used as a shield in joke and so called, but I want to know more about it.

J. T. F.

Durham.

**PYTHAGORAS AND CHRISTIANITY.** — The following two lines are from St. Bernard of Morlaix's hymn 'De Contemptu Mundi':—

Jerusalem pia Patria, non via, pulchra platea.  
Ad tua munera sit via dextera, Pythagoræa.

Has the Church ever recognized or approved the Pythagorean philosophy? M.

**"AMPHIGOURIS."**—These are described by a writer in the 'Britannica' as "verses whose merits are measured by their unintelligibility." The French writer Charles Collé (1709-83), I find, distinguished—had I not better say extinguished?—himself in this bypath of art. Will some learned French student give us one or two examples of this species of literary eccentricity? They ought to be amusing if not dull. Are there any English examples of this mad art?

M. L. R. BRESLAR.

[The "amphigouris" of Collé, a trivial form of composition of which he had the grace to become ashamed, are, so far as we know them, too free and too profane for admission into our columns. Here, if you want to judge, is one stanza guiltless of anything worse than ineptitude:—

Ino  
Met le domino  
De saint Bruno;  
Et, par un quiproquo,  
Dans Tabacco  
Fait revenir Io  
D'un livre *in-folio*,  
Qui fait faire à Cléo  
Dodo.

You will scarcely want more. Collé, however, is not extinguished.]

**MAWDESLEY FAMILY.**—Mawdesley is a township of Croxton parish near Chorley, and tradition gives us the name of Richard Nelson of Mawdesley, *circa* 1361, as the earliest progenitor of the great admiral yet identified; his descendant Thomas married twice, leaving a large family, of whom three sons settled in the north. One, named William, was of Holloway, in Middlesex, 1618; another,

named George, was of Lynn, Norfolk. A grant of arms is recorded to Nelston of Mawdisley in 1587; and we have bequests from Thomas Nelson, of Westminster, 1608, to the poor of Mawdesley, "where I was born," and reciting "my uncle Robert Mawdesley." Another civic Nelson makes bequest to "Richard, son of John Mawdesley deceased." Both these Nelsons were well off, and undoubted kinsfolk of the admiral's family. What, then, is known of this Mawdesley family? A. HALL.

Highbury, N.

**ASSASSIN OF WILLIAM THE SILENT.**—The father and mother of Gérard, the murderer of William, received the three seignories of Lievreumont, Hostal, and Dampmartin, in the Franche Comté (in place of the ready money promised by King Philip for assassinating William), and took their place at once among the landed aristocracy. Is there any account of the subsequent career of these worthy gentry, their family and estates? P. F. H. Perth.

**CROSS NEAR WYCOLLER HALL.**—In the Coucher Book of Whalley Abbey I find the subjoined reference to a cross on the borders of Lancashire and Yorkshire. Wycollier Hall is near the ancient town of Colne. My Ordnance map shows eight crosses in this corner of the hundred of Blackburn. Can any of your Lancashire or Yorkshire readers help me to identify this cross?

"Et exinde versus austrum usq: ad crucem super calceam de Wycoluer vocatam le Waterschedles Crosse p'tenduntur limites inter parochias ecclesie de Whallye et ecclesie de Kyghlaye. Ebor: dioc."

HENRY TAYLOR.

Birklands, Southport.

**"PUTREM": 'ÆNEID,' VIII. 596.**—What is the force of this adjective in the well-known line

Quadrupedante putrem sonitu quatit ungula campum?

The more crumbling or rotten the earth might be, the less far would the beat of the horse-hoofs be heard. They would, in fact, be deadened.

RICHARD H. THORNTON.

Portland, Oregon.

**GOAT IN FOLK-LORE.**—A Lincolnshire woman remarked to me a few days ago, "Yes; we keep a goat. They say it is healthy for cattle, and our beasts generally do well." Is there any reason to think that the effluvium of the goat has an effect on microbes? If not, I suppose that the belief in the animal's powers of keeping a herd sound must be regarded as pure folk-lore. A

goat is at times kept with sheep "to fight sheep-worrying dogs," or to ensure their health; I imagine, however, that in the days of old his office was to resist witches. Is there any proof of this? G. W.

PRICE PAID FOR CHINA.—Is it true, as I have seen it stated, that Augustus II., King of Poland and Elector of Saxony, paid for some old china with two regiments of soldiers? H. T. B.

CROWN OFFICE.—What was the Crown Office, mentioned in correspondence of the last century? H. T. B.

[Once more we counsel, Consult 'H.E.D.']

BAR-AT-GIN & Co.—This is the name painted over an oyster shop in Little Queen Street, Holborn, on the east side, which is shortly to be demolished to make way for the new road to the Strand. Is it a legitimate name—Bar-At-Gin? Has it any significance? It has puzzled me for a long time.

S. J. A. F.

"WARGLASS."—What is the etymology of this Lancashire dialect word, occurring in such a phrase as "It's o uv a warglass"? The meaning is precisely the same as that of the French word *verglas* as given by Littré; but it is stated in his dictionary that the etymology there furnished is not compatible with all the various forms of the word.

ARTHUR MAYALL.

"BETHE DAY WEARY," &c.—Can any of your readers tell me the source and authorship of the two following lines? I quote from memory and am not sure if I am quite correct:—

Be the day weary, or be the day long,  
At length it ringeth to evensong.

Neither Prof. Dowden, of Trinity College, Dublin, nor Prof. Mahaffy, nor any of the professors of literature in Queen's College, Belfast, can recollect the context, though they are all quite familiar with the lines.

GEORGE R. REID.

[The nearest approach to this is in Stephen Hawes's 'Pastime of Pleasure,' chap. xlii. See 'N. & Q.,' 8th S. iii. 52.]

MR. ONGLEY.—Where could I find mention of the death (probably between 1756 and 1776) of a Mr. Ongley, killed whilst riding in a steeplechase? W. F. H.

Sanatorium, Mundesley-on-Sea, Norfolk.

SIR NATHANIEL RICH.—Can any reader of 'N. & Q.' tell me the burial-place of Sir Nathaniel Rich, Knt., who died in 1636? He was a well-known Parliamentarian in those troublous times, though not a member of the

most advanced party, and was one of the earliest promoters of emigration and colonial enterprise. By his will he directed that he should be buried "privately in the night" at the discretion of his executor, Lord Mandevill; but if convenient he desires to be interred "at Stondon, in Essex," where his residence was, and where he was lord of the manor. A monument "not exceeding 50*l.*, or 300 marks," was to be erected over his grave. No such memorial exists at Stondon, though others of an earlier date are in good preservation. I am led to infer that the burial must have taken place elsewhere.

E. H. L. REEVE, Rector of Stondon.  
Stondon, Brentwood.

HUBERT DE BURGH.—I should esteem it a favour if any of your readers could give me the name of the smith who refused to place fetters on Hubert de Burgh when he was arrested at Brentwood. Z. MOON.

### Syllies.

#### THE PLACE-NAME OXFORD.

(9th S. iii. 44, 309, 389; iv. 70, 130, 382, 479; v. 69.)

IT is again necessary to state the main question. Can Eoccenford be identified with the west ford of Oxford by tracing the existing natural features described in the boundaries of Ceadwalla's grant or by other means? I am of opinion that it can.

I have advanced some stubborn facts, which have been shown to be quite able to take care of themselves. I have brought forward only one theory, viz., the *eoc cen* or *eoce(n)* colonial or tribal name-theory for Eoccenford. This, however, is no part of the main argument, over the outer fringe of which Mr. STEVENSON has hovered, seizing here and there on points not vital to it for his observations.

If the mediæval people of Oxford, when the O.E. or Anglo-Saxon language had become neglected, chose to believe that the name of the place was derived from a ford for oxen, because the syllable *ox* or the word *oxen* was contained in it, and that consequently Eoccenford could not possibly be at Oxford, is that any reason why such a conclusion should be considered satisfactory now, or why it should not be tested by modern methods of research?

First consider the extreme improbability of such a derivation. There must have been in Anglo-Saxon England ten thousand places where oxen could walk across a ford, yet, practically, only one such place-name has

come down to us. The fords, such as that at Oxford, would be used by animals other than oxen — by horses and cows. Why should it have been called Oxenford? Oxen were no doubt used in Anglo-Saxon Oxford, but the fields they had to plough were certainly not the damp low-lying lands liable to floods on the west, but land in another direction. Again, the Anglo-Saxons had a name for cattle, *hryther*, that was applied to ford and field names as *hrythera-ford*, which occurs in the boundaries of Cuddesdon close to Oxford, and from which our numerous place-names Rotherford, Rotherfield, Rotherwick, Rothley, Rothwell, and others have been derived. Cows may from necessity have been driven frequently across the ford at Oxford to the western meads, but it is clearly more probable that the oxen would have been kept near to their daily work at the other side of the town two miles away.

Is it worthy of Oxford scholarship that for the origin of the name Oxenford we should still appeal for our authority to the dark ages of English learning, and conclude that, because the identification of Eoccenford with Oxford is new, it must therefore be impossible? Modern knowledge has not been advanced by such methods.

MR. STEVENSON's last reply was remarkable, in addition to his avoidance of the main question, for his assumption of those wide premises under which, if granted, some philologists have been known to be able to prove anything whatsoever entirely to their own satisfaction.

As regards Ceadwalla's boundaries, in 9th S. iv. 382 he said the "boundaries are preserved in early thirteenth-century MSS., and for philological purposes this is the only date that can be cited"; also they "are obviously a post-Norman forgery," and "late forgeries given in the chartulary." In my reply (9th S. iv. 479) I pointed out that these boundaries, quoted in Eadred's charter, the text of which is written in Latin, are written in Anglo-Saxon, and I asked him to produce his evidence that in the thirteenth century any forger would be able to write in Anglo-Saxon at all. As he cannot do this he has shifted his date back more than a century, "to about the year 1100, when most of the forgeries of O.E. charters were made." MR. STEVENSON first invented the forger writing in Anglo-Saxon in the thirteenth century, and a few weeks later disowned him. After such a procedure his statements will be estimated at their true value. He has also made the astonishing statements (9th S. iv. 383) that as the boundaries of Ceadwalla's grant,

quoted in Eadred's charter, are in Anglo-Saxon, "it is conclusive proof they were not derived from a seventh-century charter"; and also that "if they had been they would have been in Latin." There are nine charters of dates from A.D. 672 to 701, i.e., about the time of Ceadwalla, which have boundaries attached to them, copies of which are contained in 'Cartularium Saxonicum,' vol. i. Six of these sets of boundaries are in Anglo-Saxon, one in Latin with Saxon boundary names, and two in Latin alone. Any one can verify my statement, and thus ascertain the value of MR. STEVENSON's assertion that because the Ceadwalla boundaries are in Anglo-Saxon they are a forgery.

Why the supposed forger should have been so foolish as to have created new difficulties, and so have assisted in defeating the object he had in view, by inventing new boundary names such as Eoccenford, not contained in the recognized charters of the forger's own time, MR. STEVENSON has not explained.

In 9th S. v. 70 he said, "The evidence of Nature merely consists in this, that there is now a forked-shaped channel," where I had identified the position of "geafing lace." In 9th S. iv. 383 he said the forked-shaped channel was "an imaginary feature." Nature makes no imaginary features, and the evidence of Nature in the subject under discussion is not confined to the forked-shaped channel round the island south of St. Ebbe's bathing-place, described by Ceadwalla, but extends to the whole boundary line from Sandford-on-Thames to Osney Bridge, on which my case, as I have repeatedly said, is mainly based. You can proceed along this boundary line at the present time and identify the rivers and brooks, the Thames, the Cherwell, and their side channels, with two islands that caused the alterations from "up stream" to "with stream," exactly as Ceadwalla described them more than 1,200 years ago. Moreover, you can ascertain that the large island between the two ancient channels of the Cherwell is still part of the Berkshire Hundred of Hormer, and you will, I think, be unable to discover any beginning of that singular connexion except in the grant of Ceadwalla to the abbey of Abingdon. MR. STEVENSON, however, disregards the unchangeable and certain evidence of Nature, and prefers the present conclusions of philology, which are necessarily ever changing as knowledge advances. He apparently regards the subject under consideration to be one for philological discussion only. (This is not the case. Primarily, in regard to the natural

fords, islands, and watercourses, it is a subject of physical geology; in regard to the original settlers who first used the place-names, it becomes an ethnological question, and it certainly involves the consideration of other subjects of early archaeological research.

In 9th S. iv. 130 I said that the boundary of the abbey land from Eoccenford ran northwards. Thereupon, in 9th S. iv. 382, MR. STEVENSON cited against me the boundaries mentioned in Eadwy's charter of A.D. 955. These boundaries coincide partly with Ceadwalla's, but those of Ceadwalla included the land described as Kennington by Eadwy in a separate charter. For part of the boundaries under discussion, however, there are the Ceadwalla set quoted in Eadred's charter and the Eadwy set. MR. STEVENSON said, "no lapse of time could reverse the direction taken in the perambulation," in which, of course, I agree with him. He also said, "if the later set proceed southwards, as they clearly do, so also must the earlier." On this statement that Eadwy's bounds proceed southwards I challenged him to produce his evidence. This touches a vital part of my argument. MR. STEVENSON in his last reply is silent on this subject. He refers at some length to the modern Anglo-Saxon school at Oxford, which I for one regard with great respect, acknowledging my obligations to writers who have been or are connected with it. He refers also to the sad condition of those unfortunate individuals who have not passed through its training or that of a similar kind. There is, however, one condition more unfortunate than want of training, and that is want of knowledge. Any Anglo-Saxon scholar who will read the boundaries in the charter of Eadwy, A.D. 955, to the abbey of Abingdon will see what it was that caused MR. STEVENSON to make such a serious mistake as to declare that Eadwy's boundaries proceed southwards. When challenged to produce his evidence he remained silent. It was the wiser course to adopt.

I will now give the evidence from this charter so confidently quoted against me, and will show from it and the contemporary charter relating to Kennington that these boundaries actually proceed northwards.

Kennington is a place of a known position. You may see that its situation on a map of Berkshire is north of Abingdon, south of Oxford, and west of the Thames at Sandford. Owing to the bend in the river south of Oxford, Kennington has the Thames to the north of it and also to the east of it. In Eadwy's charter the whole of this land south

of the bend in the river at Oxford, as far as an east and west line from Sandford to the south part of Bagley Wood and Bayworth, was included under this name Kennington, which consequently had a land boundary on its south and west sides, and a river boundary on its north and east sides.

In Eadwy's charter relating to this land at Kennington, A.D. 955, the perambulation starts from "Tamese stæthe," and leaves the river at starting. It reaches the river again at Sandford, and returns up the Thames. The first five boundary names are:—

Tamese stæthe,  
Wulfrices broc,  
rige weorth,  
ealdan dic,  
rige wurthe heal.

In this and in all other instances I quote the names with their inflections, if any, as they occur in the charters. As the river is rejoined at Sandford, and the boundary line comes back up the Thames past the Cherwell, which is mentioned, the position on the river from which the boundaries started must be on the Thames at a point south-west of Oxford. There is no escape from this conclusion, for Kennington and Sandford are known places, which have had known and definite positions for nearly a thousand years.

In Eadwy's more general charter to the abbey of Abingdon, also dated A.D. 955, the boundaries first mention Suthanford, and proceed to Eccenes gærstun dic sutheweardne, i.e., a ditch on the southern side of a *gærstun*, or mead. They start from this *gærstun* ditch, proceed to Eoccen, along Eoccenes, to Abbodes dic and other bounds, to Mearcforda and Wuduford, all of which names I have quoted are also in the Ceadwalla bounds. The last names mentioned at the completion of the perambulation comprise the following:—

Rige wyrthe westweardne,  
Ealdan dic.

Wulfrices broc.

Tamese,  
Eocenes gærstun dic sutheweardne.

This is the reverse order to those first mentioned in the boundaries of Kennington. As the Kennington bounds, from geographical considerations, must go southwards, it follows that those of Eadwy's general charter must come back northwards. As the Kennington bounds must start southwards, the others starting from the *gærstun dic* obviously go in the opposite direction, and return from the south. These are the boundaries which MR. STEVENSON so confidently quoted against me, declaring that they ran southwards, and



failing when challenged to produce his evidence, or acknowledge that his opponent was right.

The comparison of the bounds proves that Wulftrics broc was a stream near the Thames south-west of Oxford, and it does more, for as Occenes gærstun dic is the last in Eadwy's bounds, it proves that this *gærstun*, or mead, was also close to Oxford, and it must have been close to West Osney mead, the ditch of which was the *actual* boundary of the abbot's land from the earliest time to which records of the abbey land extend. Further, as Occenes gærstun dic occurs in Ceadwalla's bounds, we identify a known place in his bounds close to Oxford. His bounds certainly come back from the south up the river, round the large island at the mouth of the Cherwell to this same ditch, and proceed along Eccen, or Eoccenes, to Eoccenford, whence they started. We are led consequently to this further conclusion, that Eoccenford must have been somewhere close to Occenes gærstun, which is proved by Eadwy's two charters to have been close to Oxford. There certainly was a ford over the river west of Oxford, and the comparison of these charters and bounds shows that there was a ford called Eoccenford at, or quite close to, this same spot. By this evidence also the Abbodes dic is shown to have been close to Occenes gærstun dic, probably a connexion of, or an extension of, the same water boundary, which could not have been continued westward for any great distance, as the elevation of the land rises. We are consequently led to the conclusion that the Abbodes dic must have been a ditch going towards Binsey, and the actual boundary of the abbey land and that of the liberty of Oxford had a known boundary of this description from the earliest recorded time.

A parallel case to the change in sound from Eoccenford to Oxenford by the *cc* sound being equivalent to, or passing into, *cs* or *x* occurs in the name of the Mercian province Hwicci, and that of Wixena brook, a boundary brook of this province, mentioned in the 'Codex Diplomaticus,' No. 570, and in 'Cartularium Saxonicum,' vol. iii. p. 583. The same shortened tribal name Wixna is also probably a parallel name to Oxna.

T. W. SHORE.

105, Ritherdon Road, S.W.

VICE-ADMIRAL (9th S. v. 149).—The office of vice-admiral, attached to certain places round the coasts of England and Ireland, was usually a sinecure conferred upon some nobleman who discharged the duties by deputy, said deputy being usually an attorney. Here, in Newcastle-upon-Tyne,

the corporation, by favour of successive monarchs, exercised Admiralty jurisdiction and had a court of their own, with power to appoint the judge, &c. Few vice-admirals of Newcastle appear in local history. The first of them of which we have any record was Charles Howard, Earl of Carlisle, who died in February, 1684. He is described on his monument at York as "Vice-Admiral of the coasts of Northumberland, Cumberland, bishopric of Durham, town and county of Newcastle, and maritime parts adjacent." Two appointments of later date show the manner in which the office was conferred and the method of delegating the duties belonging to it:—

"By letters patent, under the great seal of his Majesty's High Court of Admiralty, dated May 6, 1761, Hugh, Duke of Northumberland, was constituted, during the king's pleasure only, vice-admiral, commissary, and deputy in the office of vice-admiralty in the county of Northumberland and town of Newcastle-upon-Tyne. By a grant, dated November 11, 1776, the Duke appointed Thos. Davidson, Esq. [a solicitor], his deputy."—Brand's 'History of Newcastle.'

This was a renewal by George III., on his accession, of letters patent which had been originally granted to the duke in 1755, as appears in Doyle's 'Baronage,' where also is recorded the duke's appointment in December, 1764, to the office of "Vice-Admiral of North America." At his death in 1786 the office was conferred upon his son Hugh, second duke, who handed over the deputyship in like manner to Mr. Thos. Davidson's son John.

RICHARD WELFORD.

Newcastle-upon-Tyne.

A list of "Admiralli Boreales" ("ab ore aquæ Thamesis versus partes boreales"), beginning "34 Ed. I. Edward Charles Borealis Admirallus," is to be found in Sir H. Spelman's 'Glossary,' s.v. 'Admiralius.' He describes his list as "seriæ ab Archivis Regiis petitam."

I. S. LEADAM.

Lord Stradbroke is Vice-Admiral of Suffolk; Lord Dufferin, Vice-Admiral of Ulster. Probably there are many others.

J. H. RIVETT-CARNAC.

"IGNAGNING" (9th S. v. 147).—Forty-two years ago there was an inquiry in 'N. & Q.' for the meaning of this word, which is still waiting an answer (2nd S. v. 315). The anonymous writer, from Blackpool, said that fifty years ago there were seven actors, and he possessed a copy of the play which differed from that published in an old number of the *Quarterly*. This would carry the word back to an earlier date than 1837. The writer added he had been told the festival was held

in honour of the sun, a kind of agnalia, whilst others say that it derives its cognomen from Ignis Agnæ. EVERARD HOME COLEMAN.  
71, Brecknock Road.

THE WOODEN HORSE (9th S. v. 82).—This was probably a milder form of the "Spanish donkey." If so, it requires no great stretch of imagination to connect it with Alva and the Council of Blood, in Flanders. From this cockpit of Europe it would certainly spread northwards. Gustavus Adolphus brought it thence, with one or two more strictly national inventions—the Swedish drink, for instance. Scott mentions the wooden horse in connexion with the great Gustavus. Thus the immortal Dalgetty:—

"Sir, the drums beat to prayers morning and evening, as regularly as for parade; and if a soldier passed without saluting the chaplain, he had an hour's ride on the wooden mare for his pains."—*'Legend of Montrose,'* chap. xiv.

The many soldiers of fortune in the Thirty Years' War would serve to spread the use of this machine. Dugald Dalgetty has been identified as Monro, in whose memoirs there may be some mention of the punishment. In the Nuremberg Exhibition of Tortures, which toured this country some years ago, there was a "Spanish donkey," with the history attached. It was a foul thing. The back was merely the thin end of a long wedge. The weights were of stone, with iron rings; and the end worse than death. The "wooden mare" would probably have a round back, but would be sufficiently severe, no doubt.

GEORGE MARSHALL.

Sefton Park, Liverpool.

The following additional particulars of this mode of obsolete military punishment, both in this country and on the Continent, may be of interest to your readers. At Wells, in 1649, a woman was ordered to be set in the stocks

"neer the place wher the Woodden Horse is to stand, wch is apoynted to bee at the upp' end of the Market duringe the tyme that.....a soldier shall ride the Woodden Horse."—*'N. & Q.,'* 2nd S. v. 292.

In R. Holme's *'Academy of Armory'* (1688) there is an illustration of the machine, with this description:—

"The Riding of this Horse, whose Back is only two Boards set together like the Ridge of a House, is a kind of Punishment used among Soldiers, and Men under Martial Laws; the sharpness of which ridge doth so gall and cut the Riders Thighs and Breech, that he shall be scarce able to go or stand for a certain time after; especially if his Offence require his Punishment to have Spurs at his heels (that is a Musket or two tied at each Legg), and his Hands bound behind him."—*Bk. iii. chap. vii. p. 310.*

"Berlin, Feb. 5. A Drummer, who was mounted

upon the Wooden Horse here, to punish him for a certain Fault, which he had committed, fell off to the Ground dead with the Cold."—*Farley's Exeter Journal*, 18 Feb., 1726.

In his *'Autobiography'* James Neild relates having visited in 1779 the prison at Ghent called La Maison de Force, and having seen there "a large wooden horse, to ride by way of punishment" (*Gent. Mag.*, April, 1817, p. 308). T. N. BRUSHFIELD, M.D.

Salterton, Devon.

In the first series of *'Carmina Quadragesimalia,'* edited by Charles Este, published at Oxford in 1723, is the following poem on this military punishment, showing it to have been in use at that date, the reign of George I.:—

*An Ars sit perfectior Natura? Neg.*

Haud procul hinc pedibus stat machina lignea rectis,  
Quam vocat è solito munere vulgus equum:  
Nec minus è forma nomen datur: ardua cervix,  
Argutum caput est, aure et utraque micat:  
Sed desunt costæ, in cuneum sed tergora surgunt;  
Ah! præacuta nimis, nec satis apta premi.

Hunc tristes scandunt, onerantque inamabile dorsum,

Maia nate, dolos qui didicere tuos.

Huic hærent. Ormonde, tibi quicunque salutem,

Cum mentem abstulerint pocula plena, voment.

Saucius artificii miles mala multa precatur,

Tam dirum primus qui fabricavit equum.

Debueras vel equo, faber improbe, fessile dorsum,

Vel quernas equiti suppeditasse nates.

Hoc equitare vocas? quam mallem vel pedes ire,

Vel, Proctere, tuo serpere tutus equo. P. 115.

Many of the poems in both series of the *'Carmina Quadragesimalia'* are interesting as they mark the manners and customs of the times. They were written by students of Christ Church on determining, i.e., in the Lent succeeding the bachelor's degree, and recited in the School of Natural Philosophy at Oxford. In the above elegiac poem the structure of the wooden horse is described, which was used as a punishment for stealing, and for drinking treasonable toasts. James Butler, Duke of Ormond, who had been Commander-in-Chief, was banished for high treason in 1715, and remained in exile until his death in 1745. A note says upon the name *Proctere*, "*Procter Equos quam pessimos locare solitus.*" JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have seen a seventeenth-century Latin treatise *'De Equuleo,'* with many illustrations.

W. C. B.

"TANKAGE" (9th S. v. 28).—MR. HEDGER WALLACE's guess is wrong. "Tankage," in the quotation, means the refuse left after wood ashes have been leached, or that deposited in tanks where fat has been rendered. It is used as a fertilizer. M. C. L.

**CREMITT MONEY** (8th S. ix. 348, 397; x. 264).—I am glad to place on record a further notice of this from the *Yorkshire Herald* of 14 Feb. At the quarterly meeting of the York City Council,

"the Lord Mayor, in moving that the report of the Finance Committee be approved, explained the new system of paying accounts and signing cheques which the Committee recommended should be adopted. The Committee had received from Mr. Saxe-Wyndham, of Thornton Lodge, Surrey, an original letter of the Archbishop of York in 1705 in reference to a charity known as 'Cremitt Money.' They had printed the letter in the report. It appeared that the Lord Mayor of the city of that date had requested the archbishop to use his influence in order to secure the nomination of the recipients by the Lord Mayor and Aldermen instead of by a Crown official. The Lord Mayor added that the money was now paid by the Charity Trustees of the city. The original letter had been placed with the old records of the Corporation which they prized so highly. The following extract from the archbishop's letter is appended: 'It is at the Request of My Lord Mayor and Aldermen of York that I give you this Trouble. There is, it seems, a Dispute between them and Mr. Hart (her Mties present Receiver of the Fee Farm Rents in this County) about the disposal of the Cremits money. This Cremits money is an Antient Pension of 41l. 6s. 8d. allowed yearly by the Crown to 31 Poor People of York (viz., 1l. 6s. 8d. to each), wch Poor People are called Cremits (which now I suppose is a corruption of Lachrymites). This Pension has always been paid, it is said from the time of King Athelstan, and is paid to this day.'"

ST. SWITHIN.

'ADVENTURES IN THE MOON' (9th S. v. 128).—The late MR. EDWARD SOLLY in 5th S. iii. 55 inquired for the author of this work, and he says he bought his copy as an early work of Lord John Russell. He gives the date as 1841.

RALPH THOMAS.

A correspondent of 'N. & Q.' 1st S. ix. 245, highly commends this book, which he states has been neglected by all the reviews. Another correspondent, twenty years after (5th S. iii. 55), inquires who was the author, and adds, "I bought it in 1843 as an early work of Lord John Russell." A second edition appears to have been issued by Messrs. Longman in 1846.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'DR. JOHNSON AS A GRECIAN' (9th S. iv. 451, 545; v. 71, 213).—I must protest against the tone of C.'s reply at the last reference. "Has the man ever read?" is not the way in which correspondents address each other in 'N. & Q.' Such discourtesy is happily yet unusual in these columns. It carries its own answer with it.

C. has detected an obvious mistake on my

part, due to forgetfulness, which I frankly admit. But it does not affect the argument to any appreciable extent. C. started by saying that "the star of the famous Madame Vestris, supposed to have taught Dr. Johnson dancing, "did not shine in Johnson's time with the brilliancy of her father's" (i.e., that of M. Vestris, the dancer). C. has never yet explained to which "famous Madame" he referred, but has seemingly avoided doing so. I have shown that reference to the Madame Vestris whom many of us remember, or to the great tragic actress Madame (Dugazon) Vestris, is equally impossible, for different reasons.

JULIAN MARSHALL.

"WIDOW'S MAN" (9th S. v. 148).—This expression admits of different meanings. Formerly the term "widow" was applied to both man and woman who had lost a partner for life. A man whom we should now call a widower was called a "widow's man." Fielding, in his 'Tom Jones' (1749), book iii. chap. vi., says:—

"As to Square, who was in his person what is called a jolly fellow, or a widow's man, he easily reconciled his choice to the eternal fitness of things."

Widows' men are thus described by Admiral Smyth in his 'Sailor's Word-Book':—

"Imaginary sailors, formerly borne on the books as A.B.s for wages in every ship in commission; they ceased with the consolidated pay at the close of the war. The institution was dated 24 George II. to meet widows' pensions; the amount of pay and provisions for two men in each hundred were paid over by the Paymaster General of the navy to the widows' fund."

EVERARD HOME COLEMAN.

71, Brecknock Road.

It may be worth recalling that an amusing instance, and an explanation in a foot-note, of this sea phrase occur in an early chapter of Marryat's 'Peter Simple,' *à propos* of the equally mythical "Cheeks the marine," who was feigned to serve out cocked hats and dirks gratis to newly fledged "midshipmites."

H. E. M.

St. Petersburg.

"IN GORDANO" (9th S. v. 126).—The family owning Charlton House, in the parish of Wraxall, co. Somerset, with Easton, Weston, and other neighbouring lands in the hundred of Portbury, bore the name of Gorges. The manor of Wraxall came to Ralph, the son of Ivo de Gorges, of Tamworth, through his wife Elena, heiress of John de Moreville, in the reign of Henry III. Wraxall remained in the possession of this family until 1709, when the heiress Elizabeth married John

Codrington, of Codrington, county of Gloucester. For a summary of the family history of the Gorges see Collinson's 'History of Somerset,' iii. p. 156. The arms of the family were a whirlpool (*gurgies*), azure and argent, figured in Clark's 'Heraldry,' plate xxv. No. 6. Now in Ducange (*s.v.* 'Gordus') we find that there was an Anglo-French *gord* (representing the Latin *gurgitem*, and meaning a weir for fishing), the Latinized form of which was *gordus*. From this *gordus* might be formed the adjective *gordanus*. Hence it is probable that Easton-in-Gordano may mean Easton in *agro Gordano*—Easton in the land of the Gorges. It may be mentioned that *gorge* was an Anglo-French word meaning a stream of water, the mediæval Latin *gorga*, which was also a form of the Latin *gurgies*. A. L. MAYHEW.  
Oxford.

In the Somerset Archæological Society's *Transactions* for 1893, p. 60, will be found a paper on the subject by the Right Rev. Bishop Hobhouse. E. A. FREY.

This is the third occasion on which inquiry has been made for the meaning of "In Gordano." The only reply received will be found in 5th S. i. 14, 197, and is not of a very definite character.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PICTURES COMPOSED OF HANDWRITING (9th S. v. 127).—St. John's College, Oxford, possesses a curious portrait of Charles I. with the penitential psalms written in a minute hand in the lines of the hair and face. It is said to have been given about 1660. Charles II., on the occasion of his visit to the college in 1663, asked the college for it, and could not be refused. But when he thanked the society for its loyal reception of him and asked what he should do in return they requested him to restore the martyr's picture. For further information cf. 'The History of St. John's College,' by the Rev. W. H. Hutton (Robinson & Co., 1898), p. 172. W. R. BARKER.

Gray's Inn.

One of the most celebrated proficient in this art was a Norwich schoolmaster, Mr. W. K. Farnell, who kept a school in that city in the sixties. Amongst other pictures composed entirely of handwriting which he executed was a representation of the Crucifixion still in existence. So exquisitely is this done that even under a magnifying glass it is difficult to distinguish it from a steel engraving. Mr. Farnell died in 1869, and

certainly in his hands "penmanship," to quote his own words, "ought to be considered one of the fine arts."

FREDERICK T. HIGGAME.

In the year 1870 I purchased in America an engraved copy of the 'Proclamation of Emancipation,' written by W. H. Pratt, of Davenport, Iowa, and dated 1865, the writing of which formed, by means of judicious variations in the thickness of the strokes, a portrait of President Lincoln. I remember seeing at the same time a similar copy of the Declaration of Independence forming the portrait of George Washington.

H. A. HARBEN.

About two years ago I saw in a shop for the sale of antiquities, &c., in Guildford, co. Surrey, such a picture, in size about 18 in. by 12 in. I forget the subject exactly, but think it was either a human head or form. The shop was on the right-hand side of the principal street leading from the river Wey towards the London Road, and the front of it partly projected into and receded from the street. C. MASON.

29, Emperor's Gate, S.W.

At Freemasons' Hall, Great Queen Street, there is a calligraphic drawing, by Louis Gluck Rosenthal, entitled 'A Biographical Sketch of the Duke of Sussex.' It measures about 28 in. by 21 in., and appears to have been executed in 1840. See also *Freemasons' Quarterly Review*, New Series, 1843, p. 502. FAX.

In reference to above I should like to say I have seen pictures of men, animals, &c., drawn in shorthand characters which read as tales, proverbs, &c. A. H. S.

At the annual exhibition at the Royal Academy in 1875 a clever pen-and-ink sketch was exhibited in the Architectural Room representing "Christ Church, Lambeth. Paul & Bickerdike, Arch<sup>ts</sup>," and with the name "Alfred Bickerdike, del. 1874," in one corner. This picture was afterwards reproduced in the *Building News* for 9 April of the same year. It was then discovered that some of the shading, instead of being mere strokes of the pen, consisted of words and sentences, and some scandal was created thereby. The ill-conceived jest, it came out, was the work of the artist's "ghost" (the actual drawer of the picture), who publicly apologized.

There is a well-known copy of the ancient image of our Saviour, painted on linen, and styled the Vera Icon, preserved in St. Veronica's Chapel, St. Peter's, Rome. This remarkable work (the artist's name does not occur to me) is formed entirely of one con-

tinuous ink line, commencing at the tip of the nose. Round and round it goes, the pen pressed heavily where shadows are required, and lightly traced over plain surfaces. Not only are the thorn-crowned head and nimbus admirably brought out in this way, but the wording beneath, and the whole of the background as well. It is a most remarkable picture.

HARRY HEMS.

Fair Park, Exeter.

"HEEL-BALL" OR "COBBLERS' WAX" (9th S. v. 166).—I certainly did not intend to convey the idea that "heel-ball" and "cobblers' wax" were the same, and my surprise when I saw it was greater possibly than that of J. T. F. It is quite forty years since I used either, and I wrote without proper carefulness, forgetting my 'H.E.D.' Many folk have much faith in cobblers' wax as a heal-all for sores, wounds, and boils, and it is said to "draw" the last with good effect as well as "spells" and "splints." THOS. RATCLIFFE.

Workshop.

"THE ROMAN WASH" (9th S. v. 69).—The context would suggest that this was a cosmetic used to impart the swarthy complexion of the sunny South either to such as had, or wished to be thought to have, accomplished the "Grand Tour," or to such as, like Subtle, possessed or adopted the dark and furtive physiognomical aspect of the occult-science impostor. Such a face-wash would be like "French red," so named in contradistinction to a "white-wash" such as the "oil of talc" ('Alchemist,' III. ii.), which is described by Fuller in his 'Worthies' (ed. 1840, vol. iii. 239) as being made from talc, which, "calcined and variously prepared, maketh a curious white-wash, which some justify lawful because clearing, not changing the complexion." "Venice soap" was in like manner a fashionable toilet requisite, doubtless introduced by the young bloods, who in their ramblings through Italy paid far more attention to their personal appearance and affairs of gallantry than to the affairs of learning which were their ostensible objective.

J. HOLDEN MACMICHAEL.

ST. JORDAN (9th S. iii. 207, 349, 414, 495; iv. 76, 483).—It is abundantly proved that Jordan was far from a rare Christian name. Among the bearers of it should not Giordano Bruno be included?

JAMES HOOPER.

Norwich.

"ANOTHER.....TO" (9th S. v. 124).—This construction, I am aware, made its appearance at least as early as 1646; but where are we to find *other.....to* which, we are told,

"is constantly appearing"? A few quotations for it would, no doubt, interest philologists.

Again, how is *quite*, in "quite another meaning," "superfluous"? When things differ at all, do they needs differ altogether? Does not difference admit of degrees? Whoever should impeach the closing words of Byrom's famous rimed benediction would betray, most assuredly, a peregrinish unfamiliarity with standard English phraseology. F. H.

Marlesford.

This outrageous solecism seems modelled on the more common, but hardly less objectionable, one "different to." *Another* should of course be followed by *than*, and from this appears to result, by a sort of confusion, another solecism, viz., the use of *than* after *different*, which is occasionally found.

Apart from the excusable laxity of pleonastic expression, MR. BAYNE's remark that *quite* before *another* is superfluous may be justified by Bishop Butler's pithy dictum "All things that are *distinct* are *equally* so."

C. LAWRENCE FORD, B.A.

Bath.

"HUDGER" (9th S. v. 67).—Would not this word be a substantival form of the reduplicated "hugger-mugger," which in East Anglia (W. Rye's 'Gloss.') means "stingy," and elsewhere in a "hole-and-corner" manner, secretly? Halliwell ('Dict. Archaic Words') has "hudge-mudge" as the equivalent of "hugger-mugger" in Northamptonshire; and in the sense of in secrecy, or in a "hole-and-corner" manner, "hugger-mugger" occurs frequently among writers of the seventeenth and eighteenth centuries, no less than with those of to-day, both in this country and in the U.S. J. HOLDEN MACMICHAEL.

"MAYFAIR MARRIAGES" (9th S. v. 65, 137).—E. L. G. may be interested by the enclosed extract from Sims's 'Manual for Genealogists' (London, 1861), pp. 380-1:—

"The Registers commence with the year 1728, and end with 1754. They are contained in twelve volumes, comprising marriages and a few baptisms. Nine of these volumes are now with the Fleet Registers, at the Consistorial Court of London, and the remaining three with the Parish Registers in the Church of St. George, Hanover Square; those at the latter are marked (A), (B), and (C). (A) contains 1,020 marriages, commencing 21 Feb., 1735, and ending 27 July, 1744; baptisms from 26 March, 1740, to 7 April, 1753. (B) contains about 5,000 marriages, commencing 28 July, 1744, and ending 30 Sept., 1749. (C) Commencing 30 Sept., 1749, and ending 25 March, 1754; from October, 1753, to March, 1754, are 1,136 marriages. ....On 24 March, 1754 (the last day), before eleven o'clock, forty-five couple were married;

and at the close of the day nearly one hundred pair had been joined together, two men being constantly and closely employed in filling up licences. It is affirmed that these documents are not received as evidence of a valid marriage, no licence for the chapel having been discovered to be granted."

HERBERT B. CLAYTON.

The registers of Dr. Keith's chapel were published by the Harleian Society in 1889. The following is a copy of the title-page of the volume :—

"The Registers of Baptisms and Marriages at St. George's Chapel, May Fair, transcribed from the originals now at the church of St. George, Hanover Square, and at the registry general at Somerset House."

The chapel recently taken down in Curzon Street was not the chapel in which Dr. Keith officiated. Cunningham in his handbook for London, 1849, states :—

"Opposite May Fair Chapel or Curzon Chapel, and within ten yards of it, stood Keith's Chapel, the chapel of the Rev. Alexander Keith, whose conduct subjected him to ecclesiastical censure, and in the month of October, 1742, to a public excommunication."

In the registers will be found the marriage on 11 December, 1753, of Isaac Axford, of St. Martin's, Ludgate, and Hannah Lightfoot, of St. James's, Westminster. Did not Mr. THOMS in the earlier series of 'N. & Q.' dispose of this marriage of King George III. (born 4 June, 1738) with Hannah Lightfoot as a myth?

R. C. BOSTOCK.

"Registers and Records of Baptisms and Marriages performed at the Fleet and King's Bench Prisons, at May Fair, at the Mint in Southwark, and elsewhere, between the years 1674 and 1754. These Registers and Records were transferred from the Registry of the Bishop of London to the custody of the Registrar-General under the provisions of 3 & 4 Vict., cap. 92, sec. 20."

The above notice issued by the Registrar-General of Births, Marriages, and Deaths, Somerset House, W.C., refers to seven volumes commencing 19 March, 1729, ending 1 November, 1753. Three volumes, containing upwards of 6,000 entries between 21 February, 1735, and 25 March, 1754, are at the church of St. George, Hanover Square. The contents of the ten volumes are described in "The Fleet Registers.....to which are added notices of the May Fair, Mint, and Savoy Chapels," by J. S. Burn, London, 1833. EVERARD HOME COLEMAN.  
71, Brecknock Road.

RECLAMATION OF TRAETH MAWR (9th S. iv. 538).—I beg to observe that about the year 1799 Mr. W. A. Maddocks, then M.P. for Boston, obtained an Act of Parliament for

enclosing lands at Traeth Mawr, separating Carnarvonshire from Merionethshire. The work for this great embankment was necessarily carried on during many years, subject to various vicissitudes and accidents, the sea on the one side and the floods of the Glaslyn on the other often delivering successful attacks. Sometimes the foundation had to cross great peat bogs which lay underneath the sea, and which had to be covered by beds of hurdles and baffins. It was thus the Romans penetrated the morasses in Gaul and Germany to reach the natives who had retired, as they hoped, to safe retreats. After several years the work was carried to a successful issue, and the embankment and its floodgates in those early days were considered one of the wonders of Wales.

The engineering work was done by my grandfather, Thomas Payne, a native of Fenny Compton, in Warwickshire. The number of acres recovered from the sea I forget, but the area is very large.

WILLIAM PAYNE.

Woodleigh, Southsea.

LISTS OF NORTHERN FIGHTERS AT FLODDEN (9th S. v. 126).—I have seen printed lists of the fighters from Wharfedale, and was told the originals were in the possession of the Duke of Devonshire at Bolton Abbey. Extracts from the lists are, I think, in a book entitled 'A Thousand Miles in Wharfedale,' which I have not at hand.

STEPHEN MIALl.

On three previous occasions inquiries have appeared in 'N. & Q.' for the names of the killed at Flodden Field on 9 September, 1513. From the replies received I glean that reference should be made to 'Archæologia Eliana' (New Series, iii.) for an article by Robert White, of Newcastle-on-Tyne, and to vol. v. for a letter from Bishop Ruthal, of Durham, to Wolsey. There are also 'The Battle of Flodden Field,' by Henry Weber (Edinburgh, 1808, pp. 306-365); another work by the Rev. Robert Jones, Vicar of Branxton (Blackwood & Sons, 1864); and 'A Contemporary to the Battle' in the *Proceedings of the Society of Antiquaries of Scotland*, vol. vii. p. 151. See also 'N. & Q.', 4th S. viii. 549; ix. 101; 5th S. ii. 125. EVERARD HOME COLEMAN.  
71, Brecknock Road.

ADELBRIGHT, REX NORFOLCÆ (9th S. v. 89).—I have searched the English chronicles for the above Rex and have failed to find any account of him; also the 'Chronicles of Denmark and Sweden,' &c., by Albert Krantz, 1548. The notes given in 'Monumenta Historica Britannica,' 1848, which contains

Gaimer's 'L'Estorie des Engles,' imply that Adelbriht established himself in East Anglia before the Saxon invasion. He was probably a Danish sea-rover, and the title leader instead of king would give a better idea of his position in this country. JOHN RADCLIFFE.

"POLDER": "LOOPHOLE" (9th S. iv. 347, 426; v. 55).—If not wandering away from the original question, there is a "South Polders," the name of a marsh farm in the parish of Woodnesborough, and between that village and Sandwich. About six miles north-west, in the parish of Stourmouth, is the farm "North Polders," having pollard willow trees around the house, and ponds that are perhaps the remains of a moat. A late inhabitant of Stourmouth once told me that this North Polders corresponds with a South Polders near Sandwich, each marking the termination of the earth wall, or embankment, now protecting the Ash level, or valley, from inundation from the river Stour. The 'Dict. of Kentish Dialect' gives "polder" for a marsh, or piece of boggy soil, and says that Felder Land, in Eastry parish, was anciently "Polder Land."

Although in the reign of Elizabeth there was a large Dutch population at Sandwich, the name is evidently much older. In this instance has Polder anything to do with Balder, the old Norse Apollo, or god of light or beauty? The farm "Polders" is in the borough of "Cold Friday," in the parish of "Wodensborough" (the correct form of the name). Another farm near is Marshborough.

ARTHUR HUSSEY.

Wingham, Kent.

Polders, near Sandwich, so named from the Walloon refugees, *temp.* Queen Elizabeth, now classed as Huguenots. Pulverbach, in Shropshire, is called Powderbach, possibly from drained marsh land, as with the "polders"; the "bach," or rivulet, extinct. A. H.

HERALDIC SUPPORTERS OF ENGLISH SOVEREIGNS (8th S. ix. 228, 477; xi. 81, 156).—The heraldic supporters of the sovereigns are given in "Diui Britannici: being a Remark upon the Lives of all the Kings of this Isle from the Year of the World 2855 unto the Year of Grace 1660. By Sir Winston Churchill, Kt. London, 1675." The first are those of Edward III., the last those of Charles II. Devices are given by Churchill for earlier sovereigns: Brute to Tubelin, A.M. 2855-3921; Cunobelin to Cymbelin, A.M. 3934-A.C. 156; the Roman emperors; Vortigern to Caridic, A.C. 446-586; the Heptarchy (one device for each dynasty); Egbert to Edmond

Ironsides; Knute to Hardy-Canute; Edward the Confessor and Harold; William I. to Edward II.; then follow the royal arms with supporters. These devices and coats of arms may not be authentic, but they are interesting.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"HOODOCK" (9th S. iv. 517; v. 35, 113).—In view of the gloss of "miserly" for this word furnished by MR. BAYNE, and of R. B.—E's definition of "huddock" (found also in Halliwell) as a word applied to a cabin in a stinted space, is it possible that the following quotation has any suggestiveness? It is from Lyly's 'Euphues, Anat. of Wit':—

"This old miser asking of Aristippus what he would take to teache and bring yp his sonne, he answered a thousand groates: a thousand groats, God shield, answered this olde *huddle*, I can have two seruants at that price."

M. C. L.

"LA FE ENDRYCZA AL SOBIERAN BEN" (9th S. v. 187).—The meaning of this phrase is "Faith directs to the sovereign good." The words "endrycza" and "sobieran" (if the transcription be exact) are puzzling. I cannot, for that reason, say precisely to what language the motto belongs, but it seems to be nearer to the Spanish "La fe endereza al soberan ben" than to the Italian "La fe indirizza al sovrano ben." F. ADAMS.

109, Albany Road, Camberwell.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memoirs de Monsieur d'Artagnan.* Translated into English by Ralph Nevill.—Part III. *The Captain.* (Nichols.)

WE congratulate Mr. Nevill on the completion of his task of rendering into English for the first time the sprightly and outspoken memoirs of D'Artagnan by Sandras de Courtiz. Among recollections concerning military and social life in the time of Louis XIV. this work holds a prominent place, and though its authority has been impugned, it is probably as trustworthy as works to which historians look with more respect. At any rate, it depicts with remarkable fidelity the Paris of Bussey Rabutin and Tallenmant des Réaux, the most depraved and licentious capital, London of the same date not excluded, that the world had seen since the times of the Borgias. "Abominable, unutterable, and worse," are not a few of the things that Courtiz or D'Artagnan tells us, not, however, without expressing the sternest reprobation. Nothing new is there in what is said; the same iniquities have been depicted for us by the writers we have already named, and a collection of the gravest arraignments is furnished in the 'Histoire des Libertins' of M. Perrens. Apart from this unsavoury portion, which is but a fraction of the

work, this third volume contains an animated account of the wars between the French, the Spaniards, and the Dutch, in which D'Artagnan took part, and in which he lost his life, being slain by a bullet wound in the throat while leading the Guards at the siege of Maestricht. In these, as in preceding pages, visits of D'Artagnan to London on the part of Mazarin and Louis are described, and the account of English affairs, though displaying a strong bias against Englishmen, natural enough under the circumstances, and considering the horror with which the death of Charles I. had inspired loyalists throughout Europe, shows D'Artagnan or his biographer to have been a man of keen perceptions and a strong sense of humour. The portrait of the second Charles is painted to the life. Another portrait matchless in its way is that of Mazarin. We know no other place where can be obtained so admirable a presentation of the astute, greedy old fox. At p. 140 it is said concerning this cardinal, who, of course, was an Italian, "He had learnt French, with the exception of the word 'restituer,' which he did not understand." Of his enterprise on behalf of his family, especially of the Duc de Nevers, into whose post D'Artagnan ascended, much that is both readable and trustworthy is said. The arrest and imprisonment of Fouquet, undertaken with much reluctance by D'Artagnan, constitute the most valuable portion from the historical standpoint. It is obvious that D'Artagnan stood very high in the estimation of Louis, who had every reason to trust his discretion and fidelity. Our hero seems to have been dazzled by the splendour of the Roi Soleil, whose beauty and grandeur he celebrates without much appearance of servility. The completed work may be read with advantage and delight. Our only quarrel with it is the absence of an index. Mr. Nevill's translation is vivacious and satisfactory, though it is marred by some persistent mannerisms of style.

*A Glossary of the Dialect of Cumberland.* By E. W. Prevost, Ph.D. (Bemrose & Sons.)

INASMUCH as all special glossaries seem destined to be absorbed and swallowed up in the omnivorous maw of the great 'English Dialect Dictionary,' which is slowly digesting them at Oxford, but few now venture forth as competitors for an independent existence. Dr. Prevost, however, with a pluck which we cannot but admire, claims for one dialect at least a right to stand on its own basis in a substantive volume. Taking as his groundwork the well-known glossary of the late Mr. W. Dickinson, which was published by the English Dialect Society in 1878, he has rearranged the material, and largely augmented it with illustrative quotations, which evidence a wide course of reading. While commending the completeness and thoroughness with which Dr. Prevost has done his work, we have two minor faults to find. The first is the common weakness of almost all provincial glossaries—the inclusion of a number of colloquial and popular expressions which are used probably in every county of England—such superfluous entries, we mean, as "*Angry*, vexed; applied to a sore it means inflamed, painful." The same remark applies to *crony*, *crusty*, *cushat*, *cute*, *pest*, *swarm*, *thick*, *thick-skint*, and others. The other fault we refer to is the loose and inaccurate definitions too often given. Thus *braird* is defined as meaning "to spread or throw about." If a stranger were to bid a Cumberland "darraker" to "braird" the hay, he

would much wonder what lingo he was speaking. It is really a specific word, only used of the sprouting cereal when its first green blade begins to appear above the earth. Again, *bysen* is said to mean "ugly, illmade, or shameful." The quotation given is sufficient to show that it is not an adjective, but a substantive, signifying a (melancholy) example, or, colloquially, "a caution." Prof. Wright ought not to be made responsible for the statement that *ne'er ack* is a mistake for *never wrack* (with a *w*). As a matter of fact, that *ack* in this combination is a "ghost-word" for *rack*, to heed or reck, was first pointed out by Dr. Palmer in his 'Third Annual Report of the English Dialect Dictionary.' We notice a somewhat similar orthographical error in *santer*, a story, which Dr. Prevost, following Dickinson, gives under *unter*, in the phrase "an oald wife santer." The true form should obviously be "an old wife's aunter" (=adventure). A misprint likely to escape notice occurs on p. 51, col. 2, where it is said of two herds that they "*cost* a cow"; the correct word, we are pretty sure, would be *coft*, meaning bought. To end with a word of praise: Dr. Prevost shows a discreet and unusual self-restraint in forbearing to indulge in any etymological speculations with regard to the words he registers, and for this reticence we thank him. It should be added that a useful digest of the phonology and grammar of the dialect, by Mr. S. D. Brown, is prefixed to the glossary.

*Carlisle: its Cathedral and See.* By C. King Eley. (Bell & Sons.)

THE cathedral church of Carlisle, the northernmost of the great English shrines, and the latest addition to Bell's "Cathedral Series," is smaller in size and inferior in beauty and interest to almost all of its southern sisters. Its superb east window and its Early English choir will always commend it to students of English ecclesiastical architecture. There is, however, some justness in the criticism passed upon it by officers who in 1634 visited this and other English ecclesiastical edifices. It is, said they, "more like a great wilde country church" than a fair and stately cathedral. Thomas Fuller, on the contrary, with reference to the influence upon it of fire, speaks of it characteristically as "black but comely." Mr. Eley's account of this edifice has obviously been a labour of love, and is adequate to all the requirements of the visitor. With the numerous illustrations, presenting from different points of view the interior and the exterior of the edifice, is given a view of the adjacent castle. Carlisle Cathedral possesses many quaint misereere carvings, one of which is given. These are not, so far as we trace, reproduced in Miss Phipson's admirable work on the subject (see 8th S. x. 467). The subjects are practically the same as in other edifices, though there are some with which we are not familiar. No less warm a welcome is deserved by this than by previous volumes of the series.

*Cromwell's Scotch Campaigns, 1650-1651.* By W. S. Douglas. (Stock.)

MR. DOUGLAS has written a useful book on a subject of great interest, which has not been hitherto investigated with the thoroughness it deserves. He is an admirer of Thomas Carlyle. Not only does he regard his statements of fact as usually to be relied upon (a matter in which we are in cordial agreement with him), but he seems to have been influenced, to his hurt, by Carlyle's man-



nerisms. As a stylist Carlyle has his place apart; but it is unsafe for any one to imitate him.

The minuteness of detail into which Mr. Douglas enters must make his work an authority for the future. Regarded simply as literature, it will not take so high a place; but that is a very small matter for those whose chief craving is for the facts of history, not for the flowers of rhetoric. "The Race of Dunbar" is, however, very well described. The romantically pathetic tale is told in a more lifelike manner than, so far as we remember, it has ever been told before. The pages describing the causes of the quarrel between Independent England and Presbyterian Scotland are also excellent. There have been those who have presumed to air their views on this subject who failed to see anything beyond mere ambition in Cromwell and those he led. Persons who hold foolish notions of this sort might, it is possible, be benefited by a study of what Mr. Douglas has to tell; but then they are just the kind of folk who cherish ignorance too fondly to be willing to have it dissipated.

*The Library.* Edited by J. Y. W. MacAlister, F.S.A. Second Series. Nos. I. and II. (Kegan Paul & Co.)

A GREAT improvement continues to be perceptible in the *Library* now that it appears as a quarterly instead of as a monthly, and it may at present take rank with the best European periodicals of its class. The first two numbers open with memoirs and portraits of eminent "bookmen"—a comprehensive term, intended to include private collectors, librarians, and bibliographers. First of these stands Dr. Richard Garnett, whose portrait, now as familiar as that of a reigning actress, accompanies a short and trustworthy memoir. Second on the list comes Mr. Richard Copley Christie, ex-Chancellor of the Diocese of Manchester, and, while his health lasted, a frequent and invaluable contributor to our columns. His portrait, a striking likeness, is from a painting by Mr. T. B. Kennington, subscribed for by his friends at Owens College. It forms for his friends a pleasant reminder of one of the most diligent and exact of scholars. Other brightly illustrated articles, to some of which previous reference has been made, include 'The Decorative Work of Gleeson White,' by Mr. E. F. Strange; M. Delisle's 'Discovery of Long-Missing Pictures,' with a beautifully executed plate, being one of the leaves missing from the famous Macon MS. of the 'Cité de Dieu'; 'Woodcuts in English Plays printed before 1600,' an admirable paper, by Mr. A. W. Pollard, reproducing many quaint title-pages, such as the booklover prizes in early quarto plays; and 'Bindings with Little Gidding Stamps,' by Mr. Cyril Davenport. Further papers of high interest are by M. H. Belloc on 'The Catalogue of Danton's Library'; on 'Early Spanish-American Printing,' by Dr. Garnett; 'Books printed at Sea,' by Mr. G. F. Barwick; 'The Edinburgh Edition of Sidney's "Arcadia,"' by Mr. Henry R. Plomer; and 'Incunabula at Grenoble,' by Mr. R. Proctor. An account of John Ruskin, by Mr. Spielmann, reproduces in facsimile a letter of the great writer. Many papers are on American subjects, and the work is likely to be held in equal esteem in two continents.

WE have received the second part of *Books, Tracts, &c., printed in Dublin in the Seventeenth Century*, by Mr. E. R. McC. Dix (Dublin,

O'Donoghue & Co.; London, Dobell), a valuable contribution to Dublin bibliography to which we have already drawn attention. To the present part proclamations and broadsides are wisely added. Mr. C. W. Dugan, M.A., adds notes on books and writers, the value of which it is difficult to overestimate. As the entries end with 1650, it may perhaps be supposed that half the work has appeared. The descriptions are praiseworthy full, and the home of the copy dealt with is given. Overbury's 'Wife' is the first work mentioned in the present part. Edmund Spenser's 'View of Ireland' is more than once reprinted, and we find associated with more important works Thomas Randolph's 'Aristippus; or, the Joviall Philosopher.'

**CORRIGENDUM.**—We regret that by some mental confusion the death of Sir Francis Walsingham is said, in the review of Mr. Dasent's 'Acts of the Privy Council' (*ante*, p. 159), to have occurred at the age of ninety. Walsingham's real age at the time of his death in 1590 is supposed to have been about sixty.

WE regret to record the death in his eighty-second year of Mr. Thomas Bird, J.P., chairman of the Romford Urban Council, which took place at his residence, Canons, North Street, Romford, on the 23rd inst. Mr. Bird was an acknowledged authority upon the antiquities of the locality, and a prominent member of the Essex Archaeological Society and the Essex Field Club. He was also for many years connected with the London and Middlesex Archaeological Society, and was a frequent contributor to our columns.

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JOHN D. HAMILTON ("Mr. Lang's Contributions to the *Saturday*").—We know of no means of identifying these, or of supplying information as to the period during which he wrote in that periodical. Mr. Lang might himself furnish the required information.

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## CONTENTS. — No. 119.

NOTES:—Picts and Scots, 261—Byroniana, 262—Regimental Nicknames, 263—Proposed Alteration in the Russian Calendar, 265—First Edition of Molière—Theatrical Anecdote, 266—'Character of Drunkenness'—First Printed Dutch Bible, 267.

QUERIES:—"Jury" in Nautical Terms—Accum—Robert Burdett—John Challinor—Leland Family—Cockayne Family, 267—Tobacco—Throwing Bonnet over the Windmills—Old and New Style of Chronology—Terms in Ancient Lease—Blake's Iron Railway—Farish Boundaries—Children on Brasses, 268—"The Signs of the Fifteen Last Days of the World"—French Prisoners—Samuel Aske—Ancient Dogs—Old Clock—"Rackstraw's old man"—Faggots for burning Heretics—Spanish Ambassador—Viscount L'Isle—Downman Portrait—John Botoner—Bohun Family—Wire-strung Irish Harp, 269.

REPLIES:—Mall Shirts from the Soudan—"Dr. Syntax," 270—Taxes on Knowledge—O'More Family—Benjamin Robert Haydon—Coins in Foundation Stones—"Gavel" and "Shielling," 271—"The Red, White, and Blue," 272—"The Blessing of the Throats"—"Step"—Gothic "Sparrows"—Dryden's Oaks in Scott—Egyptian Chessmen, 273—Suffolk Name for Ladybird—Removing Paint—"Hurgin," 274—Dr. R. Uvedale—Refrain of Poem—Pickwickian Phrase—"Figs in fruit"—Inscriptions in Brightwell Church—Old Wooden Chest—Capt. Samuel Goodere, 275—Gipsies in England—Eighteenth-Century "History of England," 276—"February Fill-Dyke"—"An end"—"Byre"—"Wound" for "Winded," 277—Emmas—Garway Family, 278.

NOTES ON BOOKS:—Orsi's 'Modern Italy'—Jastrow's 'Religion of Babylonia and Assyria'—Reviews and Magazines.

Notices to Correspondents.

## Notes.

## PICTS AND SCOTS.

THE Scots, who were an Irish sept, crossed in the fourth century to Argyle, to which in the sixth century they were still restricted. Till nearly the close of the tenth century the term *Scotia* always denotes, not what we now call Scotland, but Ireland. Only after the twelfth century does it become the name of the whole of the modern kingdom. Kenneth mac Alpin absorbed the kingdom of the Picts in the ninth century, to which the Lothians, part of the kingdom of Strathclyde, and the Norwegian earldom of Caithness were afterwards added. The old Pictish kingdom incorporated by the Scots embraced the whole territory north of the Forth and east of the Grampians from Fife to Caithness, where the name Pentland Frith shows that when the Scandinavians arrived in the Orkneys, the mainland to the south (Caithness and Sutherland) still belonged to the Pictish kingdom. The name of the Pentland Hills, however, is from another source. The scanty remains of their language, their savagery, and their practice of tattooing themselves, all indicate that the Picts did not belong to the Aryan family of nations. If any doubt remained it would

be set at rest by their custom of inheritance through females, which is essentially non-Aryan, though found among the Etruscans, the Todas, and other non-Aryan races. It shows that paternity must have been uncertain, a manifest survival of polyandry, if not of a primitive tribal community of women. Any such custom was abhorrent to the Aryans, as is shown by the same name for father-in-law being found in every branch of Aryan speech, and that for daughter-in-law being nearly as widely spread, conclusive evidences that the institution of marriage and orderly family arrangements prevailed among the undivided Aryans. Such terms are unknown among savages.

Hence there is reason for the conjecture that Macbeth was not a usurper, but the lawful sovereign. He was a Pict, Mormaer of Moray, a purely Pictish realm. His marriage would give him a legitimate title to the throne, since his wife Gruoch was the granddaughter of Kenneth mac Dubh, King of Alban, and a descendant of Kenneth mac Alpin. Duncan, the usurper, was not murdered, but was slain in battle by the Picts, who were rightly struggling to be free. Macbeth had a tranquil and prosperous reign of seventeen years, showing that his claim was acknowledged by his Pictish subjects.

The question next arises, What do we know of the language of the Picts? In the 'Chronicles of the Picts and Scots' and in the 'Book of Deer' we have lists of Pictish kings and many Pictish names. Besides this, there are sixteen inscriptions, all but one in Ogam. We have also some relics of the language which still survive. There are personal names, such as Ungust, which has become Angus, and Fergus, which is familiar to us in the surname Ferguson, and local names of the Pictish provinces, among them Fife, Athole, Buchan, and the first syllable of Caithness, to which we may add Albany, Caledonia, and Britain, names which are all difficult to explain from Celtic sources. There are also in Fife and Perthshire two hundred names beginning with Pit or Pet, a Pictish word meaning "a portion of land," as Pitlochrie, Pitgarrie, Pitglas, Pitfour, Pitligo, and Pitcairn. When we find such forms as Pittenerief, Pittentaggart, Pittenweem, or Pittan-clerac, the second syllable is believed to be the suffixed article, a usage foreign to Aryan languages, except where it has been introduced from Illyrian or some non-Aryan tongue. This is the opinion of Dr. Rhys as to the affinities of Pictish. Dr. Stokes thought it was a language of the Cymric class, and

Mr. Skene believed it was Gaelic, but their arguments were drawn from loan-words, with which Pictish abounds.

The precise time at which Pictish was replaced by Gaelic is difficult to determine. The change had not begun in the year 565, when St. Columba had to use an interpreter when preaching to the Northern Picts; but it probably began in 844, when Kenneth mac Alpin became king of the Picts, and it may have taken two centuries. At the council of 1074 the clergy could only speak Gaelic, and hence we conclude that the process was then complete.

The last question is whether any traces of the Picts still remain. In his Rhind Lectures Dr. Rhys maintained that the dialect of Aberdeen is infected with Pictish phonology. There is little doubt that the clans of Pictavia, like those of Mackenzie, Fraser, Ross, and Mackintosh, distinguished by dark curly hair and dolichocephalic heads, usually without lobes to the ears, and with the septum of the nose sloping upwards, are nearly purely Pictish; while the Western clans, such as Macgregor, Campbell, and perhaps Macdonald and MacDougal, with light hair, yellow or reddish, and brachycephalic heads, are of Scottish blood.

The Picts are doubtless of the same race as the long-barrow people who inhabited England in the Neolithic age prior to the arrival of the Celts, who were ultimately of Berber affinities. On pp. 71, 72, of 'The Origin of the Aryans' I have pictured the two types of skull, Pictish and Celtic. Having an attendant from a Pictish clan, this has struck me forcibly, and induced me to send this note.

ISAAC TAYLOR.

#### BYRONIANA.

(Concluded from p. 207.)

9. 'English Bards and Scotch Reviewers.' The parallel between Byron and Waller as regards the "eagle" simile has been already noticed in 'N. & Q.' (9th S. iv. 11, 57, and previously). Galt seems to speak of Byron's simile as "filched" from Waller; and Colton, in his 'Lacon,' says, "evidently taken from Waller." But MR. YARDLEY in 'N. & Q.' has referred us to the common source, Æsop's fable of 'The Eagle and the Arrow,' or some Greek poet who himself may have been indebted to Æsop; and even Colton allows that Byron had as great a right to go to the fountain head as Waller. Perhaps a diligent search might find many instances of the use of this fable by other writers. Two may here be added.

One is by La Fontaine, 'Fables,' ii. 6, 'L'Oiseau blessé d'une Flèche.' In this a more general turn is given to the thought, and the main point, that the feather was the bird's own, is obscured. The other is by Orinda (Mrs. Katherine Philips) in her poem 'On Controversies in Religion.' She writes:

Religion, which true policy befriends,  
Designed by God to serve man's noblest ends,  
Is by that old Deceiver's subtle play  
Made the chief party in its own decay,  
And meets that eagle's destiny whose breast  
Felt the same shaft which his own feathers drest.

10. In the same satire, after his attack on Wordsworth, Byron deals a thrust at Coleridge in reference to his lines entitled 'To a Young Ass':—

Yet none in lofty numbers can surpass  
The bard who soars to elegize an ass.  
So well the subject suits his noble mind,  
He brays, the laureate of the long-eared kind.

In Murray's 'Byron' (1837) this note is appended to the fourth line: "Thus altered by Lord Byron in his last revision of the Satire. In all former editions the line read

A fellow-feeling makes us wondrous kind."

But the annotator omits to add that the suppressed line was taken almost verbatim from Garrick, 'Prologue on Quitting the Stage in 1776.' Bartlett helps us to the source of the proverbial line, and gives the couplet

Their cause I plead—plead it in heart and mind;  
A fellow-feeling makes one wondrous kind.

11. 'The Two Foscari':—

That malady  
Which calls up green and native fields to view  
From the rough deep, &c.

This description of the "calenture" is compared with one by Swift, in a note to the passage in Murray's 'Byron' (1837). Other descriptions of, or allusions to, it occur in Dryden, 'Conquest of Granada'; Cowper, 'The Sofa'; and Wordsworth, 'The Brothers.'

12. 'Don Juan,' canto xi. stanza 1:—

When Bishop Berkeley said "there was no matter,"  
And proved it—'twas no matter what he said.

This quip may possibly have suggested a *jeu d'esprit* which appeared, I think, in *Punch* more than thirty years ago:—

What is matter?—Never mind!  
What is mind?—No matter!

13. 'Eng. Bards and Scotch Reviewers':—

Better to err with Pope than shine with Pye.  
This is evidently modelled on Milton's line  
Better to reign in hell than serve in heaven,  
the fourfold emphasis in its distribution  
being the same in both, although the dis-

tributed tone of it in the respective contrasts is different.

14. In the same poem, towards the end, the line

And though I hope not hence unscathed to go  
is, perhaps, an intentional echo of Scott  
(*'Marmion'*, vi. 14),

And hop'st thou hence unscathed to go?

but the usual marks of quotation are wanting. Twenty previous lines of the satire are concerned with this poem of Scott's.

15. *'Childe Harold'*, iv. 127. "Cabined, cribbed, confined," is verbatim from *'Macbeth'*, III. iv., and probably used, with the freedom commonly exercised in the employment of Shakspearian phrases, as a sort of household word.

16. *'The Dream'*, part ii. :—

He had ceased

To live within himself: *she was his life.*

What Byron says of his first love, Wordsworth had said of "the influence of natural objects" on the Boy supposed to represent himself :—

His spirit drank

The spectacle: sensation, soul, and form,

All melted into him; they swallowed up

His animal being; in them did he live,

And by them did he live; *they were his life.*

*'Excursion'*, book i.

The *'Excursion'* was published in 1814. The date of Byron's poem is 1816.

17. The opening words of the same poem :

Our life is twofold: *Sleep hath its own world*—

recall Wordsworth's line in the third of the sonnets on *'Personal Talk'* :—

*Dreams, books, are each a world, &c. ;*

but the resemblance is probably a simple coincidence.

18. Macaulay, in his essay on Moore's *'Life of Lord Byron'*, has some interesting remarks on this poet as compared with Wordsworth. He thinks that Byron founded what may be called an exoteric Lake school, and was the interpreter between Wordsworth and the multitude. We cannot help regretting that frequent "sneering" at Wordsworth, to which Macaulay also alludes. Examples of this may be seen in *'Don Juan'*, iii. 93-100; in *'English Bards and Scotch Reviewers'*; in an epigram on p. 574 of Murray's *'Byron'*; and in *'Versicles'* on p. 569 of the same work.

Matthew Arnold, in his *'Memorial Verses'*, April, 1850, says of Byron :—

He taught us little; but our soul

Had felt him like the thunder's roll.

The same poem contrasts the "force" of Byron with the "sage mind" of Goethe and the "healing power" of Wordsworth.

C. LAWRENCE FORD, B.A.

## REGIMENTAL NICKNAMES OF THE BRITISH ARMY.

(Concluded from p. 226.)

The "Old Sixteenth" is a name for the Bedfordshire Regiment.

"Old Straws" is a name for the 7th Hussars. "Old Stubborns" was the nickname of the 45th (Sherwood Foresters).

The "Old Toughs" was the nickname of the 2nd Battalion of the Royal Dublin Fusiliers.

"Orange Lilies" was a name for the former 35th, which was largely recruited in Ulster, but is now part of the Royal Sussex Regiment.

The 4th Hussars were sometimes styled "Paget's Irregular Horse." "This," says Col. Cooper King, "was from its loose drill after its return from India." They were with Lord George Paget in the famous charge of the Light Brigade at Balaklava.

The armour of the Household Cavalry is responsible for their nickname of "Patent Safeties."

"Peacemakers" was a name given to the Bedfordshire Regiment when it had, for a long time, not been on active service.

"Piccadilly Butchers" was the nickname given to the Household Cavalry, for their share in the suppression of a riot early in the century.

"Pigs" was the name given to the 76th, now the Duke of Wellington's West Riding Regiment. This designation was not intended to be disrespectful, but arose from a resemblance, real or fancied, of the Indian badges of the elephant to animals better known in this country.

The men of the Lincolnshire Regiment were nicknamed the "Poachers"—no doubt in allusion to the famous old ballad of the *'Lincolnshire Poacher'*.

The Royal Scots are known as "Pontius Pilate's Bodyguards," a designation which seems to claim somewhat undue antiquity even for a regiment that may have been formed from the bodyguards of the Scottish kings.

The "Poona Guards" is a name given to the East Yorkshire Regiment, on account of services at that place.

The Duke of Cambridge's Own Middlesex Regiment includes the former 77th, known as the "Pothooks," from the resemblance of the figures to the "pothooks" made in learning to write.

The 11th Hussars are "Prince Albert's Own," having formed his guard of honour from Dover to Canterbury before his marriage.



The "Prince of Orange's Own" was a nickname for the former 35th, now part of the Royal Sussex Regiment.

The South Staffordshire Regiment in a long stay at Malta gained the nickname of "Pump and Tortoise."

The "Ragged Brigade" is a nickname for the 13th Hussars.

"Ramnugger Boys" is the favourite nickname of the 14th Hussars, in memory of that hard-fought field.

The "Rangers" is the common name for the Connaught Rangers.

The Cheshire Regiment began in the middle of the last century to wear a red uniform, and hence were styled the "Red Knights"—a name also given to the 16th Lancers.

The Buffs or East Kent Regiment have been called "Resurrectionists," from the fact that at Albuera they were broken up by the Polish Lancers, but succeeded in reforming.

The "Rollickers" was a nickname for the 89th, now the Royal Irish Fusiliers.

The 2nd Dragoon Guards are known by the odd nickname of "Rusty Buckles," a phrase of unknown origin.

The "Royal Americans" was the name of the former 60th, now the King's Royal Rifles.

"Royal Canadians" is a name rather than a nickname. The Prince of Wales's Royal Canadians now form part of the Leinster Regiment.

The Hampshire Regiment is the former 37th and 67th. The latter was known as the "Royal Tigers," from its badge.

"St. George's" is a designation for the 8th Hussars, from the name of a commander in 1745.

The Grenadier Guards are known as the "Sandbags."

The "Sanguinary Sweeps" was the nickname of the King's Royal Rifles, formerly the 60th. The allusion was to the red facings on a dark costume.

The Dorsetshire Regiment is the former 39th and 54th conjoined. The 39th was known as "Sankey's Horse."

The Worcestershire Regiment includes the former 36th, known as the "Saucy Greens."

The Essex Regiment includes the former 56th, who were called the "Saucy Pompeys." "Pompey" was a shortening of "Pompadour," the name of the facings, which were purple, the favourite colour of the mistress of Louis XIV.

The "Saucy Seventh" is an obvious nickname for the 7th Hussars.

The "Saucy Sixth" is the nickname of the Warwickshire Regiment.

The famous Black Watch (Royal High-

landers) were called by the French "Sauvages d'Ecosse."

"Seven-and-sixpence" as a name for the Duke of Wellington's West Riding Regiment originated in the regimental number of the former 76th.

The present Sherwood Foresters inherit the name from the 45th.

"Shiners" is a name for the Northumberland Fusiliers.

"Skillingers" is a name for the Inniskilling Dragoons.

"Slashers" was the significant name of the former 28th, now a part of the Gloucestershire Regiment.

The "Sleepy Queen's" is a name given to the Queen's Royal West Surrey Regiment.

The East Yorkshire Regiment has the nickname of "Snappers."

The "Springers" is a name given to the Lincolnshire Regiment. The 62nd (Duke of Edinburgh's Wiltshire) are said to have had the same *sobriquet* in the war of the American Revolution.

"Staffordshire Knots" is an obvious nickname for the South Staffordshire Regiment.

The Northamptonshire Regiment includes the 58th, who were known as the "Steelbacks." This is said to refer to the stoicism with which the men endured the floggings that were then a main and discreditable method for maintaining discipline. The same name was given to the 57th (Duke of Cambridge's Own Middlesex Regiment).

The 7th Dragoon Guards are styled "Strawboots," a designation said to be due to their share in suppressing some riots among farm labourers. It is also applied to the 7th Hussars.

The 12th Lancers are known as the "Supple Twelfth."

"Sweeps" is a name for the Rifle Brigade, and for the 95th (Sherwood Foresters).

The Princess Louise's Argyll and Sutherland Highlanders are composed of the former 91st and 93rd Regiments. The "Thin Red Line" has been their honourable designation since Balaclava. They have a grand military history. A detachment of the 91st went down in the Birkenhead, refusing, with splendid courage, to imperil the safety of the boats which were laden with women and children. No regiment can claim a more heroic action than this calm self-sacrifice.

The "Three Tens" was a nickname of the former 30th, now the East Lancashire Regiment.

"Tichborne's Own" is a nickname for the 6th Dragoon Guards, because the real Sir Roger Tichborne was a member of the corps.

The Leicestershire Regiment are styled "Tigers," because they wear the tiger badge as a sign of service in India.

"Tin Bellies" is a derisory allusion to the armour worn by the Household Cavalry.

The East Lancashire Regiment includes the former 30th, which had the obvious nickname of "Treble X's."

The Border Regiment is made up of the former 34th and 55th Regiments. The latter was known as the "Two Fives."

The "Two Fours" is the name of the former 44th, now the Essex Regiment.

The Lancashire Fusiliers, formerly the 20th Regiment, were nicknamed "Two Tens."

The Cheshire Regiment was styled the "Two Twos," because it was the 22nd.

The "Vein-Openers" was the suggestive title of the 29th, now the Worcestershire Regiment.

The "Virgin Mary's Guards" is a name for the 7th Dragoon Guards, which originated in the circumstance that in the reign of George II. they acted with the army of the Archduchess Marie of Austria.

"Wardour's Regiment" was the name of the 41st, now part of the Welsh Regiment.

"Warwickshire Lads" is an appropriate designation for the Warwickshire Regiment.

The Royal Marine Artillery are known as the "Water Gunners."

The Loyal North Lancashire Regiment includes the former 47th, known as "Wolfe's Own," in allusion to its services at Quebec.

"Yellow-banded Robbers" is a nickname for Prince Albert's Somersetshire Light Infantry.

The East Surrey Regiment has from the former 31st the name of "Young Buffs." George II. is said to have exclaimed at Dettingen, "Well done, old Buffs!" and when told that it was not the 3rd Foot, he replied, "Well done, young Buffs, then!"

The 7th Hussars have been known as "Young Eyes," but why is a mystery that Tommy Atkins has not revealed.

The present war in South Africa may not improbably add to the number and piquancy of regimental nicknames. The present rough catalogue may at least form the basis of an exhaustive list of these curious designations.

It will be seen that the army nicknames are of the most varied character. Some are mere allusions, some territorial, some complimentary, and some are quite the reverse. Some are enigmatical, and have their origin in forgotten incidents; and if some of them are roughly satirical, there are but few that can be regarded as ill-natured or offensive. Each regiment has its own traditions, and if

the "Minden Boys" and the "Ramnugger Boys" cherish the memory of the fields on which they gained their names, the "Lambs," "Lions," and "Sweeps" will be equally conservative of their designations. The "territorialism" of the army will bring the local element in the regimental names into greater prominence; but although this may lead to the discontinuance of some, it will probably not obliterate the more striking of the military nicknames. WILLIAM E. A. AXON.

Moss Side, Manchester.

PROPOSED ALTERATION IN THE RUSSIAN CALENDAR.—It is stated that the Russian Government are proposing to effect an alteration in their calendar, the dates in which, since the end of last February, have differed thirteen days from those of Western Europe and America. We are, however, told they do not propose to adopt the Gregorian reckoning, but to bring into use a scheme more simple and more accurate, and to invite other nations to accept this. It is then to be presumed that the plan in question is that of dropping a leap-year regularly each 128th year, which would keep the calendar right and in accordance with the true length of the tropical year for 80,000 years. Obviously this is far more simple than the Gregorian rule, which is this. Drop a leap-year in each year the number of which is divisible by 100, unless it is also divisible by 400. This would keep the calendar right for over 3,000 years; but if it were further modified by dropping a leap-year in each year the number of which is divisible by 4,000, it would preserve the year in accordance with its true length for 100,000 years. So that the modified Gregorian rule, with an exception of an exception of an exception, would be scarcely more accurate than the above simple rule, according to which the next leap-year dropped, after the present one, would be 2028. To prove its accuracy, it is only necessary to point out that it implies having, in every period of 128 years, 97 common years of 365 days each, and 31 bissextile years of 366 days each. This makes in all 46,751 days in 128 years, or the average length of a year 365.24219 days, which differs only in the fifth decimal place from the true length of a tropical year.

But if the Russian Government conclude to adopt this mode of reckoning, it will still become a question when they will commence. When Pope Gregory XIII. reformed the Julian calendar in 1582 (and his plan was followed in England in 1752), he carried the alteration back to the date of the Council of Nicea, so

as to make the vernal equinox fall on the same day as it did then, and to do this it was necessary to strike ten days out of the calendar. The year 1600 was not a leap-year according to either system of reckoning; but as 1700 was not by the Gregorian rule and was by the Julian, when the former rule was adopted in England in 1752, eleven days had to be dropped. After 1800 (which was also a leap-year by the Julian rule and not by the Gregorian) the Russian calendar differed by twelve days from ours, and from this year (1900) it differs by thirteen unless a change is now effected. W. T. LYNN.

Blackheath.

FIRST EDITION OF *MOLIÈRE*.—Of the first collected edition of Molière's 'Works' only two volumes are known, although it is generally supposed that at least five volumes were published. I have just purchased a first edition of 'Le Sicilien; ou, l'Amour Peintre,' 1668, and between the title-page and first page of the text is interleaved the following title-page:—

"Les Oeuvres De Monsieur De Moliere. Tome Troisième. [Woodcut.] À Paris chez Jean Ribou au palais vis à vis la Porte de la S. Chapelle à l'image S. Louis. M.DC.LXVIII. Avec privilege du Roy."

As no other edition before 1673 contains more than two volumes, the above title-page must refer to the first collected edition of Molière. MAURICE JONAS.

THEATRICAL ANECDOTE.—The conflicting statements of history are well illustrated by the following anecdote as related by two reputable authorities, and worthy, I think, of a place in the pages of 'N. & Q.' In the 'Life of Fitz-Greene Halleck,' the American poet, written by James Grant Wilson, published by D. Appleton & Co., New York, 1869, pp. 366-7, we read:—

"Another Kemble anecdote, which Halleck related to me with great gusto, was as follows, the *dramatis personæ* being John Philip and Charles Kemble, and a son of the Emerald Isle; scene, Drury Lane Theatre, London. The gifted brothers sat one night in the pit, listening to a play written by the 'divine William.' In the course of the evening Charles Kemble said to his brother, 'I really think this is the best play for representation that Shakespeare ever wrote.' No sooner had he made this remark, than a huge and red-headed, broad-shouldered, bull-necked, ferocious-looking Irishman, who sat immediately behind him, leaned forward, and tapped him on the shoulder to secure his attention. 'I think, sir,' he observed, with a strong brogue, 'ye said it was one Shakespeare what wraught that play. It was *not* Shakespeare, sir, but my friend Linnard McNally what wraught that play.' 'Oh, sir,' replied Charles Kemble, coolly, 'very well.' A short time after this the Irishman tapped him on the shoulder again. 'Do you believe,

sir, that it was my friend Linnard McNally what wraught that play?' 'Oh yes, certainly, sir, if you say so,' was the peaceable reply. For a while the brothers remained unmolested; but at length Charles felt the heavy hand once more upon him. 'Your friend, what sits on your left side,' exclaimed the Irishman, 'don't look as if he believed it *was* my friend Linnard McNally what wraught that play.' This was too much for the Kembles; they rose and left the theatre together, not deeming it either pleasant or perfectly safe to remain in such belligerent society. Who the man was they never knew; but the friend whom he was so determined to pass off as the greatest dramatic genius of every age was an obscure writer of plays and songs, who is entitled to remembrance only as the author of 'The Lass of Richmond Hill.'"

Michael Kelly, in his 'Reminiscences,' published by Colburn in 1826, 2 vols., at pp. 261-2, second volume, relates the anecdote, minus the many-adjectived Irishman, in this way:

"I went one day to dine with my witty countryman Curran, the Master of the Rolls, at his pretty place at Rathfarnham. Among his guests was Counsellor MacNally, the author of the opera of 'Robin Hood.' I passed a delightful day there. Many pleasant stories were told after dinner; amongst others, one of MacNally's, to prove the predilection which some of our countrymen formerly had, for getting into scrapes when they first arrived in London. The night his opera, 'Robin Hood,' was brought out at Covent Garden Theatre, a young Irish friend of his, on his first visit to London, was seated on the second seat in the front boxes; on the front row were two gentlemen, who at the close of the first act were saying how much they liked the opera, and that it did great credit to Mrs. Cowley, who wrote it. On hearing this, my Irish friend got up, and tapping one of them on the shoulder, said to him, 'Sir, you say this opera was written by Mrs. Cowley; now I say it was not. This opera was written by Leonard MacNally, Esq., Barrister at Law, of No. 5, Pump Court, in the Temple. Do you take my word for it, sir?' 'Most certainly, sir,' replied the astonished gentleman; 'and I feel much obliged for the information you have so positively given me.' 'Umph; very well,' said he, and sat down. At the end of the second act, he got up, and again accosted the same gentleman, saying, 'Sir, upon your honour as a gentleman, are you in your own mind perfectly satisfied that Leonard MacNally, Esq., Barrister at Law, of No. 5, Pump Court, in the Temple, has actually written this opera and not Mrs. Cowley?' 'Most perfectly persuaded of it, sir,' said the gentleman, bowing. 'Then, sir,' said the young Irishman, 'I wish you a good-night'; but just as he was leaving the box, he turned to the gentleman whom he had been addressing and said, 'Pray, sir, permit me to ask, is your friend there convinced that this opera was written by Mr. MacNally, Barrister at Law, of No. 5, Pump Court, in the Temple?' 'Decidedly, sir,' was the reply; 'we are both fully convinced of the correctness of your statement.' 'Oh, then, if that is the case, I have nothing more to say,' said the Hibernian, 'except that if you had not both assured me you were so, neither of you would be sitting quite so easy on your seats as you do now.'"

The Kembles, or perhaps Halleck, had a little animus in describing this character as

an ignorant Irishman who confounded the "divine William" with a poor playwright like MacNally.  
E. MCG.

'CHARACTER OF DRUNKENNESSE.'—In the British Museum (Addit. MS. 28,273) is a small quarto original memorandum book of John Locke, of Pensford, in Publoe, co. Somerset, attorney, father of the philosopher (1632-1704), and cousin to Alderman John Locke, of Bristol. It covers the period 1623-55, and contains the curious *morceau* given below, which may possibly be of his own composition, *circa* 1650. I have not, however, previously met with the same either in print or MS., and therefore forward it for insertion. It will no doubt prove quite a "tit-bit" for those readers of 'N. & Q.' who are teetotally inclined, and I should not be surprised if all the so-called "temperance" organs at once seize upon it for "copy."

#### CHARACTER OF DRUNKENNESSE.

A pleasant poyson  
A bewitching Devill  
A sweeten'd Sinne  
The Roote of evill.  
A voluntary madnesse  
Theffect of Ryot,  
The Devills ioy  
Th'vnholosome Diet.  
O're whelmes y<sup>e</sup> spirits  
Distempers witt  
Obscures the sight,  
weakens the feete.  
Inflames the Liver  
The Lungs it rots  
Duls the memory  
The sence besots.  
Chastities Danger  
Brings in Dotage  
Produceth Lust  
The Devills Cotage.  
Makes Man a Beast  
procures his fall  
A Deadlie sinne  
The worst of all.

At the end of the little volume the writer records the births and deaths of various members of his family, the entry as to his own birth reading, "John Locke nat. 29<sup>o</sup> April' 1606," and as to the death of his mother, "Mater mea obiit 28<sup>o</sup> Aprilis 1612." He died 13 Feb., 1660/1.  
W. I. R. V.

THE FIRST PRINTED DUTCH BIBLE. (See *ante*, p. 198.)—The Dutch Bible of 1542 was printed at Antwerp by Jacob van Liesvelt, but of all places in Holland, Amsterdam is the last in which one would expect to see it exhibited as the first printed edition, since it is very well known that there are at least half a dozen Dutch Bibles of earlier dates than this, and some of them printed in this very city of Amsterdam. These are all com-

plete Bibles. But the whole Bible had been printed, although not in one volume, half a century or more before the earliest of these, viz., (1) Delft, 1477, Old Testament only, without the Psalter, which was printed three years later, viz., in 1480, and reprinted in 1487, and again in 1491; (2) New Testament (also at Delft), in 1480, followed by some half a dozen or more, all before 1542. Many of the above are fully described in the British Museum Catalogue.  
F. N.

#### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"JURY" IN NAUTICAL TERMS.—The original meaning of the word "jury," in "jury mast," "jury rudder," "jury-rigged," seems to be lost past recovery. In no dictionary have I ever been fortunate enough to meet with even a plausible explanation. Webster prudently does not make even an attempt at an etymology. And yet the nautical use of the word "jury" is comparatively modern. I do not think a fifteenth-century instance of this use can be found. And it must have been coined by British sailors, as in other languages we find nothing at all like it. I should be very grateful for an early quotation of "jury mast" or any of its sister terms.

A. L. MAYHEW.

Oxford.

F. E. ACCUM.—I should be glad to obtain any information about Frederick Ernest Accum, who was at Westminster School in 1813.  
G. F. R. B.

ROBERT BURDETT was admitted to Westminster School on 12 February, 1776. Can any correspondent of 'N. & Q.' help me to identify him?  
G. F. R. B.

JOHN CHALLINOR, Recorder of London, 1508-10, and M.P. 1509-10.—What is known of him? Was he the John Challinor of Lyndfield, Sussex, whose will was proved in 1520?  
W. D. PINK.

LELAND FAMILY.—I should be very grateful to any one who would give me information relative to Hopestill Leland, who left Whitby for America in 1623, and settled near Boston.  
CHARLES GODFREY LELAND.

COCKAYNE FAMILY.—Where can I find an account of the Cockaynes or Cockaines who

were connected with Bedfordshire during the great Civil War? I wish to learn something of Col. Richard Cockayne, under whom John Bunyan served in the Parliamentary garrison of Newport Pagnell. Was he a kinsman of the Rev. George Cockayne of Cople, minister of the church in Red Cross Street, who saw 'The Acceptable Sacrifice' through the press when Bunyan died leaving it still unpublished? May I also ask whether anything is known of the Major Boulton under whom Bunyan was serving in March, 1645?

MABEL PEACOCK.

Kirton-in-Lindsey.

**TOBACCO.**—Can any of the readers of 'N. & Q.' afford information respecting the whereabouts of the extensive collection of cuttings, &c., relating to tobacco, made by the late William Bragge? An inspection of the same would be invaluable in the preparation of my bibliography of the "weed."

(Rev.) WILLIAM LEE.

60, Farleigh Road, Stoke Newington, N.

**THROWING A BONNET OVER THE WINDMILLS.**—In an article on Dickens, copied into an American paper, Mr. Andrew Lang, speaking of 'Dombey and Son,' says:—

"Elsewhere I have ventured to point out that, in my opinion, Edith had already *thrown her bonnet over the windmills* with Mr. Carker, before her elopement."

The italics are mine. The correctness, or otherwise, of Mr. Lang's opinion is not in question, nor is his meaning dubious; he believes that Mrs. Dombey had compromised herself before she left home. But why did he choose this expression? Is there anything in folk-speech or literature as a basis for it; or did Mr. Lang invent it? M. C. L.

New York.

[*"Jeter son bonnet par-dessus les moulins." Le vulgaire se sert de ce quolibet, dit Oudin, lorsqu'il ne s'agit plus comment finir un récit. Aujourd'hui cela signifie sortir de ses habitudes, prendre un grand parti*"] (Le Roux de Lincy, 'Livre des Proverbes Français,' 1859, ii. 154). Some recollection of "Jeter le froc aux orties," spoken familiarly of one who has abandoned monastic vows in favour of an irregular life, seems suggested.]

**OLD AND NEW STYLE OF CHRONOLOGY.**—13 March, being 29 February O.S., marks the enlargement by one day of the difference between the styles, the Eastern Church being now thirteen instead of twelve days behind the time. Thus Old Lady Day is now 7 instead of 6 April, Old May Day 14 May, Old Lammas Day 14 Aug., Old Michaelmas Day 12 Oct., and Old Christmas Day will be 7 Jan., 1901, having been 6 Jan., 1900. But is not Lord Mayor's Day in this category? My im-

pression is that 9 Nov. represents 28 Oct. O.S.; if so, the day must have been 8 Nov. from 1752 till 1800, and must henceforth be 10 Nov., though I see that 'Whitaker's Almanack,' which gives the other dates in question as above, still describes the 9th as Lord Mayor's Day. Perhaps Mr. LYNN or some other correspondent will correct me if I am wrong.

W. E. B.

[See *ante*, p. 265.]

**TERMS IN ANCIENT LEASE.**—In the unpublished MS. of Earl Cowper relating to the abbey of St. John's, Colchester, there is a lease of the manor in Barley, Herts, belonging to the abbey, and dated the "Wednesday before the Feast of St. Peter-in-Cathedra in the V year of Edward II." (1312). It is followed by a memorandum to the effect that the "religious men," besides (according to agreement) allowing all the chattels in the manor to remain to Bartholomew de Enefeud, Knt., the lessee, for his convenience, further let the following also remain:—

"Duo plumba pendencia in bracio et unam cunam ad salem et unum algeum pro eodem duas tabulas mensales pro magno stanno unam tabulam dormitorium unum par trestallorum unum bussellum ligneum dim[idium] bussellum unum algeum pro pasto."

I shall be glad to receive help over the two *plumba*. Again, *algeus* does not appear in the dictionaries. Is it a measure of some sort? What is meant by "pro magno stanno"? If tin, what tin would it be?

J. F. W.

Barley Rectory, Herts.

**BLAKE'S IRON RAILWAY.**—In Manning and Bray's 'Surrey,' s.v. 'Wandsworth,' mention is made of a view of the "iron railway" by Blake. Any information about this view will be gratefully received.

LIBRARIAN.

**PARISH BOUNDARIES.**—In Thomas Randolph's 'Poems,' fifth edition, Oxford, 1668, p. 91, we read:—

They look like yonder man of wood, that stands  
To bound the limits of the parish-lands.

Are any such wooden effigies known?

W. C. B.

**CHILDREN ON BRASSES.**—H. Rider Haggard, in 'Doctor Thorne,' says:—

"Let him [the reader] look at the brasses in our old churches and among the number of children represented on them as kneeling behind their parents; let him note what a large proportion pray with their hands open. Of these, the most, I believe, were cut off by smallpox."

Is there any evidence in support of this supposition? There is nothing unusual in praying with the hands open. The celebrant

says most, if not all, of the prayers in the mass with the hands open. B. D. MOSELEY.  
Burslem.

"THE SIGNS OF THE FIFTEEN LAST DAYS OF THE WORLD."—I believe I saw in a glass case in the Archbishop's Museum at Cologne, some years ago, a rather small black-letter English book open at the above subject, with the line, "As Jerome wrote from bokes of Jowis." I should be glad to be referred to the said book, or to anything on the subject, particularly in English, Latin, or Hebrew, or to any pictorial or sculptured representations of it besides the window in All Saints' North Street, York, and a triptych in the Frauenkirche at Oberwesel on the Rhine.

J. T. F.

Durham.

FRENCH PRISONERS.—In the year 1813 a number of French prisoners of war were interred at Valley Field, in Scotland. Was this a suburb or district near some large town? Information as to precise locality wanted.

J. T. THORP.

Regent Road, Leicester.

SAMUEL ASKE.—I shall be greatly obliged for any assistance in tracing the ancestry of Samuel Aske, of Dublin, who died in 1684. His daughter Anne Aske married, 25 Jan., 1686, Joseph Boardman, of Edenderry, King's County.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

ANCIENT DOGS.—Will any reader kindly inform me what breed of dog is known to have existed in Devonshire in the most ancient times, or where I can obtain the necessary information? W. W. CONNETT.  
Knottingley, Yorks.

AN OLD CLOCK.—In a Somersetshire vicarage is an old clock—probably about two hundred years old. The name of the maker, engraved upon its face, is "Tobias Fletcher, Barnsley." Is anything known of this artificer?

HARRY HEMS.

Fair Park, Exeter.

[The name of Tobias Fletcher does not appear in Mr. Britten's 'Old Clocks and Watches and their Makers.']

"RACKSTROW'S OLD MAN."—Who was Rackstrow, who exhibited what appears to have been a waxwork figure of an old man in 1763?

H. T. B.

FAGGOTS FOR BURNING HERETICS.—It is stated in the *Catholic Times* for 2 February that "a church in London still possesses an income originally given to it for the purpose

of buying faggots for burning heretics." Can any reader of 'N. & Q.' tell me if this is the case, and, if so, the name of the church?

FREDERICK T. HIBGAME.

SPANISH AMBASSADOR.—Walpole writes to Mann on 9 April, 1764 (Cunningham's ed., vol. iv. p. 218): "I tell you you will be bankrupt; you will lie above ground in a velvet coffin, like the Spanish Ambassador's in Westminster Abbey!" Which ambassador is here spoken of?

H. T. B.

ARTHUR PLANTAGENET, VISCOUNT L'ISLE.—Where could I find mention of the servants or retinue of Arthur Plantagenet? Burke's 'Extinct Peerage' says he was "created Viscount L'Isle 26 April, 1533.....In the 24th of Henry VIII. Lord L'Isle was constituted Lieutenant of Calais.....He died 3 March, 1541."

M. ELLEN POOLE.

Alsager, Cheshire.

DOWNMAN PORTRAIT.—John Downman, on a portrait which he executed in 1782 of Henry T. Ward, wrote as follows: "I also drew his beautiful wife and her sister, Miss Hucks, and brother thrice." It was Downman's custom to make repeats of this kind for various members of the family, and all the nine above named should still be in existence; but the whereabouts of only two is known, namely, two of the brother William. Can any of your readers assist me in my search for them? They are, like Downman's portraits, on paper slightly tinted in colour, and would probably be entitled Mrs. Eleanor Ward and Miss Dorothea B. Hucks.

MARCUS B. HUISE.

JOHN BOTONER.—I shall be glad to have any particulars of John Botoner, a citizen of Coventry in 1381 A.D. Was he related to the brothers Thomas and William Botoner, who built the steeple of St. Michael's Church, Coventry; and, if so, what was the relationship?

H. W. U.

BOHUN: PLUGENET.—Where shall I find the most full and reliable pedigree of the Bohun family, Earls of Hereford? The few which I have examined differ from each other in the earlier descents.

I should also like to know where to look (apart from Dugdale) for a good account of the Plugenet family of Kilpeck.

G. H. R.

WIRE-STRUNG IRISH HARP.—A harp on which is carved "Made by John Kelly for the Rev. Charles Bunworth, Baltdaniel, 1734," passed to Mr. Bunworth's great-grandson, T. Crofton Croker, and is illustrated in

'Ireland' by Mr. and Mrs. Hall. At Mr. Croker's sale it was purchased by Mr. T. Bateman, of Lombardale House, and placed in his museum, and an illustration appears in the Catalogue. It is noticed in Carl Engel's Catalogue of the South Kensington instruments; and at the dispersal of Mr. Bateman's collection by Messrs. Sotheby, Wilkinson & Hodge, in June, 1893, it was No. 292 in the Catalogue. The writer has particulars of all the known specimens of the Irish harp with the exception of this instrument by John Kelly, and will be obliged if any of your readers can supply him with the name and address of the present possessor. The formation, ornamentation, number, and length of strings, and measurements are of importance; and as the possessors of all the other known specimens have either given or allowed the writer to obtain the information, he hopes the possessor of this harp will be good enough to do so also. There is no other known specimen of a harp by John Kelly. The illustration in Walker's 'Irish Bards,' badly reproduced by Ledwich, is of one which cannot now be traced. ROBERT B. ARMSTRONG.

6, Randolph Cliff, Edinburgh.

### Replies.

#### MAIL SHIRTS FROM THE SOUDAN.

(9th S. v. 183.)

As one who has often worn a mediæval shirt of mail (borrowed from the Tower, where a number of those fine garments were still in being, as is the case now no doubt), I may demur to THORNFIELD'S description of the manner in which the ends of the rings of the specimen to which he refers "were fastened together by a small rivet." After very careful examinations of similar relics, using a magnifying glass and even a microscope for the purpose, I have concluded that the ends of the rings were really, after flattening, welded together on an indented anvil, and that no rivet was used or even needed. The indents in the anvils on which these links were formed, having small sunk spaces in their centres, would produce the little nipple-like protuberances which are easily mistaken for the heads of rivets. The objects of forming the rings thus seem to be, by increasing the cohering surfaces, to secure greater strength for the welds, to reduce the number of parts constituting the whole, to ensure simplicity of manufacture, to lessen the weight of the hauberk, and so greatly to facilitate the making of it that, with a single blow of his hammer on each ring, a deft

armourer would weld them with almost incredible rapidity. The indent of the anvil received, it seems to me, the whole ring at once; each ring should be of an irregular oval form—nothing like a circle.

Having examined a considerable number of ancient pieces of the so-called "chain-mail" and inquired into their history, I presume that all the finer specimens were made in the East, probably at Damascus, if not at ancient Cairo. No choice instances are known to me, or, so far as I am aware, represented on monuments of stone or in brasses, older than the end of the eleventh century, if, by many decades, so old. All older relics of this nature were tegulated, "banded," or formed of rings sewn on shirts of leather. Clumsy imitations of the true "chain-mail" are known, both ancient and modern, and usually consist of circular rings whose ends are, as goldsmiths say, "jumped" together, i.e., not welded, but simply brought face to face. Indian or Persian mail is not difficult of recognition by experts. Some specimens of these sorts may be ancient, but no doubt the majority of them are not so, if not quite modern. I submitted these notions as to the manner in which the real "chain-mail" brought to the West by the Crusaders was formed to the late William Burges, A.R.A., without careful reference to whose book, produced in conjunction with the Baron de Cosson, and entitled 'Ancient Helmets and Examples of Mail,' 1881, no man ought to presume to write, or even to think, about mail, its manufacture and history. On the subject of mail-wearing in the Soudan, see a letter from a military correspondent to the *Times*, 3 September, 1883, and dated Khartoum, 30 July preceding. This was before the destruction of Hicks Pasha's army, and, of course, before the betrayal of Gordon. Since these dates several notices have appeared certifying to the use of mail by savage warriors in the same regions. The question remains, however, What sort of mail did, or do, they wear? F. G. STEPHENS.

'DR. SYNTAX' (9th S. v. 8, 151).—Combe was close on seventy when he produced his famous work. It first appeared in Ackermann's *Poetical Magazine*, though afterwards republished in book form. Says Leigh Hunt (in his 'Hundred Romances of Real Life'):

"Rowlandson had offered to Mr. Ackermann a number of drawings representing an old clergyman and schoolmaster.....quixotically travelling.....in search of the picturesque. As the drawings needed the explanation of letterpress, Mr. Ackermann declined to purchase them, unless he should find

some one who could give them a poetical illustration. He carried one or two of them to Mr. Combe, who undertook the subject. The bookseller, knowing his procrastinating temper, left him but one drawing at a time, which he illustrated in verse, without knowing the subject of the drawing that was next to come."

About the year 1850, when the "Repository of Arts" in the Strand had passed to Ackermann's sons (Adolphus, Ferdinand, and George), one of the assistants was known in the shop as "Dr. Syntax," from his resemblance (real or fancied) to the illustrious parson. I believe it was Adolphus Ackermann who first bestowed the *sobriquet*.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

TAXES ON KNOWLEDGE (9th S. v. 79, 83, 177).—Cleave's cartoonist, J. G. Grant, was slightly noted in his day. Portrait caricaturists were scarce, and Grant's crude, coarsely drawn cuts showed a fair amount of rough-and-ready talent, though in no wise helped by the execrable engraving. After the decline of Cleave's political ventures, J. G. Grant (who could draw on stone) was so fortunate as to obtain a situation under Government (at the Admiralty, I think) as a lithographic draughtsman. He is, in all probability, now deceased.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

O'MORE FAMILY (9th S. iv. 537).—O'Hart in 'Irish Pedigrees,' third edit., 1881, part vi. pp. 163-4, gives "the stem of the Moore family":—

"No. 114. Roger Caoch (son of Connall, who died 1518), slain by his brother Philip.

"No. 115. Charles O'More of Ballynea, now Ballyna Enfield, son of Roger Caoch, died 1601.

"No. 116. Colonel Roger, son of Charles, died 1646; he was the Rory O'More of popular tradition and song in Ireland."

From Lodge's 'Peerage of Ireland' we learn that Margaret Butler, only daughter of Thomas Butler, and granddaughter of the eighth Earl of Ormond, married first Rory O'More of Leix, and second Sir Maurice Fitzgerald of Lackagh.

In the 'Fiants,' published in Irish Public Record Reports, are several references to the O'Mores. No. 2448 of Eliz. is a grant of Manor of Ballynaa, co. Kildare, to Calloghe O'More, gentleman, son and heir of Rory O'More, deceased. See also 2606, 2693, 3967.

H. HOUSTON BALL.

I am the possessor of O'Hart's 'Irish Pedigrees,' to which MISS KATHLEEN WARD appeals, but my edition (third, 1881) throws no light on the query. The book (certainly my edition) is a disappointing one, not only

on this question, but on every other about which I wished to know something definite and enlightening. In fact, a more unsatisfactory congeries of names, notes, and dates I have never come across. "Big head and little wits" may, in this connexion, be rendered "Big book (839 pp.) and scant information." The only two tit-bits I can glean anent the query are (1) that the name O'Mordha has been modernized O'More (p. xvii), and (2) that it occurs (p. 691) amongst the families in Ireland down to the fifteenth century in the county of Fernes. Scant intelligence this, but all that I am able to offer. Personally, I incline to the opinion that the two alluded to by MISS KATHLEEN WARD were father and son.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

BENJAMIN ROBERT HAYDON (9th S. v. 109).—This subject has been already referred to in 'N. & Q.' See 4th S. xi. 158, 203, 222, 246, 268, 288, 408; xii. 338. SENG.

COINS IN FOUNDATION STONES (9th S. iv. 499; v. 197).—During some alterations in one of the original houses built in Philadelphia, U.S., soon after the foundation of that city by Penn in the seventeenth century, I saw a number of English coins of the period unearthed from the threshold of the principal entrance, under which they had been buried. They were all copper coins, and one of the workmen told me he had often found similar coins under the thresholds of old houses in that part of the city. I remember seeing some Georgian pennies removed from underneath the doorstep of an old house in New York, where they had evidently been placed when the house was built. It would seem to have been the custom for the early colonists in America to place coins brought from the mother country under the thresholds of their new homes, either for a sentimental reason, or else possibly to mark the date of their erection.

FREDERICK T. HIBGAME.

THE WORDS "GAVEL" AND "SHIELING" (9th S. v. 85, 210).—I fear I have no reply to MR. ADDY's last communication. Now that he has authoritatively declared that "the evidence to which he has referred.....is sufficient to nullify all previous conclusions" regarding the A.-S. *gafol*, in the sense of tribute, there is no more to be said. The "evidence," by the way, does not mention the word *gafol* at all; it only mentions *furca*, which appears in A.-S. as *forca*. The word *geafel*, a fork, only occurs once in our literature, and is then spelt with *ea*.



I certainly understood the question, Does a Scotchman ever call a *shilling* a *shieling*? to imply that an etymological connexion between the words was looked upon as being a possibility; so there was nothing irrelevant in saying that the supposition is out of the question. If, however, MR. ADDY brings forward evidence that will "nullify all previous conclusions"—including, of course, all that we can fairly deduce from the phonetic laws of the Scandinavian languages—it will not be becoming on my part to say any more.

WALTER W. SKEAT.

THE AUTHORSHIP OF 'THE RED, WHITE, AND BLUE' (9th S. iv. 164, 231, 312, 338, 426, 502; v. 15).—Notwithstanding the courteous editorial embargo upon continued discussion of this song along former lines, I yet ask permission to correct some errors of fact, not connected with the question of authorship, in the communications indicated by the above-given references; and also to point out what seems to me to be an almost universal misconception of the original meaning of the phrase that has given title to the song.

At the first reference C. J. G. says that while there are two Columbias—the South American Union and British Columbia—the United States of America was never known by such a name until this song brought it into use. The South American republic is Colombia, a different appellation, first assumed in 1819; while the distinguishing adjective in the title of our Dominion neighbour shows that she is a namesake and not the original Columbia. In fact, she received the designation so lately as 1858, when, from being a mere bit of the game preserve of the Hudson Bay Company and called New Caledonia, she became a Crown colony. In passing, it may be said that the great river Columbia, to which this province gives birth, was discovered and named in 1792 by the captain of the ship Columbia, from Boston, Massachusetts. Thus early was the new republic's personification made to stand sponsor in many directions.

The introduction of the name as a poetic title for the United States is to be accredited to Dr. Timothy Dwight, afterwards President of Yale College, when, while acting as army chaplain in 1777-8, he wrote the song beginning

Columbia, Columbia, to glory arise.

It was then a provision, of course, but from that time the title has never lapsed. It never had the "broad sense" suggested for it by S. J. A. F. (9th S. iv. 502). The almost national song "Hail, Columbia! happy land," has been

in active use since Washington's first presidency, and it is not quite away from the point to note also that the Federal district of Columbia, the very nucleus of the republic, was so named in 1791.

Again, any American child to whom was put S. J. A. F.'s rather triumphant inquiry, "What flag of America is known as the 'red, white, and blue'?" would promptly point to the national ensign, and so would most of his elders, wondering at the elementary question. Generally speaking, the phrase characterizes, rather than names, the flag, but it is often used absolutely. In a child's song a soldier-boy

Bears proudly the Red, White, and Blue.

No doubt the popular lyric brought about the designation; and if the name also attaches to the British Union Jack, the custom must have the same origin. But surely the popular interpretation of the phrase is not the meaning the author had in mind when he wrote it, however he may have accepted, and even adapted, such a meaning afterwards. It is one thing to be blinded to nonsense by musical enthusiasm, and quite another deliberately to write nonsense for a musical setting. How can the "banners" that "make tyranny tremble" be borne by the banners themselves; or how can a proudly floating flag be the boast of the same flag? Yet that is what appears if the phrase be taken to represent a national flag, either British or American. Surely the real meaning is defined in the last stanza, where

The army and navy for ever,

Three cheers for the red, white, and blue!

is a single toast, not one divided between two subjects of acclaim, the army and navy united and the flag. The colours of its uniforms, as they long have been, are representative of the service. In the 'Shan Van Vocht' song of 1797, when the French arrived at Bantry Bay, the cry was

What should the yeoman do

But throw off the red and blue?

Englishmen know best what significance "white" may have in this connexion, or whether it has any except to help out a taking phrase; but as the words came from the author's pen, the red and blue, with or without white, must have meant only the British army and navy, and not the flag. Apparently, when the writer saw the popular mistake he accepted it, and afterwards, in adapting the song for American use, where "red, white, and blue" could not mean the army and navy, he retained the phrase to represent the flag, which it could designate, trusting, and not in vain, to the swing and

"go" of the music, and of patriotic fervour, to hide the absurdities in the sense.

M. C. L.

New York.

THE BLESSING OF THE THROATS (9th S. v. 169).—I do not call to mind an instance of this rite being practised in England in pre-Reformation days, but there is not much doubt that it was then in use in this country, for the cultus of St. Blaise was widely spread. Alban Butler, in his 'Lives of the Saints' (3 February), tells his readers that "in the holy wars his relics were dispersed over the West, and his veneration was propagated by many miraculous cures, especially of sore throats." Whether we had this rite here or not, it is probable that as now seen at St. Etheldreda's it is a recent introduction from Italy, where, I gather from a paper by Miss Ella B. Edes in the *Dublin Review* of October, 1889, p. 344, it is by no means uncommon. EDWARD PEACOCK.

"STEP" (9th S. v. 189).—As the forms *stēop-fæder*, stepfather, *stēopmōdor*, stepmother, and *stēopsunu*, stepson, all occur in the Corpus Glossary of the eighth century, they are literally as old as the Heptarchy; so that doubt as to their antiquity is somewhat surprising. As *stēop* meant "boreft," it is supposed that the term was first applied to stepchildren who had lost a father or mother, and had acquired a new one by marriage.

WALTER W. SKEAT.

Shakespeare uses "stepdame" more frequently than "stepmother." Spenser uses the form "stepdame." This is most likely the immediately antecedent form of the word. Under 'To Step-bairn, Step-Barne,' Jamieson (Supplement), it will be found that construction with "step" has a wider use than is generally known.

ARTHUR MAYALL.

GOthic "SPAURDS" (9th S. v. 148).—May I suggest a connexion between the Gothic fem. noun *spaurds*, a footrace, racecourse, stadium, and the Sanskrit *spur*=to push with the foot? To its very large family belong the Gr. *σπαιρειν*, to kick, jerk; Lat. *spernere*, used figuratively; Litt. *spirti*, to tread; A.-S. *speornan*; the Mod. Eng. *to spurn*, &c.

K. E. REINLE, M.A., Ph.D.

Hawick, N.B.

One glance at the well-known etymological dictionaries of Wedgwood, Eduard Müller, and Prof. Skeat will throw the required light on the fortuitous resemblance of Engl. *sport* and Gothic *spaurds*. They clearly show that there is no etymological relation whatever

between these words, but that Engl. *sport*=Old French *desport*, and Old Engl. *disport*, used by Chaucer in the same sense of diversion or recreation (as Prof. Skeat points out).

As to the Gothic *spaurds*, it is=Anglo-Saxon *spyrð*, and=Old High Germ. *spurt*, i.e., stadium, racecourse. Of common origin with this word is the other Anglo-Saxon word *spor*=Old Norse *spor*=Danish *spor*=German *spur*, i.e., footprint, track, vestige, where the original final *d* of the Gothic *spaurds* has been dropped, as Vigfusson has explained in his 'Icelandic-Engl. Dictionary.' The connexion between Anglo-Saxon *spor*, i.e., track, and Gothic *spaurds*, a racecourse, is rendered evident by the fact that the distance of a racecourse was measured by footsteps (see Schade's 'Altdeutsches Wörterbuch,' p. 861).

H. KREBS.

Oxford.

DRYDEN'S OAKS IN SCOTT (9th S. v. 149).—Dryden is a small estate in Midlothian, a little way north of the bank of the Esk, opposite Hawthornden House. The estate was formerly a possession of the Lockharts of Lee and Carnwath—a family whose traditional connexion with the regaining from the infidels of the heart of King Robert Bruce is well known. Visitors to Edinburgh who have made the pilgrimage to see the exquisite architectural beauties of Roslin Chapel will remember passing, within a short distance of Roslin, Dryden Tower, upon this estate, where there is an elaborate cradle-tomb, erected in memory of James Lockhart Wishart of Lee and Carnwath, who died in 1790, when general in the service of the Emperor Joseph II. of Germany. There is no village of Dryden. SENG.

Dryden—long the property of the old Scottish family of Lockhart—is a mansion and estate in the county of Edinburgh, in the parish of Lasswade, the same parish in which both Roslin and Hawthornden are situated. Dryden and Roslin are on the left bank of the river Esk, and Hawthornden, with its caverns, is opposite the former, on the right bank. So far back as 24 May, 1690, George Lockhart of Carnwath was served heir to his father Sir George, Lord President of the Court of Session, "in terris de Dryden infra baroniam de Rossland" (Roslin); but I have never heard of John Dryden or his ancestors being associated with the place.

J. L. ANDERSON.

Edinburgh.

EGYPTIAN CHESSMEN (9th S. v. 28, 111).—Some of the reasons for considering that

the Egyptians were acquainted with a game analogous to our chess may be thus stated. Chambers ('Encyclopædia,' ii. 798) remarks that it "may now be considered as certain that.....a game essentially the same as modern chess was played in Hindustan nearly 5,000 years ago." This immense antiquity makes it easy and natural for the game to have been depicted on Egyptian monuments. Indeed, if anything like this be the antiquity of the game, it would rather be surprising if it did not appear depicted on ancient Egyptian monuments than if it did; and this surprise would be increased by remembering what a great number of various games are found thus commemorated. And when we actually find among them two games bearing analogies to chess and draughts outwardly, it seems reasonable to conclude that such a people as the ancient Egyptians must have known chess.

In the game drawn in the *Art Journal* it must be allowed that the pieces bear not the slightest resemblance in form to draughtsmen, which are simply round discs of two colours. But they are manifestly upright figures of some sort, similar in general appearance to chessmen; and the drawing being on so small a scale may have prevented the artist distinguishing any different forms they may have had, specially as his Egyptian customers would know the game.

But even if these upright pieces were all of the same form (though, like modern chessmen, of two colours), their respective values could easily have been marked upon them. Pamphilus Maurilianus, in the poem attributed to him, connects the pieces with the planets thus: Sol, Venus, Jupiter, Mars, Luna, Saturnus, respectively with king, queen, bishop, knight, castle, pawn (*Archæologia*, xxiv. 226). The cipher emblems of these planets could easily have been painted, or inlaid, on these several pieces.

But among the Egyptian paintings are seen two persons playing at a game with pieces on a board, and these are small discs, similar to modern draughtsmen; and I believe I have seen another where the pieces are cubes. We have therefore here, apparently, a game of draughts similar to ours, but quite distinct from the so-called draughts game in the *Art Journal*, the two drawings together appearing to represent Egyptian chess and draughts.

On examining the game with upright chess-like pieces the action and appearance of the game and players remind us forcibly of chess, not draughts. The game seems just concluded. Leo has won and is grasping the stakes. He holds up some important piece, and with open

mouth appears to be giving checkmate, as if he had taken the adversary's queen and opened a final check. But in draughts there is no equivalent to such a position or representation. And I think that any person who was not told these two were playing draughts would say at once that they were playing a game similar to chess. Considering the minute detail of most Egyptian paintings, it seems more reasonable to conclude that these two games thus drawn on Egyptian remains represented two distinct sorts of play rather than that both (or all three) merely figured the same rather monotonous game of draughts, and that these were analogous to what we know as chess and draughts. A. M.

SUFFOLK NAME FOR LADYBIRD (9th S. v. 48, 154).—There is an insect called "bishop's mitre," but it is not, I believe, of the Coleoptera. The name "bishop" for the ladybird is found in many dictionaries, and Halliwell gives also "bishop-barnabee," with the alternative forms of *benebee* and *benetree*. May not the word have first been *burn-a-bee*, in reference to the insect's glowing colour, which makes English children chant to it, "Your house is on fire and your children will burn," and leads German children to call it "bird of the sun" and "sun-chick"? At one time I made a little collection of names given to the ladybird in various countries, and of some child-rimes about it. Among the English names, besides those mentioned, were lady-bug, lady-clock, lady-cow, lady-fly, and golden knob. One of the oddest of the child-rimes was:—

Lady-bug, lady-bug, fly away home,  
Your house is on fire and your children alone,  
All burned but one,  
And that is Brown Betty that sits in the sun.

M. C. L.

New York.

PROCESS FOR REMOVING PAINT (9th S. iii. 308, 392).—A London firm of consulting chemists has recently patented in England and France a novel liquid preparation for quickly removing coats of old paint from carved woodwork, or from ironwork of any description, leaving the surfaces quite clean. This preparation is now being manufactured in Paris, and is expected to be one of the many *clous* of the approaching Exposition.

J. P. S.

Paris.

"HURGIN" (9th S. v. 87, 213).—The Orcens in 'Beowulf' are mentioned with giants and elves. It is, I believe, not quite clear what the Orcens are; but they have been supposed to be dwarfs, which are much the same as

fairies. Undoubtedly *urchin* means a fairy, but seemingly a fairy that inspires terror, like the barguest, or Robin Goodfellow, in the form of a bear. Caliban says, "Fright me with urchin shows." Milton speaks of "urchin blasts," showing that he refers to malignant fairies, who would be generally of formidable aspect. The word *urchin* may be derived from more words than one; and perhaps the fairy urchin and the hedgehog urchin do not come from the same root. E. YARDLEY.

DR. ROBERT UVEDALE (9th S. v. 188).—See Thorne's 'Environs of London,' part i. p. 175, and Britten's *Journal of Botany*, xxix. pp. 9-18. G. F. R. B.

REFRAIN OF POEM (9th S. v. 208).—I see that MR. HENLEY has been asking for the origin of "Storm along, John." If you have not enlightened him through another correspondent, I may inform you and him that the words are found in a sailors' chanty 'Old Stormy.' In Miss L. A. Smith's 'Music of the Waters,' p. 16, these lines occur. "Old Stormy" is a mythical character often mentioned in sailors' songs. Who Stormy was and why he received that nickname, even the most profound and learned chanty-men always confessed themselves unable to explain. The oldest of these songs is rather the best of them. The second one contains a hint of decidedly negro origin in the word "Massa," and suggests that perhaps the legend of Stormy is an African rather than a nautical myth:—

Old Stormy he is dead and gone,  
To me, way, hay, storm along, John;  
Old Stormy he is dead and gone,  
Ah, ha! come along, get along, storm along, John.  
Old Stormy he was a bully old man,  
To me, way, you storm along;  
Old Stormy he was a bully old man,  
Fi—i—i, massa, storm along.

WM. HUMF.

PICKWICKIAN PHRASE (9th S. v. 229).—"In hurry post haste for a licence" is the first line of a song (sung by Mr. Edwin) in 'Tom Thumb.' The title of the harpsichord arrangement is

"The Overture, Songs, Duetts, & Choruses, in Tom Thumb as Performed (with Universal Applause) at the Theatre Royal in Covent Garden. Composed & Compiled by J. Markordt. In which is Printed (by permission) the much-admired Song sung by Mrs. Kennedy; Composed by Dr. Arne. Price 5s. London: Printed & sold by John Preston at his Music Warehouse, No. 97, near Beaufort Buildings, Strand."

Neither Grove's 'Dictionary' nor the 'Dict. Nat. Biog.' mentions Markordt. Arne himself composed a piece called 'The Opera of Operas; or, Tom Thumb the Great' (based

on Fielding's 'Tragedy of Tragedies'), which was produced at the Haymarket Theatre, 1733 (see Grove, 'Arne'). Perhaps some reader of 'N. & Q.' could inform me what is the connexion between Markordt's piece and Arne's, besides the importation of the song sung by Mrs. Kennedy, which began "'Tis not in Sinew nor in Bone." G. E. P. A.

The lines occur in Kane O'Hara's metrical version of Fielding's 'Tom Thumb,' and form part of Lord Grizzle's song:—

In hurry post haste for a licence,  
In hurry, ding dong, I come back,  
For that you shan't need bid me twice hence,  
I'll be there and here in a crack.

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

"FIGS IN FRUIT" (9th S. v. 209).—These figs must be those that one still gets on the Italian lakes in the month of May. Whether they are a distinct species or only a variety, I do not know. The unripe fruit, I believe, remains on the tree all the winter, and then ripens when the warm weather returns. They are rather dry things; but any fresh fruit is acceptable in the month of May.

SHEERBORNE.

INSCRIPTIONS IN BRIGHTWELL CHURCH (9th S. v. 168).—Both the inscriptions recorded at the above reference by C. appear in Ravenshaw's 'Antiente Epitaphes' (1878). That to John po Smyth, of which a facsimile rubbing is issued as a frontispiece to the book, is dated 1370 and described as "The Earliest Epitaph in English." The spelling does not in many cases tally with C.'s copy. In the Rumbold inscription the age is given as "an hundred and one" and the wager "an hundred to one." I shall be glad to learn which of the readings is correct. JOHN T. PAGE.

West Haddon, Northamptonshire.

OLD WOODEN CHEST (9th S. v. 88, 196).—In Warrington Museum is a chest similar to that described by your correspondent MR. HEMS, hollowed out of a piece of solid oak, 5 ft. 8 in. long; the cavity does not extend the whole length. It has a lid which is, or has been, fastened by the usual three locks. It is from the neighbouring church of Grappenhall.

R. B.—R.

CAPT. SAMUEL GOODERE (9th S. v. 209).—In 'State Trials, Political and Social,' selected and edited by H. L. Stephen (2 vols., London, Duckworth & Co., 1899), in a foot-note at the commencement of his report of the trial of Samuel Goodere, Matthew Mahony, and Charles White for the murder of Sir John Dineley Goodere,

the brother of the said Samuel Goodere, on 18 March, 1741, at the Bristol gaol delivery, Mr. Stephen furnishes his readers with the following particulars relating to the history of the above-named Capt. Samuel Goodere:—

"Samuel Goodere, 1687-1741, entered the Navy in 1705, served through the War of Spanish Succession, but in 1719 was found guilty by a court-martial of having been very much wanting in the performance of his duty in the attack on St. Sebastian in the same year. He was temporarily appointed to another ship for rank in 1733. He was then living with his father, who had quarrelled with John (one of his sons), and apparently John had quarrelled with his wife, who was supported against him by Samuel. The father's will disappointed both sons, and John, having cut off the entail of his estate during his son's life, after his death announced his intention of leaving it to one of the Footes, a cousin of the actor, which probably led to his murder. Samuel left two sons. It seems doubtful whether they succeeded to the baronetcy. The elder died insane; the younger became a poor knight at Windsor, and dropped the name of Goodere. He made himself conspicuous by the oddity of his behaviour,"

and died in 1809. G. GREEN SMITH.  
Moorland Grange, Bournemouth.

In answer to MR. FERGUSSON, a full report of the trial of Capt. Samuel Goodyere at Bristol on 26 March, 1741, for the murder of Sir John Dinely Goodyere, Bart., on board H.M. Ship Ruby on 17 January, 1741, will be found in 'Wonderful Characters,' by Henry Wilson (London, 1822), vol. iii. pp. 246-58.

EVERARD HOME COLEMAN.

71, Brecknock Road.

GIPSIES IN ENGLAND IN THE THIRTEENTH CENTURY (9th S. v. 186).—MR. AXON asks, "What does Bacon mean by the words he attributes to David, 'Dedisti eam escam populis Æthiopum'?" He is quoting Psalm lxxiv. 14, as given by the LXX. interpreters:—

Σὺ συνέτριψας τὰς κεφαλὰς τοῦ δράκοντος  
Ἐδωκας αὐτὸν βρώμα λαοῖς τοῖς Αἰθίοψι.

The Vulgate gives the same rendering: "Tu confregisti capita draconis: dedisti eam escam populis Æthiopum."

JOHNSON BAILY.

Ryton Rectory.

Bacon is referring to Psalm lxxiv. 14, which in the A.V. runs:—

"Thou breakest the heads of leviathan in pieces and gavest him to be meat to the people inhabiting the wilderness,"

a rendering to which the R.V. virtually assents.

"The LXX., Vulgate and Æthiopic, however, read, to the peoples of the Æthiopians.....The mystical

explanations are full. The Æthiopians are they who were once black and defiled with sin; who 'were sometimes darkness, but now light in the Lord.' And Leviathan has been given them for meat because God has given power over the devil into the hands of His faithful," &c.—Neale and Littledale's 'Commentary on the Psalms,' vol. ii. p. 448.

ST. SWITHIN.

EIGHTEENTH-CENTURY 'HISTORY OF ENGLAND' (9th S. v. 127, 189).—The description of this volume as given by MR. CLAYTON tallies in a remarkable manner with a copy in my possession. There are, however, some important differences, which I should be glad to place on record. The book is large folio, half-bound, and contains frontispiece, title-page, preface, "To the Public," 1 p., map of England, 698 pp. of letterpress printed in double columns, 11 pp. (not paged) of index, 1 p. directions to binder (as quoted), and 2 pp. list of subscribers. The illustrations entirely coincide with MR. CLAYTON's description. A comparison of the following copy of the title-page with that quoted by MR. CLAYTON will reveal several curious points of divergence:—

"A | New and Complete | History of England, | from the | earliest period | of | authentic intelligence | to the | present time. | Wherein every interesting Transaction, relating to | War or Peace, | Laws or Government, | Policy or Religion, | is impartially recited; | the noble superstructure of | the British Constitution | fully described, and traced from its original foundation: | the characters of the most eminent persons | are impartially drawn, | and their genius and learning, their virtues and their vices, properly displayed. | Together with | a circumstantial history of Literature, | and the | progress of the Arts in this Kingdom, | from their first introduction to the present period of elegant improvement. | By TEMPLE SYDNEY, Esq. | Embellished and illustrated with upwards of One Hundred beautiful Copper Plates, engraved in the most masterly Manner, | from the drawings of the ingenious Mr. Wale, by those capital English Artists, | Grignion, Walker, Rennoldson, and Taylor. |

All Hail Britannia! Queen of Isles!

Where Freedom dwells, and Commerce smiles:  
Where fair Religion burns her brightest Flame,  
And every Virtue consecrates her Name:

Whose Godlike Sons disdain to yield,  
Or in the Senate, or the Field;  
While their strong Eloquence and Courage roll  
Warmth to the Heart, and Terror to the Soul.

All Hail Britannia! Queen of Isles!

Where Freedom dwells, and Commerce smiles:  
Whose still undaunted Tars, with Sails unfurl'd,  
Ride in bold Triumph, Conquerors of the World.

London: | Printed for J. Cooke, at Shakespear's-Head, in Pater-noster Row. MDCCLXXV."

With the work indicated in the advertisement supplied by MR. TATE we have now recorded three distinct editions, all published by J. Cooke within a period of four or five

years. My copy is lettered on the back "Sydney's 'History of England.'" Was it really written by Sydney in the first instance, and merely edited by Russell; or is the letter-press entirely different? JOHN T. PAGE.  
West Haddon, Northamptonshire.

"FEBRUARY FILL-DYKE" (9th S. v. 188).—Mr. Leader, for obvious reasons, omitted half of this saying, which, complete, runs on, "Whether it be black or white." I cannot recollect having come across the proverb in any old work of fiction, but, years before Mr. Leader's picture was painted, I can remember my mother, who loved old saws, quoting the words, with unflinching regularity, as each February came round. I do not know from whom she first learnt them; probably from her grandmother, an old Scotchwoman, who lived till past ninety.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

In Ray's 'Collection' this proverb appears

as February Fill-Dike, be it black or be it white;  
But if it be white, it's the better to like.

This is the form in which I have always heard it. C. C. B.

In Thomas Tusser's 'Five Hundred Points of Good Husbandry' the heading of 'February's Husbandry' runs thus:—

Feb, fill the dike  
With what thou dost like.

The book was published in 1558.

C. S. TAYLOR.

Banwell.

"AN END" (9th S. v. 65, 137, 175).—I can follow MR. RATCLIFFE all through his interesting note on wax-ends at the second reference. Do not I go now almost every day of my life into a friendly cobbler's stall and watch with never varying interest the tricks of his trade? Amongst them pre-eminently stands the making of his wax-ends as already described (but J. T. F. is quite right in making his necessary correction, *ante*, p. 166). While saying this, I entirely agree with MR. F. ADAMS that MR. RATCLIFFE is wide of the mark as to the meaning of the expression quoted at the head hereof. It has really no connexion with the wax-end. In this county the word *end* is commonly pronounced *eend*. Miss Baker in her 'Glossary of Northamptonshire Phrases' gives "an-eend" and finishes her note thereon as follows: "With us it is also used in a colloquial and singular sense to denote adherence to any particular line of conduct. 'I most an-eend do so-and-so,' i.e., generally. 'I most

an-eend call when I go that way.'" I remember the expression used in this sense here many years ago, but it is now by no means common, and I expect I may have to wait a long time before I hear it brought out again. JOHN T. PAGE.

West Haddon, Northamptonshire.

Is not *an* in "an end"=continually, a form of the well-known Teutonic (O.S., O.H.G., &c.) *āno*, *āna* (Gr. *ἀνευ*, Goth. *inu*, Mod. Germ. *ohne*=without), in which for some reason the long *a* has escaped the usual shifting to *ō*? I remember Otfrid's frequent use of "*anaenti*," without end. A phonetically quite correct modern form of this *āno* is the Northern Scottish preposition *ōn*, often spelt *ohn* (*vide* Jamieson, who, however, does not give its derivation).

Dr. G. Mac Donald writes in 'Robert Falconer':—

"Swear.....I sall hae her ohn demur. I never kent pair o' shune gang ohn a pair o' feet i' the wame o' them. Canna ye help a body ohn angert an' sworn?"

Notice the omission (not mentioned in Jamieson) of the auxiliary pres. part. *having* and *being*. I am afraid the cognate negative prefix *ōn*=un will soon replace *ohn* in these cases. Is it not already responsible for the scarcity of modern representatives of the once so common *āno*? K. E. REINLE.

Hawick, N.B.

"BYRE" (9th S. v. 6).—I hope I may not be annihilated by the scorn of keener critics if I venture to say that the Laureate's line

Welsh hearths and Scottish byres

does not strike me as being either inappropriate or ridiculous. He is setting forth the fact that all sorts and conditions of Britons are pressing forward to show their patriotism. Nobody can doubt that scores of good men, who have at home in Scotland found work among cattle, are now doing duty in the battle-field; and we might just as well object that English hamlets are exalted above measure in the enumeration of the sources of our army recruits as that North British farmsteads are unduly set forward in the matter. There is surely some want of imagination in the writer in the Aberdeen *Evening Express*, and his "humour" strikes me as being captious and giggling. Mr. Austin does not imply that Scotland's recruits are exclusively bucolic. ST. SWITHIN.

"WOUND" FOR "WINDED" (9th S. v. 4, 95, 177).—Presumably Sir Walter Scott, and most certainly his apologist in these columns, wrote in the belief that to wind a bugle horn is

more than merely to give it wind. It surely implies that the bugler holds sway over the instrument and turns it to his purpose. Any ordinary man may blow into a bugle, but it is only an expert that can wind it. I have myself tried the winding on occasion, with very indifferent success. I believe therefore that to wind a horn indicates art as well as physical power, and that it is only your Childe Roland that can compass a final and perfect blast. The etymologists, unfortunately, appear to scout this view, although one authority—discussing “wind,” to turn—gives as a special or an exceptional definition, “to bend, or turn, to one’s pleasure; hence, to exercise complete control over,” and quotes an illustration from Addison. This would suit perfectly the performance on the bugle. Again, the fact that we wind, not wind a horn—as we do a hare, or a horse, or a ship—has undoubtedly a significance of its own. Why should an exhausted runner be winded, and a useful bugle winded? There is probably more in this distinction than the mere caprice of custom. In any case, no one will surely credit Sir Walter Scott, or Tennyson—or, for that matter, their humble disciple holding this brief—with deliberately assuming or asserting that “wound” is the regular past tense of “wind,” to blow, or apply wind to an instrument. That would be a very appalling assumption. It may just be added, in conclusion, that Scott, with characteristic ease and freedom of method, uses “winded” in reference to a bugle when he needs two syllables for his immediate purpose.

That blast was winded by the King!  
is a line in ‘The Lord of the Isles,’ iv. 18.

THOMAS BAYNE.

EMMAS (9th S. iv. 381).—We are suffering in the village in which I reside from an incursion of showmen, holding what they term a “spring fair” (a sort of pleasure fair). I ventured to ask one of the attendants what an “Emma” was. He replied by showing me a board, about 18 in. high by 14 in. wide, upon which is painted a man’s face, but with a huge mouth, teeth being represented by short tobacco-pipes stuck on wires. Four wooden balls, about the size of oranges, are supplied for the sum of a penny to the aspirant who desires to knock Kruger’s (for that is the prevailing “face” at the fair) teeth out. If successful the reward is a packet of cheap cigarettes. “O tempora! O mores!”

CASHIER.

GARWAY FAMILY (9th S. v. 169).—This name occurs in the pedigree of Fynmores “of the Royal Marines,” see p. 22 in ‘Memorials

of the Family of Fynmore,’ by Mr. W. P. W. Phillimore, 1886. William Fynmore married, 1821, Mary, dau. of John Bradby, of Hamble, Hants; she died 1841, and had issue, with others, Frances Garway and Sarah Garway, both married. Perhaps the name Garway could be traced through the Bradby family.

R. J. FYNMORE.

Sandgate, Kent.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*Modern Italy, 1746-1898.* By Pietro Orsi. (Fisher Unwin.)

THE latest addition to “The Story of the Nations” series consists of the story of modern Italy told by Signor Pietro Orsi, Professor of History in the Liceo Foscarini, Venice. That the history of the building of modern Italy is as splendid and picturesque as that of the great Italian republics, out of the ruins of which it is constituted, none will say. It is, however, almost as diversified, and in almost every respect more satisfactory. In place of the fierce rivalries, the ever-changing combinations, and the remorseless feuds, we have now the strenuous and persistent efforts of a great people to win its enfranchisement and achieve its unity. Seldom was a triumph so full obtained under circumstances more difficult. Of the great powers by which Italy is surrounded all had been at times her masters and oppressors, and all cast greedy eyes upon her territory. The one power that half-heartedly aided her in the task of winning her freedom exacted from her a price that robbed the action of all grace, and watched grudgingly her limits extend from those of a union of border states from the Mediterranean to the Adriatic, as was at first contemplated, to the entire peninsula. In addition to the other passions and covetousnesses that were inspired, there was the question of the temporal possessions of the Church, in itself calculated to breed undying hostilities. The triumph over these difficulties Prof. Orsi describes eloquently and well. It is needless to say that he is an ardent patriot, and justifies the various steps by which a united Italy was obtained. No inconsiderable proportion of educated Englishmen regarded the progress of the events he depicts. We have ourselves watched the sullen hostility of the Venetian and the fierce menace of the Milanese against the *Tedeschi*. If England alone among the great European powers contemplated with satisfaction the establishment of the Italian kingdom, it must be remembered that she alone had no territorial designs upon her, and nothing, practically, to fear from her hostility. Prof. Orsi deals competently with his subject, and supplies a work that may be read with pleasure and studied with advantage. The illustrations consist of portraits of eminent monarchs, statesmen, and warriors, and pictures of palaces.

*The Religion of Babylonia and Assyria.* By Morris Jastrow, Jun., Ph.D. (Boston, U.S., Ginn & Co.; London, Arnold.)

THAT the remains of the oldest civilization known should exercise a fascinating influence on the alert intellects of the New World is no more than we

might expect. A school of Assyriologists has arisen in America which occupies an honourable position in the vanguard of this field of research. We need only mention the names of Peters, Hayes Ward, F. Brown, Hilprecht, Haupt, Craig, and Jastrow. It is to the last of these scholars that we owe the important contribution to which we do tardy justice in this notice.

Hitherto the English reader who wished to master the intricacies of the Babylonian religion had to content himself with Prof. Sayce's Hibbert Lectures on the subject—a pioneer volume of wonderful excellence, considering it was written thirteen years ago. But Assyriology, the youngest of the sciences, has made immense strides since then; and the merit of the treatise before us is that, though the author modestly deprecates any claim to exhaustiveness, it takes account of all that has appeared in scattered monographs and periodicals, and gathers into a focus rays of light which have emanated from all quarters of the world of learning. The result is a perfect storehouse of facts, texts, commentaries, and elucidations, which puts the reader into full possession of the present state of Babylonian knowledge. The gods of their pantheon, their demonology, witchcraft, and incantations, their liturgical hymns and prayers, their cosmology, myths, and legends, their temples and cult, are each submitted in turn to a careful review till the whole field is covered. Ashur, who stands at the head of the Assyrian deities, and is the eponymous god of the people and their chief city, is understood by Prof. Jastrow to be a later form of the ancient Anshar, "the heavenly totality," altered under the influence of the verb *ashar*, to be good and gracious; but he ought not to have yielded to the temptation of citing as a possible parallel our own word "god" as connected with "good," a proposal which no sound etymologist will readily give in to. It is now generally acknowledged that the religious ideas of the Babylonians lie at the base of most, if not all, of the ancient religions, and their importance for a right understanding of those early faiths is every day becoming better recognized. All the lines of primitive civilization and culture are found to converge towards the valley of the Euphrates. Babylonia supplies the master-key which alone can unlock many of the dark and labyrinthine chambers of mythology, ritual, and folk-lore, around which scholars hitherto have groped perplexed. Above all, these ancient documents are essential to the Bible student. "To understand the Hebrews, their religion, their customs, and even their manner of thought, we must turn to Babylonia." The traditions of the two peoples are incontestably derived from a common source, as is evident from a comparison of the cosmogony of Genesis and the narrative of the Noachic Deluge with the accounts of the cuneiform tablets. Many, indeed, of the prayers and hymns addressed to Shamash (the Sun-god) manifest a fervent devotion coupled with a sense of sin, and are inspired by an elevation of thought and high ethical conceptions which are not unworthy of being compared with the Hebrew psalms themselves. Prof. Jastrow's careful analysis of these liturgical remains, in his seventeenth and eighteenth chapters, is a fine piece of work, which will well repay the study of the comparative theologian. Altogether we can heartily recommend this masterly survey of a subject of enthralling interest. A very full index and an admirable bibliography add greatly to its value and completeness.

VERY little is there in the *Fortnightly* that is not occupied with South African affairs or matters bearing thereupon. Fortunately the matter is not all warlike, and there is an account from a feminine source of 'Fifty-eight Years, as Child and Woman, in South Africa,' which may be read with equanimity by the most uncompromising advocate of peace. It is edited by Maynard Butler, and contains many beautiful and some startling things. Major E. S. Valentine is at the trouble to indicate the many points of resemblance between the fight in which we are at present engaged and the struggle in America against the Confederate forces. Mr. W. E. Garrett Fisher writes on 'The House of Molière,' as the recently destroyed Théâtre Français was frequently called. He gives a fairly vivacious and apparently accurate account of the difficulties attending the establishment of the Comédie Française, and quotes Racine's amusing description, in a letter to Boileau, of the obstacles placed by the French curés in the way of the management when, after the ejection of the Comédie from the Rue Guénégaud, it sought a new home. The Church in Paris was, indeed, as hostile to the establishment of a theatre in 1687 as was, a century earlier, the Corporation of London. Mr. James Joyce speaks in high eulogy of Ibsen's new drama. The writer is an out-and-out worshipper, whose attitude is shown when he expresses his doubt whether any good purpose can be served by the attempt to criticize. "Ibsen," says he, "is one of the world's great men, before whom criticism can make but feeble show"—surely a sufficiently astounding statement. Mr. Michael MacDonagh deals with 'A Royal Visit to Ireland' undertaken by George IV. Dr. St. George Mivart's recent utterances have begotten a polemic to which Mr. Wilfrid Ward enters, and into which we shall not attempt to enter.—A sufficiently pessimistic tone pervades the articles on the war with which the *Nineteenth Century* begins. By general consent it seems that the Government is slow to recognize what are our real and full requirements. With these questions, however, we may not deal. Even when we turn to subsequent portions of the magazine we are still faced with controversial matter. Four prose articles in all and one poem deal with literature. Carmen Sylva gives some meditations in Westminster Abbey, which are translated by Mr. Arthur Waugh. Mrs. Ayscough Fawkes supplies an interesting paper on 'Mr. Ruskin at Farnley,' containing some characteristic utterances, both spoken and written, of the great critic. Farnley Hill, situated on the Wharfe between Otley and Arthington, is, it should be stated, the home of the Fawkeses. It contained many priceless Turners, and was visited by Mr. and Mrs. Ruskin, who in 1851 stayed there for a month. Thirty years later Ruskin arrived at Farnley again, having travelled from Matlock by way of Skipton, nearly doubling the distance rather than see the smoke and manufactures of Sheffield. Between Skipton and Farnley, however, his eyes would be grieved by the sight of abundance of gaunt mills with high chimneys. Among his eccentricities may be counted his asking not to be taken into the drawing-room where were the Turners, since "he should not be able to bear it." 'The Autocrat of the Dinner Table' is the name Mr. Herbert Paul applies to Selden. To his 'Table Talk' it is due that this not specially appropriate name is bestowed upon him. Recent 'Excavations in the Roman Forum' are described



by Signor Giacomo Boni. Under the title 'A Dutch Fairy Tale,' Miss Margaret Robinson deals with 'De Kleine Johannes' of Frederik van Eeden. — *Scribner's* opens with 'The Charm of Paris,' by Ida M. Tarbell, a sustained eulogy by an American of a city which to some of us very poorly replaces the Paris of a couple of generations ago. What she calls, with some gush, "the making-over of Paris" is what some of us are disposed to regard as "the marring of Paris." At any rate, the illustrations of modern life in a city which has lost some of its gaiety as well as its beauty are effective. Mr. Seton-Thompson contributes a vivacious account of 'The Kangaroo-Rat.' Part iv. of 'Oliver Cromwell' remains the most valuable feature of the magazine, and is occupied with the Irish and Scotch wars. Many of the illustrations are spirited. There is a sensible and readable paper on Ruskin, and an account of Magerfontein, illustrated by excellent photographs. — The frontispiece to the *Pall Mall* consists of a coloured drawing, pretty and quaint, by Mr. Granville Fell, of Spring, whose tardy approach we are all willing to greet. Among capitals of Greater Britain, Kingston, Jamaica, is depicted, which for nearly two hundred and fifty years, ever since its capture by Penn and Venables, has been in English possession. Mr. William Thorp, the author, says that Cromwell hanged both for the deed. This is a strange mistake, since both outlived Cromwell and died natural deaths. That he imprisoned them is true, though probably not for the reason suggested. Most surely he did not hang them. The views of Kingston are excellent. Among many reasons 'Why Americans live Abroad,' we are disposed to attach most importance to the desire to escape the scourge of "personal journalism." We are not wholly surprised to hear that of adult Americans away in Europe four-fifths are women. 'Arts and Crafts in the Sixteenth Century' reproduces from Stradanus's 'Nova Reperta' some very quaint pictures of industrial occupations. An anticipatory article concerning 'The Paris Exhibition of 1900' also appears. — Much attention has been attracted to Mr. Thomas Hardy's 'The Souls of the Slain' in the *Cornhill*. Imagination and vigour this possesses, but it is not conspicuous as poetry. Lady Broome continues her agreeable 'Colonial Memories,' and Sir John Robinson his 'South African Reminiscences.' Urbanus Sylvan continues also his 'Conference on Books and Men.' While yielding a tribute to poor Traill, whose premature death was a calamity, he doubts whether his dialogues will survive; says, indeed, boldly that they will not. He quotes some specimens of modern humour, which are far from impressing us favourably. In 'Athletics and Health' Mr. Beach Thomas counsels the practice of gymnastics. An essay 'On Fads,' by Lady Grove, proves, to our thinking, the lady herself a bit of a faddist. By calling his paper on R. D. Blackmore 'Mr. Blackmore' Mr. Stuart J. Reid deceived us into supposing it to be fiction. When a man of Blackmore's distinction dies, surely one drops the "Mr." We should no more dream of saying Mr. Blackmore or Mr. Traill than Mr. Burns, Mr. Shelley, or Mr. Keats. A pleasant picture of Blackmore is afforded, and the delusion that he made money by his gardening is dispelled. — In *Temple Bar* 'The Debt We Owe to France' is not for any unexpected outburst of sympathy for us in our troubles or pride in our recovery, but for the Huguenot strain with which she has leavened our

blood. This is all right, but we owe her many debts of the same sort, including the Norman invasion. 'Princess Lieven and her Friendships' and 'Eugénie de Guérin' are readable articles. In 'From the Persian' Mr. H. G. Keene gives us a rendering of doubtful quatrains of Omar Khayyam, of whom, with some courage, he ventures to speak as "Umar Khayyam." The first part is given of 'A Mem Sahib in Plague-Stricken Bombay.' Other contents consist of fiction, most of it good. — Vladimir Galaktionovitch Korolenko, described in the *Gentleman's* as 'A Contemporary Russian Writer,' is little known to the English public. He is an author of Siberian tales, written when he was banished to Yakoutsk, the coldest government of Siberia. Mr. Robb Lawson gives an account of the 'Evolution of the Drama,' too great a subject to be handled in a single number. M. Prower writes on 'Samuel Taylor Coleridge,' also a great subject, and Mr. H. Schütz Wilson on 'A Fantastic Dream.' — In *Longman's* a series to be called 'The Women of the Salons' begins prosperously with Madame du Deffand, known to readers of Walpole. Mr. Frank Ritchie writes briefly and sensibly on 'Literary Dogma.' 'At the Sign of the Ship' deals touchingly with the death of Frederick Tait of the Black Watch, and also bewails the death of Traill. It contains some sensible criticisms on 'Paolo and Francesca,' almost the first we have read. — 'Strange Craft on Many Waters' gives in the *English Illustrated* capital pictures of vessels in use among primitive peoples, from Fijian canoes to Japanese junks. An interesting paper on Poland has likenesses of Kosciuszko and Sobieski with other illustrations. The most interesting portion, apart from the fiction, consists of a good and well-illustrated account by Mr. George Douglas of William Cowper.

We hear with profound regret of the death of the Rev. John Christopher Atkinson, since 1847 vicar of Danby, the author of 'Forty Years in a Moorland Parish,' 'A Glossary of the Cleveland Dialect,' 'Sketches in Natural History,' 'Eggs and Nests of British Birds,' 'Memorials of Old Whitby,' 'The History of Cleveland,' and other books, pamphlets, &c. He was a storehouse of information concerning Yorkshire antiquities, natural history, folk-speech, &c. Born in 1814 at Goldhanger, in Essex, he was educated at St. John's College, Cambridge. Later he was made an honorary D.C.L. of Durham. During recent years his contributions to our columns on account of his age were few. His name appears, however, frequently in the Third and subsequent Series.

### Notices to Correspondents.

A. R. BAYLEY ("Dedication by an Author to Himself"). — The passage from Mascagni which you send is a translation of that with which the discussion opened.

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## CONTENTS.—No. 120.

NOTES:—Tables to find Easter, 281—Walpole and his Editors, 282—Shakespeareans—Football on Shrove Tuesday, 283—Horns of Moses—Inscribed Gravestones at Westminster, 284—Evil Eye—Daniel Defoe—English Soldiers at Colenso, 285—"Kindilly"—Sir Olisbey Crew—Open Spaces, 286.

QUERIES:—"Hogsnayle"—Mourning in 1661—Costs of Arms Wanted—Author of Epigram Wanted—"The Infernal Marriage"—Filliol Family, 287—Laws of Cricket—Grammatical Usage—Costs of Ancient Seals—"Easter than Lying"—Reardon: McCarthy—"Bataueina"—Ghosts and Suicides—Savage and Adames—Flemish Weavers—Shakespeare and Oloero, 288—Virtues and Vices—General Cope—Walton and Laver Families—Low—Geo. Romney—Lighthouse Sinecure, 289.

REPLIES:—Fahrenheit Thermometer, 289—Surname Jekyll—"Neither fish, nor flesh, nor good red herring"—"Thé Beurré", 290—"Sunday" Hare—"Havelock"—Thames Tunnel—"Punch" Changes—"Ivers"—Arms of Wales, 291—"Comparisons are odious"—Wallington—Arms on Bar Gate of Southampton—Cartaret—Coincidence in Washington Family—Mogul Cards, 292—"Three Wise Men of Gotham"—"Expostulation"—Volant as Christian Name—"Bird-eyed"—"Dozzil", 293—St. Hieretha—Waterproof Clothing—Forshaw, 294—Alum Trade—"To jipper a joint"—Kelllet Family—Byng—Fateful Pocket-handkerchief—Jarndyce v. Jarndyce—"The green-eyed monster"—Future of Books and Bookmen—First British Lighthouse, 295—Nelson's House at Merton—Battle Sheaves—"Hanky Panky"—Irish Fearagurthok, 296—"Letters on the English Nation"—Bar-At-Glin & Co.—"Childerpox"—Boundary Stones in Open Fields—"Mary had a little lamb", 297—Sir John Weld, 298.

NOTES ON BOOKS:—Airy's "Burnet's History of my Own Time"—New English Dictionary—"Dictionary of National Biography", Vol. LXII.

## Notes.

THE TABLES FOR FINDING EASTER  
PREFIXED TO THE PRAYER BOOK.

SOME omissions are certainly now desirable from these tables, since we have passed the time when a shift had to be made in the respective positions of the Golden Number and the Sunday or Dominical Letter. "A Table to find Easter Day from the present time till the year 1899 inclusive" and "Another Table to find Easter till the year 1899 inclusive" are obviously unnecessary now that 1899 is past. I pointed out in 7th S. i. 243 the absurdity of the addition to the heading of the former of these tables and of some following ones of the words "according to the foregoing calendar." They must to ordinary minds appear quite unintelligible, being a survival from the editions of the Prayer Book before 1752, in which there was prefixed to the 'Calendar of Lessons' a column giving the Golden Numbers against those days in which new moons would occur in the years to which these Golden Numbers applied. The Gregorian reformation was brought into use in 1752, and these numbers were omitted because they would not always avail for finding Easter. Our present tables were then inserted, some of which ceased (as

before remarked) to be applicable after 1899, and should now be omitted.

It is a fact worth notice that the Golden Numbers require nearly the same amount of shift (but in the opposite direction) under the Julian and the Gregorian reckonings. A lunation, or period from new moon to new moon or full moon to full moon, is  $29^d 5306$  or  $29^d 12^h 44^m$ , and 235 of these amount to  $6,939^d 16^h 35^m$ , whilst there are in nineteen tropical years  $6,939^d 14^h 27^m$ . But nineteen Julian years (which took a year as  $365\frac{1}{4}$  days exactly) amounted to  $6,939^d 18^h 0^m$ . We are now concerned with the Gregorian year, which is very nearly of the true length of the year. It will be seen that nineteen of these (which comprise a Golden Number period) are about two hours short of 235 lunations, which will make a whole day in twelve such periods or 228 years. By the Julian reckoning nineteen years are  $1^d 4$  hours in excess of a Golden Number period, so that a shift is, strictly speaking, not required until after 323 years. It is not then quite accurate to say that the following tables in the Prayer Book will be applicable until 2199 inclusive, for, starting from 1900, another shift will be required in A.D. 2128 that the same Golden Number may indicate the same state of the moon.

It is rather amusing to note the stir which has this year been made in some quarters because the day of Easter did not appear in this country to correspond to the rule in the Prayer Book. For the Greenwich time of full moon was past 1 o'clock in the morning on 15 April, which is taken as Easter Day, not the following, as the rule seemed to require. But the full moon intended in the Prayer Book is the fourteenth day of the moon according to calendar rules. A little consideration would have shown that the real full moon cannot be used for this purpose, as it would make Easter in a different week in different parts of the world. Thus this year the full moon occurs at a time which by local time is past midnight on 14 April all over Europe, and, therefore, by civil time on the morning of 15 April. But even in West Africa it is before midnight, and in America the moon is full in the evening of 14 April. Now if Easter Day were the Sunday after the actual full moon, it would have to be taken this year on 15 April in America and 22 April in Europe. Such confusion is avoided by making the calendar full moon take place according to certain artificial rules, which put the Paschal full moon this year on 14 April. A far better and simpler plan (which we may hope will some day be adopted) would undoubtedly be to drop the moon altogether in

regulating Easter, and take it as the second Sunday in April, which would correspond with the probable date of the first Easter. But before that consummation is reached (and an alteration requiring international agreement could not be effected without some delay) it would surely be possible to omit the various tables for finding Easter from the Prayer Book (of which they form no real part), and simply give the Easter dates for the twentieth century, or such part of it as may from time to time seem desirable.

W. T. LYNN.

Blackheath.

### HORACE WALPOLE AND HIS EDITORS.

(Continued from p. 124.)

LETTER 514 (Cunningham's ed., vol. iii. p. 90), addressed to George Montagu, and dated "Thursday, 17," without mention of month or year, is placed by Cunningham amongst letters of the year 1757. This is impossible, because Miss Harriet Montagu (invited in the letter to accompany her brothers to Strawberry Hill and the Vine) died in October, 1755. (See letter to Montagu of 7 October, 1755, vol. ii. p. 474.) The letter belongs to October, 1754, when George Montagu and his brother the colonel visited Strawberry Hill and the Vine. (See letter to Conway, 24 October, 1754, vol. ii. p. 400.) Finally, as to the date of the letter "Thursday, 17"; 17 October, 1754, fell on a Thursday.

In the 'Journals and Correspondence of Miss Berry' (vol. ii. p. 63) a letter of Horace Walpole to General Conway is printed with the date "February, 1758." This date, however, must be wrong. Walpole writes enclosing some laudatory stanzas on Conway, which he says he had just composed on his way to town. These stanzas, which were written at the time of the inquiry into the failure of the expedition to Rochefort, in which Conway took part, were printed in the *Public Advertiser* of 28 November, 1757. (See Cunningham's note on Walpole's letter to Grosvenor Bedford, vol. iii. p. 118.) It is obvious, therefore, that this letter belongs, not to February, 1758, but to the previous November.

Letter 1,454, addressed to the Rev. William Mason (Cunningham's ed., vol. vi. p. 119) without date of place, month, or year, is put by Mitford among letters of September, 1774. It seems, however, to belong to October of that year. Horace Walpole writes of the general election then in progress, and mentions the return of three candidates—Lord John Cavendish, returned for the city of York on 10 October ("Lord John has been hard run, though he has got the plate");

Robert Macreth (formerly a waiter at White's Club); and Alexander Wedderburn. The two latter were returned for Castle Rising on 8 October. This letter cannot have been written until after the news of the York election reached London. It may therefore be placed between Nos. 1,459 (11 October) and 1,460 (15 October) in vol. vi.

Letter 1,488 (Cunningham's ed., vol. vi. p. 184), addressed to the Countess of Ossory, and dated "Saturday evening," appears to be misplaced and wrongly treated as a separate letter. Horace Walpole here mentions Lord Chatham's motion to address the king for a recall of the troops from Boston. This motion was made in the House of Lords on Friday, 20 January. In reference to it Walpole remarks, "If Lord Chatham said true yesterday, the ministers are already checkmated." "Yesterday" being 20 January, Walpole must have been writing on "Saturday evening," 21 January. He adds, "I will only say now that I am *becoptied* at last, enlisted in Mrs. Weesey's academy." Lady Ossory apparently inquired as to the meaning of this remark, which is explained in Walpole's letter to her of 24 January, 1775: "The Cophti were an Egyptian race, of whom nobody knows anything but the learned, and thence I gave Mrs. Montagu's 'academics,' the name of Coptic, a derivation not worth repeating or explaining." The passage in which Horace Walpole uses the term *becoptied* must naturally precede the letter containing the explanation of it.

It appears that what Cunningham prints as a separate letter, under the date "Saturday evening," forms part of that to Lady Ossory dated 21 January, 1775 (No. 1,484). We have it on Horace Walpole's own authority that the letter to Lady Ossory dated 21 January was written on Thursday, 19 January: "I have written this since I came home to-night, Thursday, on my way towards Saturday's post, that I might not forget the *bon mots* I had collected for my gazette." Walpole's letters to Lady Ossory often took the form of a sort of diary covering several days. He subsequently says, "To-morrow is to happen a great event—I will not tell you what." This is evidently an allusion to Lord Chatham's intention of speaking in the House of Lords on American affairs on Friday, 20 January. It will be noticed that at the beginning of the portion dated "Saturday evening" Walpole again mentions the "great event," and after a digression he goes on to give a report of Lord Chatham's speech. The portion dated "Saturday evening," and printed by Cunningham as

letter 1,488, should therefore be printed as part of what he gives as letter 1,484, which, though dated 21 January, 1775 (*i.e.*, Saturday), was, as we have seen, written on Thursday, 19 January.

It may be added that Cunningham was not the originator of this mistake, but merely followed Vernon Smith, the original editor of the letters to Lady Ossory.

HELEN TOYNBEE.

#### SHAKESPEARIANA.

'THE WINTER'S TALE,' I. ii. 30 (the references are to the Globe Edition).—

*Hermione.* Tell him, you are sure  
All in Bohemia's well; this satisfaction  
The bygone day proclaimed.

The current explanation assumes that messengers had arrived; but in that case Polixenes's plea of "fears of what may chance" at home is absurd. Surely the meaning is simply "No news good news."

I. ii. 258 :—

*Camillo.* If ever fearful  
To do a thing, where I the issue doubted,  
Whereof the execution did cry out  
Against the non-performance, 'twas a fear, &c.

The difficulty of this passage is not apparent (though it has excited many strange comments), Camillo's intention evidently being to say that if execution (subsequent to the time of hesitancy) showed that his fear was needless, it was, nevertheless, a reasonable fear. Subsequent performance ridiculed or upbraided the non-performance that resulted from excessive caution.

I. ii. 391 :—

*Polix.* As you are certainly a gentleman, thereto  
Clerk-like experienced, which no less adorns  
Our gentry than our parents' noble names,  
In whose success we are gentle,—I beseech you, &c.

The ordinary reading is that Polixenes tells Camillo he is a gentleman, and, in addition, a man of learning, "thereto" having the same sense as in 'Othello,' II. i. 133: "If she be black, and thereto have a wit." But is not the meaning rather that Camillo is a gentleman by virtue of his education and knowledge of affairs? At any rate, such was the view of the editors of Folios 2, 3, and 4, who all read "thereto expedient" (hastened, promoted *per saltum*); and Leontes has already told us that from meaner form he benched Camillo and reared him to worship. The clerk-like experience, too, is thus of the staple of Polixenes's argument, whereas, under the ordinary reading, it is a remark by the way, and little suited to a time of wonder and anxiety. The reading now suggested is confirmed by the next passage, viz., I. ii. 400 :—

*Polix.* I conjure thee, by all the parts of man  
Which honour does acknowledge, whereof the least  
Is not this suit of mine, that thou declare, &c.

The first part of this seems simple, but the clause beginning "whereof" is a real difficulty, and drives the commentators to treat "parts of man" as equivalent to "duties of man," for the king's suit can thus be lamely called a "part of man." But though we may say, "It is the part of a commentator to illustrate his author," we cannot use "the parts of a commentator" in any such sense. The passage, however, becomes quite clear when it is seen that "which" is equivalent to "whom," and the parts are those of a man whom honour acknowledges; of which acknowledgment the king's suit is an important instance. "Which" is properly used for "whom" when the meaning is "such as," Latin *qualem*. (See Abbott, 'Shakesp. Gram.,' par. 266.) In his previous speech the king vainly besought Camillo as a gentleman; he now charges him as a man of honour, and the appeal is successful.

I. ii. 459.—

*Polix.* The gracious queen, part of his theme, but  
nothing  
Of his ill-ta'en suspicion.

This is clear if we may suppose Polixenes understood that he was accused of a design on the queen's virtue, but that she was not suspected, though her name was necessarily mentioned in the charge against himself.

II. iii. 112.—

*Leon.* Once more, take her hence.  
*Paulina.* A most unworthy and unnatural lord  
Can do no more.  
*Leon.* I'll ha' thee burnt.

Why should Paulina call her unoffending (nay, sympathetic) husband "unworthy and unnatural"; or alternatively, why should she say that if he be so he can do no more than take her away? The answer is that she does not; it is Leontes whom she calls "unworthy and unnatural"; and the next line furnishes one instance among many in this play of the omitted nominative, "I can do no more." Leontes's increased fury, otherwise inexplicable, is now a natural result of her upbraiding.

H. G. GOTCH.

Kettering.

(To be continued.)

FOOTBALL ON SHROVE TUESDAY AT CHESTER-LE-STREET.—The *Yorkshire Herald* of 28 March gave a graphic account of the way in which the main thoroughfare of Chester-le-Street was given over to footballers on the previous day. "For hundreds of years," it is said, the custom has been observed, and to all appearance it is as



vigorous as ever, though, of course, the primness of some modern scruple may destroy it, or, at any rate, do it vital injury before another year comes round. In the chief business street, which is nearly half a mile long, and in those adjacent, tradesmen and others barricade their windows, and at one o'clock the ball, a small one of the usual kind, is thrown out from the "Lambton Arms Hotel," and the five hours' game begins:—

"There are no rules, no referee, no limits to the field of play, no fixed number of players. Only one guiding principle is recognized. If you live down-street you kick up, and if you live up-street you kick down. Nothing could be simpler. If you are a stranger you are quite at liberty to kick the ball if it should come your way, but you take all risks. .... 'Have you had your kick?' was the question put time after time to those who were not actually taking part in the game, but who felt wonderfully elated if they could get in a sly kick and escape with nothing worse than a shaking. .... In the last few minutes all old hands are on the look-out for a chance of obtaining possession of the ball, an honour which makes the successful player the hero of the night, and secures for him probably more to drink than is altogether good for him. Instances are on record in which daring players have climbed to the roofs of houses and held the ball there until the clock struck six in order to earn the place of honour."

#### ST. SWITHIN.

**HORNS OF MOSES.**—When Mr. F. T. Elworthy, in his recent work 'Horns of Honour,' maintains (as your reviewer notes, *ante*, p. 219) that, in the belief of the Hebrews, Moses descended from the Mount with solid horns upon his head, he draws an unwarrantable conclusion from the wording of the Vulgate of Exodus xxxiv. 29, "faciem esse cornutam." It is a well-known usage of the Semites to compare the spreading rays of the sun to the horns of an animal, and the Hebrew word employed in this passage (*qārān*) means either to emit rays of light or to put forth horns (*qeren*). I may refer to Goldziher, 'Mythology among the Hebrews,' 178, and my 'Babylonian Influence on the Bible' (Nutt), 99-100, where I give several illustrations. The original merely says that the face of Moses was radiant. St. Jerome unhappily adopted the alternative rendering of *horned*. The Authorized Version of Habakkuk iii. 4 makes a similar mistake in causing "horns" to come out of the Almighty's hand instead of "bright beams," which has a parallel in Deut. xxxiii. 2, "at His right hand were rays of fire." Coleridge, when at Rome, in gazing on Michael Angelo's statue of the horned Moses, read its meaning correctly when he "called to mind the horns of the rising sun" ('Biographia Literaria,' chap. xxi.). Tertullian mentions

that Carthaginian nurses had nursery songs about "the towers of Lamia and the horns of the sun" ('Works,' "Ante-Nic. Lib.," ii. 123), but the Latin here, *pectines solis*, is rather ambiguous. The Rabbins, with their habitual coarse literalism, fable that with one of his horns of glory Moses blinded Satan in the eye when he came to take away his soul (Edersheim, 'Jesus the Messiah,' ii. 755).

Among the Aryans, Apollo *Karnaos* was the horned, i.e. rayed, sun-god; the hind of Keryneia with golden horns was the dawn; and in Lettish folk-songs the wether with golden horns is the sun (see R. Brown, 'Semitic Influence in Hellenic Mythology,' 116; M. Müller, 'Contributions to Mythology,' 627).

A. SMYTHE PALMER.

South Woodford.

[Cf. Milton's 'Par. Lost,' i. 439—

Astarte, queen of heaven with crescent horns—where the reference is plainly to the moon.]

**INSCRIPTIONS ON THE GRAVESTONES UNDER THE NEW ORGAN AT ST. MARGARET'S, WESTMINSTER.**—Upon the preferment of Dr. Farrar (who had been rector of this church from 1876 to 1895) to the deanery of Canterbury, his successor was the Rev. Robert Eyton, of Holy Trinity, Sloane Street. On the incoming of this gentleman many changes were made in the services of the church—notably the music was of a much more elaborate character. The outcome of this was that a new organ became an almost absolute necessity. The old one had, since the restoration of the church in 1878, occupied the easternmost bay of the north aisle; but as the very beautiful instrument that has now replaced it is double the size, it of course occupies twice the space, and consequently has hidden some old floorstones. It is not thought that they are (like many of the wall monuments) of any great interest, but it is just as well that the inscriptions—such as they are—should be preserved, and no place so proper and fit as the pages of 'N. & Q.' for the purpose. Most of them were very much broken, and all the inscriptions more or less worn; but as it will probably be very many years before they are brought to light again, it seems desirable that they should be recorded somewhere for future reference, as, so far as I am aware, this has not been done at the church:—

"Here lyeth interred the body | of M. Mary Arnold, late | wife of M. John Arnold of this | parish who departed this life the 29 Day of | September Anno Dom. 1701 | in the 21<sup>st</sup> year of her age. | Here also lies ye body...M<sup>r</sup> | Elizabeth ye wife of M<sup>r</sup> | Tanner Arnold who departed | this life on the 1<sup>st</sup> day of | May 1711 in the 72<sup>nd</sup> year | of her age."  
"Hic Jacet una cum Filio recens | edito Eliza-

betha Joannis | Episcopi Oxoniensis Filia nat..... |  
maxima, et Thomae Tenison | Archidiaconi Mari-  
dune..... | Thomae qu... Archiepiscopi... | Cantuari-  
ensis abnepotis ....xor | Quae Puerperio Obiit  
Mart 13 | 1729 octodecim annorum | adoles-  
centu..... | Eximiis Animi Corporis qu... | dotibus  
om..... | et utraq... Famil... | tu...ca | qua  
ortue [?]..... tum altera | in quam nuper A...sierat  
| dignissima.”

“Beneath this stone lies the body | of M<sup>rs</sup> Sarah  
Yonge | who died July 20, 1740 aged | 46 was wife  
to W<sup>m</sup> Yonge | of Caynton in the County | of Salop  
Esq<sup>r</sup> and one of the | daughters of S<sup>r</sup> Joseph |  
Herne, Citizen. She went through | all the offices  
of life with most | exemplary prudence, humanity, |  
& virtue. The loss of her is | lamented by all who  
knew her, | to her husband and children | irre-  
parable. As also the body | of her daughter Pene-  
lope | Lycett who died Aug 21<sup>st</sup> | 1740. Aged 22  
years | who was inducted withall her mothers |  
virtues.”

“Here lyes the body of Cap<sup>t</sup> | Humphry Saun-  
ders | who was for many years | Commander of  
several Ships | of war in the reign of | King William  
and Queen Anne | he died June 3<sup>rd</sup> | 1735 [33?] | in  
the [80<sup>th</sup>?] year of his age. | Here also lies the body  
of | M<sup>rs</sup> Mary Saunders | His wife. She died June  
the [2<sup>nd</sup>?] | 1736 [?] aged 72.”

“Here lyeth the body of Matthias | Skelton  
Esq<sup>r</sup> of this parish | who departed this life Jan<sup>y</sup> ye  
1<sup>st</sup> | 1725 in the 57 year of his age | also M<sup>rs</sup> Susanna  
Skelton wife of | the above said Matthias Skel-  
ton | Esq<sup>r</sup> who departed this life | the 24<sup>th</sup> day of  
April 1735 in the | 58 year of her age.”

“Here lyeth interred the body | of S<sup>r</sup> Henry  
Pomeroy, K<sup>t</sup>, who | departed this life the 23<sup>rd</sup>  
day | of.....1683 and | Jane his wife daughter of  
the | ancient family.....the Predeand [?] of Fen-  
borough in the county | of Devon who.....so de-  
parted this | life the 2<sup>nd</sup> day of February | 1692/3 |  
...hopes of a glorious resurrection.”

“M<sup>r</sup> John Bristow | of this parish Vintner | dyed  
29<sup>th</sup> | of June 1734 | aged 37 years.”

“Here lyeth ye body of | B...hard Taylor of this  
parish | Gen<sup>t</sup> who dyed the 14<sup>th</sup> of Aprill | ...76 aged  
70 [?] years also | lyeth here bodies of 3 sons | & 6  
daughters by Euseb... his | wife, viz, Thomas  
John | Valentine Emery ..... | Elizabeth, | Mary  
....., ..... also Thomas.....”

“Alexander Haselat | of this parish gentleman |  
departed this life the 17 | of december 1747 in the  
5... | year of his age. | also.....wife of Alex | Haselat  
who departed this | life the 27 [?] of March | 1748.”

“Here lyeth Robert | Stewart Esq<sup>r</sup> who dyed |  
the 7<sup>th</sup> of June 1714 | Aged.....years.”

These inscriptions are manifestly imperfect,  
being much footworn, while on many stones  
the lettering is entirely obliterated. With  
the monuments on the walls behind the organ  
I will deal at some future opportunity.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

THE EVIL EYE.—I take the following cut-  
ting from the *Child's Guardian* of last month :

“Not many days ago, reports the *Church Weekly*,  
the Uxbridge magistrates had to deal with a painful  
charge, brought by the National Society for the  
Prevention of Cruelty to Children, against a married  
couple, for having caused the deaths of two of their

children by wilful and heartless neglect and for keep-  
ing their three other children in a starving condition.  
The wee unfortunates had died amid the filthiest and  
most heartrending surroundings imaginable. The  
defence set up by the unnatural parents was that  
they had, unfortunately, incurred the malice of a  
gipsy, who had, therefore, ‘overlooked’ them and  
their five children, so that nothing would prosper  
with them. They believed, or pretended to believe,  
that their hapless offspring had died, not from the  
want of proper nourishment and care, but because  
of the operation of the ‘curse.’ The magistrates,  
however, refused to consider this as an extenuating  
circumstance, and dealt the parents the severe  
punishment they deserved.”

ST. SWITHIN.

DANIEL DEFOE.—In Mr. Thomas Wright's  
‘Life of Defoe’ it is noted that “in 1692 came  
bankruptcy, with a deficit of 17,000*l.*,” and  
that, entering again into politics, Defoe, two  
years later, was “concerned with some  
eminent persons in proposing ways and  
means to the Government for raising money  
to supply the occasions of the war just begun”  
—that with France. In Prof. Minto's mono-  
graph in the “English Men of Letters” series  
it is observed of this episode that Defoe “is  
said to have temporarily absconded, and to  
have parleyed with his creditors from a dis-  
tance till they agreed to accept a composi-  
tion.” One illustration of Defoe's difficulties  
during that period is furnished in the latest  
volume, just issued, of the House of Lords'  
MSS., in which (pp. 358-60) is given in full  
the copy of a Merchants Insurers (War with  
France) Bill, which had passed the Commons  
early in 1693/4, “to enable divers Merchants  
Insurers (who have sustained many losses by  
the present war with France) to satisfy their  
several Creditors,” and “Daniel Foe” is the  
eighteenth on a list of nineteen thus to be  
dealt with. The measure was brought from  
the Commons on 28 Feb., 1693/4, but on  
9 March, after being read a second time by  
the Lords, the motion to go into committee was  
negatived and the Bill was rejected (‘Lords’  
Journals,’ vol. xv. pp. 381, 390).

ALFRED F. ROBBINS.

ENGLISH SOLDIERS AT THE BATTLE OF  
COLENZO.—Towards the end of the nineteenth  
century the unmeaning and undignified, to  
my mind, appellation of “Tomnies” has been  
accepted generally as a pet name for the  
soldiers of our Queen. But as many military  
men and civilians alike, it is only right to  
mention, have taken exception to valiant  
troops being so designated, I venture to re-  
quest the insertion in ‘N. & Q.’ of the fol-  
lowing very brilliant account, from the *Daily  
Telegraph* of 18 Dec., 1899, of the sublime  
bravery of four gunners of the Royal Horse  
Artillery at the battle of Colenso :—

"Col. Hunt next fell, shot through both legs, and he also was carried to the donkey. As the men were being shot down very rapidly—for the Boer fire was by that time increasing—Col. Hunt advised that it would be better to abandon the guns, but Long's characteristic reply was: 'Abandon, be damned! We never abandon guns.' Subsequently Col. Hunt called attention to the fact that it was no use firing. There were scarcely any men left, and next to no ammunition. After that an order was given to abandon the guns, which for over one hour had fought in the face of the fiercest fusillade a battery ever endured. Yet, even then, all was not over, for four men persisted in serving two guns and remaining beside their cannon. One of either pair carried the shell; the others laid and fired their beloved 15-pounders. But two men were left. They continued the unequal battle. They exhausted the ordinary ammunition, and finally drew upon and fired the emergency rounds of case, their last shot. Then they stood to 'Attention' beside the gun, and an instant later fell pierced through and through by Boer bullets. These, I say, by the light of all my experience in war, these gunners of ours are men who deserve monuments over their graves and even Victoria crosses in their coffins."

I am induced to direct attention to Mr. Bennet Burleigh's glowing words on a glorious incident in the Boer War of 1899 by the fact that I wish to be permitted to ask correspondents of 'N. & Q.' who are deeply learned in military history to favour me with some information on the subject of the "pet names" and epithets of admiration conferred upon brave soldiers of a more inspiring and ennobling nature than those of "Tommies" and "Tommy Atkins."

We are fully aware that Cromwell's warriors were called "Ironsides," and those of Charles the Martyr "Cavaliers." But were any terms of affection (a very distinguished author, himself an ex-military man, esteems "Tommy" a term of affection for our noble troops) bestowed upon the soldiers who fought so bravely under Marshal Turenne, who approached, it is said, more nearly to the heroic and more nearly to infallibility than any other captain who has ever drawn sword; upon the soldiers of Frederick the Great of Prussia, "Old Fritz," as the Prussians loved to style the strong man who made of their little kingdom a great power; upon the soldiers who won Ramillies, Malplaquet, and Blenheim for Marlborough; upon the soldiers of the great Napoleon, whose devotion to their beloved chief gained for him not only an empire, but also the mastership of nearly the whole of Europe; upon those soldiers of a hundred fights, Wellington's heroes; and last, but not least, upon the soldiers of the immortal Irish brigades in the service of France? In conclusion, I beg to express the hope that it will not be considered out of place for me to say that on the occasion when the great

Dean of St. Patrick's (Swift) was referring to the members of the Irish brigades in France, &c., he eloquently remarked:—

"I cannot but highly esteem those gentlemen of Ireland who, with all the disadvantages of being exiles and strangers, have been able to distinguish themselves by their valour and conduct in so many parts of Europe, I think, above all other nations."

And that Thomas Moore, in his own charming manner, sang of them:—

Long as valour shineth,  
Or mercy's soul at war repineth,  
So long shall Erin's pride  
Tell how they lived and died.

HENRY GERALD HOPE.

[See 'Regimental Nicknames,' *ante*, pp. 161, 224, 263.]

"KINDLILY."—The 'New English Dictionary,' as in duty bound, gives the word "friendly." It may be interesting thereto to furnish a quotation for the existence of a similar formation in the case of the word "kindly." Careful consideration, however, will show that the analogy between the two forms is more apparent than real. The quotation is from Sir Henry Taylor's 'Edwin the Fair,' i. 7:—

Fight thy love-battles while the heart is strong,  
And wounds heal kindly.

ARTHUR MAYALL.

SIR CLIPSBY CREW.—This is the name of one of Herrick's friends to whom he dedicated several poems. He is briefly noticed in the 'D.N.B.,' xiii. 82, a. Some years ago I had a folio copy of Sir Walter Raleigh's 'Historie of the World,' 1614, which contained many contemporary marginalia attributed to the Earl of Pembroke or to Lord Stanhope of Harrington (see 'N. & Q.,' 4th S. iv. 359; 7th S. xi. 343). Among these scribblings were the following:—

"Sr Thomas Crue left fower thousand pounds an yeare, Sr Randall Crue will leave Sr Clipsby Crue ..... & 2000<sup>l</sup> an year, & 500<sup>l</sup> an year of an out rent. Hee hath alsoe ten thousand pounds at interest."

"Hee [no name] is Sr Clipsby Crue's pyme, pander, parasyte & scyophant, & hee is Sr Thomas Hanmer's pime, pander, scyophant, & parasyte, but habet uersatile ingenium, & hee is an auncient trauller. I will allow him therefore 40<sup>l</sup> an year & onely 40<sup>l</sup> an year to read to me Italian."

W. C. B.

OPEN SPACES.—I was reading the other day Mr. (afterwards Sir) Edwin Chadwick's 'Report.....from the Poor Law Commissioners on the Sanitary Condition of the Labouring Classes,' 1842, when, at p. 277, I came upon a passage dealing with the question of "open spaces." I was not prepared to find so clear an exposition of the subject

at so early a date, but on inquiring from an expert, I was informed that the late Sir Edwin Chadwick was really the first to call attention to the importance of preserving open spaces in our large towns. We have now several Open Spaces Acts, the necessity of such "lungs," as I think Charles Dickens called them, being recognized on all hands.

R. B. P.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"HOGNAYLE."—In a MS. churchwardens account book of the parish of Ashurst, near Steyning, in the county of Sussex, the word "Hognayle" (spelt also "Hogneylle," "Hog-nell," and "Hogney") occurs very frequently among the items of receipts between the years 1522 and 1543. The average sum collected under the head of "Hognayle money" was about nine or ten shillings, "Pascall money" standing at about one shilling and sixpence, and "James's Ale" at over one pound. What is the derivation of the word "Hognayle"? I see that there is a note about 'Hoghall Money' in 'N. & Q.' 4th S. ii. 275, and a note on 'Hoglinge Money' (a 'heddar word) in 'N. & Q.' 3rd S. iii. 423. Perhaps these two terms may be connected with the Sussex word. A. L. MAYHEW.

MOURNING IN 1661.—I have tried in many directions in vain to acquire certain information respecting mourning garb in the reign of Charles II., such as to enable me to portray as veraciously as may be a scene in the family history which occurred on the day after the funeral of the late young master of the house, when many relatives and guests were assembled at supper in the hall.

One of these was a Gentleman Pensioner of the King (equivalent to member of the hon. corps of Gentlemen-at-Arms), and I wonder whether his dress would have been modified at all for the occasion. In an engraving in Sandford's 'Order and Ceremonies used for and at the Solemn Interment of.....George, Duke of Albemarle.....1670,' I note that the Gentlemen Pensioners appear to be wearing their usual costume (shown in Planché's 'Cyclopædia'), of which, however, I do not know the proper colours. Other mourners are clad in a long black cloak with cowl (to be seen also in the quaint picture of Sir Henry Unton's funeral procession at the National Portrait

Gallery), recalling the dismal envelopment of the Fraternita della Misericordia at Florence. Would these have been retained after the funeral was over? Were women as well as men provided with them; and did the chief mourners, as well as friends, "poor men," &c., thus appear? Can any one kindly direct me to any engravings, or, better still, paintings, showing the ordinary indoor mourning dress of widow, mother, sister, father, brother, about 1661-2? Were all the rooms of the house treated with "black hangings," or only that in which the corpse lay on the "Black Bed"? Was this ever a downstairs room, not a bedroom? How long would such hangings have been kept up? Were hatchments ever displayed inside as well as outside the house? For answers to any of these questions I should feel greatly obliged. ETHEL LEGA-WEEKES.

COATS OF ARMS WANTED.—Garnett, of Green Park and Arch Hall; Sampey, of Boyle; Gossage, of Spratton; Jones, of Vessington; Cooper, of Cooper's Hill, Queen's Co. (Mrs.) E. E. COPE.

AUTHOR OF EPIGRAM WANTED.—Who was the author of the epigram on an epigram?

What is an epigram? A.....whole,  
Its body brevity, and wit its soul.

STAPLETON MARTIN.

[The word you omit is presumably "dwarfish." The epigram is so given in 'The Wild Garland' of Isaac J. Reeve, a compilation of no authority. No author is named, nor are we aware to whom the distich is to be attributed.]

'THE INFERNAL MARRIAGE.'—Can any of your readers inform me in what year or years 'The Infernal Marriage,' by B. Disraeli, was written and first published? I cannot find the date in any book of reference I have access to. Allibone omits it entirely, Lowndes is silent about the author, and the 'Dictionary of National Biography' gives a date, 1828, but in such a way that it is doubtful whether it refers to the composition or not. I have what is called "a new edition," dated 1853, and published by David Bryce, London, with 'Ixion in Heaven' and other pieces. In this 'The Infernal Marriage' is in four parts, but appears to be unfinished. Is that its completest form? J. S. M. T.

['The Infernal Marriage' appeared in 1834 in the *New Monthly Magazine*, vols. xli. and xlii. Only four parts were published. See 8th S. iii. 361.]

FILLIOL FAMILY.—In vol. ii. p. 150 of Morant's 'History of Essex' reference is made to a deed of gift by William Filliol to Coggeshall Abbey, to which is affixed a seal bearing a representation of a font, with a

king and bishop holding a child as in the ceremony of baptism. This deed, Morant says, was noticed in the "Collect. Ric. St. George militis, fol. 158." The original deed and seal may therefore have been in existence about a century ago. Is anything known of it now? Inquiry has been made at the British Museum, Bodleian Library, and other public offices to no purpose. It is interesting as throwing light upon the origin of the name of Filliol (Norman Filleul), a name once well known in Essex and Dorset, and still common in Normandy and Jersey. Any information throwing light upon this story of Morant's will be thankfully received.

S. E. V. FILLEUL.

**LAWS OF CRICKET.**—I have in my possession a volume of the *New Universal Magazine* for 1752 (vol. ii.) which contains the laws of cricket, "as settled by the Cricket-Club in 1744, and play'd at the Artillery-Ground, London." I shall be glad to know if any of your readers have seen a copy of the laws of cricket earlier than this. PHILIP NORMAN.

**GRAMMATICAL USAGE.**—In Bunyan's 'Pilgrim's Progress' we read, "They all went on till they came to the foot of the Hill Difficulty, at the bottom of which was a spring. There was also in the same place two other ways." And again, a little further down the page the phrase occurs, "There was two other ways to go." Is this use of "there was" in connexion with a plural substantive to be regarded as a mark of Bunyan's faulty education, or was it an accepted form in his day and earlier? The German "es gibt" may be followed by a plural substantive.

P. W. G. M.

**CASTS OF ANCIENT SEALS.**—I shall be glad of the name and address of any one who makes and sells casts of ancient seals.

S. S.

**'EASIER THAN LYING.'**—A short story with this title, or a similar, appeared in, I believe, an American magazine some years ago. When and where?

W. T. S.

**REARDON: MCCARTHY.**—In Forsyth's 'History of the Captivity of Napoleon' mention is made (vol. iii.) of Lieut. Reardon and Charles McCarthy, lieutenant 66th Regiment. Genealogical or biographical information regarding Reardon and McCarthy is required. Perhaps some of your correspondents could kindly supply it.

SIGMA TAU.

**"BATSUEINS."**—What is the exact meaning of *batsueins* in the following extract from

Domesday Book? Does it imply any knowledge of seamanship, or does the whole passage simply mean that the burgesses of Warwick had to provide the king with four men to act as servants on board ship when he went by sea against his enemies?

"Consuetudo Waruic fuit. ut eunte rege p' terra' in expeditione: deoe' burgenses de Waruic p' om'ibiz aliis irent. Qui monitus non ibat: c. solid' regi em'dabat. Si u' p' mare c'tra hostes suos ibat rex: vel. IIII. batsueins vel. IIII. lib' denarioz ei mittebant."

BENJ. WALKER.

Langstone, Erdington.

[A.-S. *Bātsuegen*, "Bat-swain"=sailor (Halliwell).]

**GHOSTS AND SUICIDES.**—A cottage woman was speaking to me the other day about the terrible losses of our troops in South Africa. She said: "Eh, but I shouldn't like to live over there when it's all done. The place'll be fair wick wi' ghosts." When I expressed my doubts as to their being such things as ghosts, she said she knew there were, for she "had seen a many." Pressed further, she said that, at any rate, people who come to a violent end, and especially those who commit suicide, certainly "walk" till "their time comes." By this she meant until such time as they would have died in the course of nature. This limiting of a ghost's time to "walk" is new to me. Is it held at all generally?

C. C. B.

Epworth.

**SIR JOHN SAVAGE AND ANDREW ADAMES.**—The names of Sir John Savage, Knt., and Andrew Adames are found in a document of 1575, with other landowners of a parish or tithing of Bradley, in co. Hants. The name of Bradley is found in several parts of North Hants, and there is a parish of this name with which the above landowners are supposed to be connected. Savage, as a knightly family, was long connected with Cliddesden, Adams with Nutley, both in N. Hants; but information is sought about the two persons named above as associated with Bradley parish or one of the other Bradley tithings.

VICAR.

**FLEMISH WEAVERS.**—Can any of your readers kindly refer me to any records containing the names of Flemish weavers who visited and settled in England in the reign of Edward III.? CRABBE BOUCHER.

**SHAKESPEARE AND CICERO.**—"Lord Say hath gelded the commonwealth, and made it an eunuch" ('2 Henry VI., IV. ii. 174). Although several annotated editions of the above play to which I have referred have no note on the subject, it can hardly have

escaped the vigilance of the commentators that this singular expression occurs in Cicero, 'De Oratore,' bk. iii. 41: "Nolo dici morte Africani castratam esse rem publicam." Quintilian quotes it, 'Inst.,' bk. viii. 6. Ben Jonson, apparently following Quintilian, cites it in his 'Timber, or Discoveries' (cxix.), as an instance of "deformed" metaphor. The question is, Where did Shakespeare find it? Are we to suppose that he was so well up in the classics as to be able to quote Quintilian or Cicero 'De Oratore'?

E. S. ALDERSON.

VIRTUES AND VICES.—I should esteem it a favour if any of your many readers could inform me of instances of the representation of the virtues and the vices, whether occurring in MSS., windows, carving, tapestry, &c. Examples on the Continent or in the British Isles will be equally welcomed.

THOS. A. MARTIN.

GENERAL SIR JOHN COPE.—Of what family was this person—the Preston Pans general and hero of the Jacobite song "Hey, Johnnie Cope"?

J. H. COPE.

[Nothing is known as to his family. See 'Dict. Nat. Biog.']

WALTON AND LAYER FAMILIES.—I am desirous of any information about the families of Walton, of Great Staughton, Hunts—Col. Valentine Walton was a judge of the court which tried Charles I., and died in exile in Flanders—and of Layer, of Boton, and Cringleford, Norfolk, and Shepreth, Cambs. Are any representatives of either of these families known to be in existence?

(Rev.) B. HALE WORTHAM.

Low.—Thomas, Leonard, and Sampson Low were admitted to Westminster School in 1776, 1777, and 1778 respectively. Can correspondents of 'N. & Q.' give me any information concerning them or their parentage?

G. F. R. B.

GEO. ROMNEY.—I have a book on Italian art containing Romney's autograph with the date 1773, from which a book-plate has been removed. It appears that he went to Italy in that year. Is anything known as to the disposal of his books?

G. W. WRIGLEY.

68, Southborough Road, South Hackney.

LIGHTHOUSE SINECURE.—What sinecure office connected with lighthouses in general, or with any lighthouse in particular, existed during the last century? If such an office existed, is there any record of the holders of it?

H. T. B.

## Bylines.

### FAHRENHEIT THERMOMETER.

(6th S. iii. 507; iv. 213; v. 79, 196; vi. 116; 9th S. v. 229.)

THE scales in use for thermometers\* are those of Gabriel Daniel Fahrenheit, F.R.S., freezing-point, 32°, boiling-point, 212°, in all English-speaking countries, and partially in Germany; of Anders Celsius, the Centigrade (after its revision by Linnæus), freezing-point, zero, boiling-point, 100°, in France, Sweden, and Southern Europe; of René Antoine Ferchault de Réaumur, freezing-point, zero, boiling-point, 80°, in Switzerland, Spain, France sometimes, and Germany; and of De Lisle, freezing-point, 150°, boiling-point, zero, in Russia. The Fahrenheit scale is the most serviceable of the four by reason of its smaller division, and also by the comparative absence of the minus sign (−) unless in very severe frost.

The principle on which Fahrenheit based his scale is, according to Dr. Traill,

"when the instrument stood at the cold of Iceland at 0° it was computed to contain 11,124 parts of quicksilver, which, when plunged in melting snow, expanded to 11,156 parts, hence 32° was taken as the freezing-point of water; when the thermometer was plunged into boiling water the quicksilver expanded to 11,336 parts, therefore 212° was marked as the boiling-point."

The above assumption as to cold (made in the reign of George I.) was unfortunately incorrect—in this country even, in Berwickshire in December, 1879, −23° F. was recorded; while the talented Robert Hooke fixed the thermometrical zero at the freezing-point of water as far back as the time of Charles II. (It may be incidentally mentioned that the freezing-point of water in some instances has been found lower than 32° by quite a degree.) One of our highest meteorological authorities, Dr. Robert Scott, F.R.S., says, however:—

"Fahrenheit divided the distance between the freezing and the boiling points into 180 parts or degrees corresponding to the number of degrees in a semicircle, and he assumed as the zero of his scale the temperature which resulted from the mixture of snow and salt. This was 32 degrees below the freezing-point of pure water."

With the coming of the next century the Russian Government, at great inconvenience, is altering its calendar to conform to the rest of Europe. With the new century it might be expedient also for us to

\* SCRUTATOR would find fuller details in the *Transactions of the Royal Society*, *Symonds's Monthly Magazine*, or the *Journals of the Royal Meteorological Society*.

alter the figuring of the Fahrenheit thermometer by thirty-two points, making the boiling-point 180°. For several years instruments could have a dual scale ("old style" on one side of the tube and "new style" on the other) until observers were accustomed to the newer form. The difference being so considerable, there would be no danger of temporary confusion in meteorological records.

R. B.

Upton.

Fahrenheit divided the distance between the freezing and boiling points of water into 180°, that number being the half of 360°. The number of degrees in a semicircle, 180, is divisible by 2, 3, 4, 5, 6, 9, 10, 12, 15, 18, 20, 30, 45, 60, and 90, and  $= 2^2 \times 3^2 \times 5$ . The greatest cold then known was that produced by a mixture of snow and salt. Fahrenheit noticed that the mercury of his thermometer plunged in this mixture fell 32 of these degrees below the temperature of melting ice. He therefore called the temperature of this freezing mixture 0°; consequently, the freezing-point of water 32°, and its boiling-point  $32^\circ + 180^\circ$ , i.e., 212°. For taking the average of a series of winter temperatures in this country this scale is more convenient than the Centigrade, as negative numbers very seldom occur; also 1° F. is sufficiently small for fractions to be unnecessary in many cases.

*Appropos* of 360°, let me urge on mathematical teachers and the printers of tables of logarithms to imitate the Germans in expressing angles in degrees and tenths and hundredths of a degree, as in Brenner's 'Tables.' We owe the Germans some courteous return for their adopting the meridian of Greenwich as the zero of longitude in their maps. Moreover, we shall thus avoid the confusion between minutes and seconds of arc and time. The construction of existing clocks and watches makes the retention of seconds of time imperative; but there is no utility, only needless complexity, in dividing 1° of arc sexagesimally.

T. WILSON.

Harpenden.

Fahrenheit's own description of the degrees of heat of boiling liquors, experiments of freezing in vacuum, and his new barometer, will be found in vol. xxxiii. of the *Philosophical Transactions* of the Royal Society. For more popular and less scientific accounts see Orr's 'Circle of the Sciences' and 'Museum of Science and Art,' by Dr. Lardner.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE SURNAME JEKYLL (9th S. iv. 415, 483; v. 152).—Alban Butler tells us of Judicael, *alias* Gigue, an Armorican ascetic, circa 630 A.D., who was son of Juthael, a Briton, and brother of the hermit St. Jodoc or Jodocus, from whom St. Josse-sur-Mer and other places are named. Miss Yonge inclines to connect the prefix with Latin *jocus* (jocose) and Jodel—the Swiss Yodel?

Judichel of Domesday was sub-tenant of Ernulf de Hesdin in Wilts, and probably also at Wiboldeston, in Beds; we may also trace his name in Judhel, a baron at Barnstaple, &c.; while such variations as Ivichel and Juikel may be mere scribal caprice. What we know of the family name originates with a small manor at Finchamfield, in Essex, appertaining to Robert, son of Wm. Juckell, in 1254; it passed from that family with Margaret Jekell (*sic*) to her husband, Richard Kemp, of Spains Hall, in 1371, and has since been therewith incorporated. My opinion is that this family emanated from London, because this heiress was daughter of Robert Jekell, citizen and mercer thereof. This Jekell may be shortened from *joculus*, but Jockel is a diminutive of Jacob, like Jack, the laird's "Jock," which we father on John.

After this heiress of 1371 there is a long break to John Jekyll, of North Mimms, described as from Lincolnshire; from him we get Stocker Jekyll, the City "common hunt" about 1560; John S. Jekyll, of Newington and Bocking, who obtained a grant of arms in 1621; a John Jekyll, citizen and fishmonger of London in 1683, who seems to have been settled in St. Stephen's, Walbrook; so to Sir Joseph, Master of the Rolls, died 1738, and to Joseph, a wit and Master in Chancery, died 1837. We are told that Sir Joseph's father was described as "of London, plebeian," in the matriculations—no doubt wealthy, but a fishmonger.

As to MR. W. H. STEVENSON'S etymological flights, they seem wide of the subject, and Welsh Judic remains unexplained. A. H.

"NEITHER FISH, NOR FLESH, NOR GOOD RED HERRING" (9th S. v. 125).—A note-book informs me that this quotation is to be found in a volume of poems by Sir John Mennes, entitled 'Musarum Deliciae.'

STAPLETON MARTIN.

The Firs, Norton, Worcester.

The more common form of this saying is "Neither fish, flesh, fowl, nor good red herring."

THOS. RATCLIFFE.

"THÉ BEURRÉ" (9th S. v. 9, 57, 114).—Whether M. Auzias-Turenne is as unac-

quainted with English life as MR. HAMILTON suggests is a point that I am not able to decide. He is jeeringly alluding to certain things of which the English are known to be particularly fond, and he mentions "home, sweet home," "the Bible," and "thé beurré." Five o'clock tea is perhaps intended, and the question is whether *thé beurré* can be taken to signify "tea with bread and butter." In this case *thé* would be used of the meal and not of the beverage, in much the same way, for instance, as we talk of "high tea." The editorial comment underneath my query seems to me to make for this interpretation.

T. P. ARMSTRONG.

Timperley.

A "SUNDAY" HARE (9th S. v. 46).—I very well remember that my father always preferred a coursed hare to one that was shot because of its greater tenderness. He was a Yorkshireman, but he did not sport on Sundays, and, indeed, fox-hunting was almost his only diversion.

ST. SWITHIN.

"HAVELOCK" (8th S. xii. 87, 177, 214, 232, 295).—Does not Sir Henry Havelock (p. 232) mean Sir Henry Marsham Havelock-Allan? The son of Havelock of Cawnpore and Lucknow, who served with his father in the Indian Mutiny campaign, assumed in 1880 the additional surname of Allan. He was killed by the Afridis, December 30th, 1897.

ROBERT PIERPOINT.

THAMES TUNNEL (9th S. iv. 419, 467; v. 35, 75, 169).—I was very glad to read MR. CHARLES COBHAM's interesting note. There is plainly room for difference of opinion. I should be sorry indeed to be classed among the worshippers of success—a very scurvy cult. But surely a work such as Dodd undertook could only be judged by its success or failure. What other ground is possible? The Manchester Ship Canal is an ugly, dirty, and evil-smelling blessing at the best. But it is a great project carried out; and this is exactly what the Gravesend tunnel was not. Had the preliminary works of the Manchester Canal been left Panama-like, a very different opinion would have to be passed on the undertaking. MR. COBHAM certainly goes a long way to defend Dodd. Were Rennie and Jessop among the "sinister engineers, or schemists," who ruined Dodd's plans? The accounts were "cooked," or neglected; but does that explain why the work failed? Expense was certainly not grudged in some directions—witness the "steam engine" which Dodd undertook to do without. That the enterprise was badly managed nobody can

doubt; but the bad management was throughout, with Dodd as well as with his directors. I still think MR. COBHAM's monument would be a sad precedent. Engineering enthusiasts would be thereby encouraged, and, in the pursuit of ideals, would seam the country with horrors.

Before leaving this subject, I should like to say that "poor Northumberland miner" scarcely applies to Ralph Dodd. According to the 'Dict. Nat. Biog.' he appears to have been born in London. GEORGE MARSHALL.  
Sefton Park, Liverpool.

'PUNCH': THE CHANGES (9th S. v. 227).—*Punch* has obtained such a national status through its honoured career that any important change can scarcely fail to encounter public criticism. As J. J. F. remarks, "No doubt the alterations have been well considered on the commercial side," and yet one would fain hope for further consideration. The main objection to the alterations is the quality of the paper. In order to make a drawing look its best there is nothing to beat black on dead white. The creamy glazed paper to which we are now treated produces a want of distinctness which seriously affects the drawings. After reading the *Times* one sees at once what a loss is suffered on this account when taking up *Punch*. Then, does any one want the story which is thrown in at the end? I have only read two of them, and they seemed to me neither better nor worse than the average run of stories to be found in a dozen periodicals. Finally, though the annoyance is slight, it causes a certain amount of irritation to be faced with an advertisement when you expect an inimitable caricature; and that the system of interleaved advertisement should have taken hold of *Punch* is one more matter for regret. But one would gladly let that pass if the editor or proprietor would only revert to the dead-white paper.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

"IVERS" (9th S. v. 188).—"Burcombe Ivers" would seem to be coppices planted on "Lynchets," that is terraces made by the ancient Britons on a hillside. Great numbers of chalk hills within ten miles of Salisbury have lynchets, but still more north of Devizes. They are like those in the valley of Jehoshaphat, and indicate the existence formerly of a dense population.

E. L. G.

ARMS OF THE PRINCIPALITY OF WALES (9th S. v. 228).—There are not and never have been any territorial arms for Wales, the various arms so attributed being all personal



arms. The coat quoted by your correspondent was that of Llewellyn ap Griffith, Prince of North Wales, afterwards assumed by Owen Glendower. The red dragon is taken from a standard *Per fesse argent and vert, a dragon passant gules*, but this was not a coat of arms. The red dragon on a mount vert is a badge, and as such (and as the badge of Wales) forms a part of the present complete royal achievement as settled by royal warrant at the beginning of the present reign (see 'The Book of Public Arms'). It was first borne by Henry VII., the white and green of the standard being the livery colours of the house of Tudor. It is sometimes referred to as the dragon of Cadwallader. The red dragon of Wales is the only royal badge which is not surmounted by a royal crown. The reason, of course, is that Wales is only a principality and not a kingdom. A curious side of the agitation for "the arms of Wales" to have a place upon the royal shield is the fact that if effect is to be given to the wishes of Wales it will be first necessary to grant arms for Wales.

A. C. FOX-DAVIES.

"COMPARISONS ARE ODIOSUS" (9th S. iv. 534; v. 46, 195).—Carew, the historian of Cornwall, writing *circa* 1590, used this phrase in elaborate fashion in describing Mount Edgumbe:—

"If comparisons were as lawfull in the making as they prooue odious in the matching, I would presume to ranke it for health, pleasure, and commodities, with any subject's house of [its owner's] degree in England."

ALFRED F. ROBBINS.

"A brief comparison betwixt the bishops of our time, and the bishops of the primitive church.—Chap. viii.

"I know that comparisons be odious, neither would I use them at this time, but that I am thereunto (as it were) compelled by the uncharitable dealing of T. C."—Abp. Whitgift's 'Defence of the Answer to the Admonition,' 1574 (Parker Society's Whitgift, vol. ii. p. 434).

J. P. OWEN.

NEHEMIAH WALLINGTON (9th S. v. 187).—He was a distinguished Puritan, born 1598, died 1658, author of 'Historical Notes and Meditations, 1583-1649,' and 'Wallington's Journals, 1630.' The first-named work was published 1869, in 2 vols., edited by Miss R. Webb, with the title 'Historical Notices of Events occurring chiefly in the Reign of Charles I.' See 'Dict. Nat. Biog.'

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

An inquiry appeared in 'N. & Q.' 1st S. v. 489, for the 'Journal' of Mr. Nehemiah Wallington, written in the year 1630. By

a reply (p. 569) the volume was in the possession of Mr. J. GODWIN, of 28, Upper Gower Street. Is this the MS. published by Bentley in 2 vols., 1869? It was reviewed in 4th S. v. 189, and was said to have been edited by a Miss Webb.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ARMS ON THE BAR GATE OF SOUTHAMPTON (9th S. v. 89).—MR. A. F. CURWEN will find an interesting account of the above in B. W. Greenfield's 'The Heraldry and Exterior Decorations of the Bar Gate, Southampton,' 8vo. 1875. Doubtless it may be seen in the British Museum.

VICAR.

SIR CHARLES CARTERET (9th S. v. 187).—This gentleman was of ancient descent from the Channel Islands, and son of Sir Philip Carteret; both were baronets, but their title died out in 1715. They were also nearly related to another Sir Philip, who married Pepys's "Lady Jemima," from which union descended the Earls of Granville, extinct in 1776, and the Barons of Carteret, extinct also in 1776. They were represented later by the Thynne family, Marquesses of Bath, and by Scott of Scott's Hall. The details might fill thirty-two pages of 'N. & Q.'

A. H.

A COINCIDENCE IN REGARD TO THE WASHINGTON FAMILY (9th S. i. 467; ii. 98, 472).—This subject is exhaustively treated by Prof. C. A. L. TOTTEN, formerly of Yale College, but now of New Haven, Conn., U.S., in his work on 'The Great Seal of the United States,' vol. i. pp. 32-37. The book, in two volumes, was published in America, but may be bought of Messrs. R. Banks & Son, 5, Racquet Court, Fleet Street, E.C.

JOHN P. STILWELL.

MOGUL CARDS (6th S. xi. 428, 472).—In J. T. ATKYNS's 'Reports of Cases argued and determined in the High Court of Chancery, in the Time of Lord Chancellor Hardwicke,' will be found (ii. 484) the case of Blanchard v. Hill, 18 Dec., 1742:—

"A motion was made on behalf of the plaintiff for an injunction to restrain the defendant from making use of the Great *Mogul* as a stamp upon his cards, to the prejudice of the plaintiff, upon a suggestion that the plaintiff had the sole right to this stamp. ....The plaintiff alleged, that he had invented the mark, and it was approved and allowed of to him by the Master, Wardens, and Assistants of the Company of makers of playing cards of the city of London."

This allegation is recorded in 'Reg. Lib.,' a. 1742, fol. 28. This register will probably be found at the Public Record Office, and there should be some evidence in the MSS. of

the company. Have their papers ever been printed or calendared? The case was decided against the plaintiff, Lord Hardwicke saying "he knew no instance of restraining one trader from making use of the same mark with another."

Q. V.

'THE THREE WISE MEN OF GOTHAM' (9th S. v. 169).—For two long articles on this rime see 'N. & Q.' 1st S. ii. 476, 520; also Halliwell's 'Nursery Rhymes,' wherein it is said:—

"The foles of Gothan are mentioned as early as the fifteenth century in the 'Townley Mysteries,' and at the commencement of the sixteenth century by Dr. Andrew Borde."

EVERARD HOME COLEMAN.

71, Brecknock Road.

If MR. STAPLETON will hunt up the passages cited in the 'H.E.D.,' s.v. 'Gotham,' he will probably find what he requires in the context of some of them. Failing that, he may refer to Ritson's 'Gammer Gurton's Garland' of circa 1760, where it is likely to be recorded.

Q. V.

'EXPOSTULATION' (9th S. v. 127, 235).—The reference that MR. DAVY gives is not the one wanted. The poem (or, perhaps, play) is quoted in the heading of chap. iv. of "Whist: its History and Practice. By an Amateur. Illustrated by Kenny Meadows. London, 1843," as being taken from the 'Expostulation,' 1645. This work on whist is a humorous book; but as a genuine quotation is given from Pope at the same place, there seems to be no reason to regard the other as a "sell," which possibly it might be. Perhaps, with these further particulars, MR. DAVY may be able to trace its source.

J. S. M. T.

VOLANT AS A CHRISTIAN NAME (9th S. v. 229).—Perhaps after H.M.S. Volante, a name of long standing afloat. In similar manner a soldier's infant was lately baptized Modderina, after the recent engagement on the Modder River.

R. B.

Upton.

Volant may be a corruption of Völund. A celebrated Scandinavian hero was named Völund; and he must have been well known in England at one time through the Saxons and the Danes. He fabricated marvellous arms and armour. The story of Völund and the Valkyrs has some similarity to that in 'Hassan of Balsora,' and to other legends of the same sort. The German name of Völund is Wielant, which is much like Volant.

E. YARDLEY.

"BIRD-EYED" (9th S. v. 168, 235).—Your correspondent's consultation of the 'H.E.D.'

was perfunctory; for the epithet is noticed there under "*Bird*, 8, c.," as a "parasynthetic and similitive" combination, "as *bird-eyed*, *-fingered*," and illustrated by a quotation dated 1590: "The followe is bird eyed, he startles and snuffes at every shadow." This is not so old by seventeen years as the example from Bullein adduced by MR. PERCY SIMPSON, but it is epexegetic. The epithet is derived from the quick and sharp vision for which birds are noted. Who, rambling in the country, has not often startled a flight of birds that have caught sight of him without his perceiving them? The meaning in the quotation from Jonson's 'Fox' is "quick-sighted like a bird." The lady asks her tirewoman why she failed to observe an irregularity when she was dressing her hair, and upbraids her for her present sharp sight: "What now? bird-eyed?" That is, "Why were you not bird-eyed sooner?" The application of the epithet to a horse is merely casual, like that of *eagle-eyed* or *hawk-eyed* (not to mention *lynx-eyed*) to a human being.

F. ADAMS.

109, Albany Road, Camberwell.

From the use of the hood in covering the head of the hawk to prevent her flight, and the blinkers of the horse, it may be supposed that by *bird-eyed* is meant shy, wild-eyed, restive, flighty, hare-brained, feather-brained, &c. In these varying senses it appears to be applied in the citation given. *Feather-eyed* would thus imply a keenness or alertness resembling that of a bird recovered from a period of moulting, as "in high feather."

"When a hawk is first taken, she is so blinded with a thread run through her eyelids that she sees not, or very little, the better to make her endure the hood."—'Gentleman's Recreation.'

Such recognition of animal characteristics as the words *lynx-eyed*, *bird-eyed*, *eagle-eyed*, *hare-brained*, &c., is again reflected in old English botanical nomenclature, as in the case of the plants called bird's-eye, hawkweed, dog-rose, &c.

J. HOLDEN MACMICHAEL.

*Bird-eyed* will be found in the 'H.E.D.,' s.v. 'Bird,' 8, c., and *feather-eyed*, s.v. 'Feather,' 19. Obviously the words require some explanation, which MR. SIMPSON's researches may supply.

Q. V.

"DOZZIL" OR "DOSSIL" (9th S. iv. 479; v. 17, 187, 234).—A "dozzil," or "dossil," is not in Lincolnshire a scarecrow. It is meant as an ornament, and has no connexion whatever with a "mawkin," which word in this county denotes a scarecrow; not mere floating rags fastened to a bush or tree to protect the fruit, but a figure in the form of a man or a

woman. If the former, sometimes he holds an object in his hand which sanguine people believe that birds will take to be a gun, raised in the act to fire. I have never seen one with a painted face, but hats, in case the mawkin represents a man, are usual. If the figure is intended for a woman, an old print dress, a hood, and an apron are the correct garments; and if the figure is a very superior specimen of the genus mawkin, a small woollen "turnover" is added, but this is not common. "Mawkin" may be a word used all over England to denote a scarecrow; but I can only speak from personal knowledge of its use in Lincolnshire.

FLORENCE PEACOCK.

Dunstan House, Kirton-in-Lindsey.

ST. HIERETHA (9th S. v. 107).—Nothing more is known of this saint, over and above the few facts summarized by MR. J. HAMBLEY ROWE. There are no oral stories about her at Chittlehampton. She was the foundress of its church, one whose tower exceeds any other in North Devon in size and ornateness. A local rime referring to it, in conjunction with two neighbouring church towers, runs:—

Bishop's Nympton for length,  
North Molton for strength,  
And Chittlehampton for beauty.

Devon has produced some of the most gallant men that England ever produced, but very few virgin saints—SS. Hieretha and Sidwell are perhaps the only two. The latter, a fair British maiden, met her death (A.D. 740) not far from the top of my own orchard. From her our parish and church (St. Sidwell's) take their name. Samuel Cousins, R.A., the celebrated engraver, was born in this parish. Some time ago, it being proposed to place a three-light painted window to his memory in the church, my co-warden and I were anxious to immortalize thereupon three Devonshire virgin saints. Alas! although we searched the cathedral library itself, records of none save the two in question could be found. So we had to fall back upon a "mere man," Winfred of Kirton (afterwards St. Boniface, the Apostle of Germany), to fill the central opening.

HARRY HEMS.

Fair Park, Exeter.

WATERPROOF CLOTHING (9th S. v. 229).—At 7th S. xii. 67, H. H. S. quotes from *Occurrences from Foreign Parts*, No. 66, 14-21 Feb., 1660, an advertisement of one Richard Bailey, dwelling at the "Sun and Rainbow," on Ludgate Hill, who "is also very skilfull in the Art of Oyling of Linnen Cloath or Taffaty, or Woolling of either, so as to make it Impenetrable, that no wet nor weather can enter."

For the early history of waterproof clothing see also 7th S. iii. 227; 8th S. i. 127, 215; ii. 58, 92.  
G. L. APPERSON.

It is hardly possible to identify the process used for making the waterproof clothing mentioned in Lord Kenyon's papers, the only clue being that it was the invention of "a man at Chelsea," and that it was in use in the year 1801. The reference may possibly be to a waterproofing process patented in 1801 by Rudolph Ackermann, the well-known print-seller, of the Strand, and Peter James Cut-bean, of Bucklersbury, merchant (No. 2,491). It is true that neither of these persons lived at Chelsea, but they may have had a factory there. Ackermann was a very energetic person, and would probably take effectual measures for making his process known. About a dozen patents for waterproofing were taken out before the commencement of this century, the first having been granted in 1627 to John Jasper Wolfen (No. 40). The history of the subject, in so far as it is written in the records of the Patent Office, may be read in a handy little volume published by the department, entitled 'Abridgments of Specifications relating to.....Waterproof Fabrics.'

R. B. P.

'N. & Q.' 7th S. xii. 67, gives an extract from *Occurrences from Foreign Parts*, 14-21 Feb., 1660, relative to the "Art of Oyling of Linnen Cloath or Taffaty.....so as to make it Impenetrable, that no wet nor weather can enter."

EVERARD HOME COLEMAN.

71, Brecknock Road.

FORSHAW (9th S. v. 229).—It may interest DR. FORSHAW to learn that on p. 545 of the 'History, Topography, and Directory of Mid-Lancashire,' by Mannesc & Co., 1854, it is said, alluding to the Ormskirk Grammar School, "This school is at present very efficiently conducted by the Rev. Charles Forshaw"; but on p. 641, under the heading of 'Altcar,' it says: "The living is a perpetual curacy and held by the Rev. Francis Forshaw, B.A., who is also Master of the Grammar School at Ormskirk."

CHARLES METCALFE.

In answer to DR. FORSHAW'S query, the Rev. Charles Forshaw was ordained deacon at a general ordination at Chester by Bishop Law on 13 December, 1818, and was licensed to the cure of Mottram, Cheshire, on the same date. He was ordained priest by the same bishop at a general ordination at Windermere on 16 July, 1820. He was licensed to the curacy of Ormskirk on 29 November, 1821, and to the perpetual curacy of Altcar

by Bishop Blomfield on 3 March, 1826, his successor being nominated to that living on 26 March, 1856. For three years he held the living of Taxal, 1822-5, but does not appear to have been licensed thereto.

The Rev. Thurstan Forshaw was ordained deacon by Bishop Sumner at a general ordination held at Chester on 31 January, 1836, and the same day was licensed to the stipendiary curacy of Alsager, Cheshire. He was ordained priest by the same bishop at a general ordination held at Chester, 18 December, 1836. He was admitted incumbent of Newchapel, Staffordshire, by the Ven. Archdeacon Hodson on 26 April, 1842, and resigned the living 1 July, 1875. He died, I believe, in 1879. I can find no record of the death of the Rev. Charles Forshaw.

W. J. KAYE, Jun., F.S.A.

Pembroke College, Harrogate.

**ALUM TRADE** (9th S. v. 188, 233).—Some of the history of the early working of alum in England may be traced by turning to the account of Sir Thomas Chaloner in the 'D.N.B.,' ix. 459; to which may be added *Topographer and Genealogist*, 1853, ii. 403, *sqq.*, and 'N. & Q.,' 7th S. iii. 103. W. C. B.

"TO JIPPER A JOINT" (9th S. v. 208).—It is more than thirty years ago since I sat in a Sussex chimney-corner basting thrushes suspended on worsted before a log fire. The *chef de cuisine* was an old naval pensioner, and his instructions were: "Mind you jipper them well." From him I also learned to call gravy "jipper," and bread-and-dripping "bread-and-jipper."

C. E. CLARK.

**KELLET FAMILY** (9th S. v. 208).—For Edward Kellet, D.D., and his works, see 'N. & Q.,' 1st S. v. 458, 519; 7th S. iii. 204; and *Gentleman's Magazine*, February, 1841.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Thomas Kellet was one of the chief burgesses of Berkhamstead, 1628. In that church there was a stone in Chauncy's time with this inscription, "In spe beatæ Resurrectionis hic jacet Edwardus Kellet, armiger, qui obiit decimo septimo die Septembri Anno Dom. 1635."

M.A. OXON.

**BYNG** (9th S. v. 208).—Supposing the Christian names, or even the initials, to be omitted from a school register, the task of identification becomes difficult. An old friend of mine, deceased many years ago, told me that in his time at Westminster, at the beginning of this century, the school was full of Byngs, Pagets, Russells, and Lennoxes. There is a pedigree of "Byng

of Wrotham," co. Middlesex, in Burke's 'History of the Commoners' (vol. i. p. 14). The head of the family at that date (1836) was George Byng, M.P., who died father of the House of Commons in 1847. This may be the person inquired for. Wrotham Park is now the seat of the Earl of Strafford.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**THE FATEFUL POCKETHANDKERCHIEF** (9th S. v. 185).—Was there ever a more fateful pocket-handkerchief than that given by Othello to Desdemona? The former says of it (III. iv.):

That handkerchief  
Did an Egyptian to my mother give.

There's magic in the web of it.

ARTHUR MAYALL.

**JARNDYCE v. JARNDYCE** (9th S. iv. 539; v. 156).—See 8th S. iii. 29, 94; iv. 356. Q. V.

**"THE GREEN-EYED MONSTER"** (9th S. v. 65, 152).—In this connexion the old rime which tells us that

Green is forsaken, and blue is forsworn,  
is interesting.

C. C. B.

**THE FUTURE OF BOOKS AND BOOKMEN** (9th S. iv. 476; v. 35, 216).—A writer in the *Saturday Review* dated 30 December, 1882, permits himself, on the strength of Grolier's "Portio mea, Domine, sit in terra viventium" motto, to think that this eminent collector "did not expect to find many books in the next world." Such an opinion may, indeed, arise from the motto and the circumstances.

ARTHUR MAYALL.

**THE FIRST BRITISH LIGHTHOUSE** (9th S. v. 186).—I know not what your correspondent exactly means, under this heading, by saying "that the first lifeboat was dispatched on her initial errand of mercy from Lowestoft," seeing that the lifeboat was invented here by Wouldhave or Greathead (the latter receiving a Parliamentary grant, &c., as the inventor), or, more correctly speaking, by a local committee which adopted the best points of all the designs sent in. It was first used at the mouth of the Tyne on 30 June, 1790.

R. B.—R.

South Shields.

MR. E. H. COLEMAN mentions the first British lighthouse was erected at Lowestoft, A.D. 1610. It may be worth recording that was the selfsame year the most remarkable of all modern lighthouses was completed near the mouth of the river Garonne, on the coast of France. It was begun in the reign of Henry II. of France, was twenty-six years in

building, and finished in A.D. 1610, during the reign of Henry IV. It was the work of Louis de Foix, a celebrated French architect. Its height to the base of the lantern was 115 feet.

HARRY HEMS.

Fair Park, Exeter.

NELSON'S HOUSE AT MERTON (9th S. v. 230).—In Prof. Laughton's 'Nelson Memorial', there is a very good illustration of Merton Place, Surrey, from a plate belonging to Earl Nelson. This view is also reproduced in 'Nelson and his Times,' by Lord Charles Beresford and H. W. Wilson (p. 166). Prof. Laughton says:—

"The house has long since been pulled down, and the site is now occupied by 'tenements,' while Merton itself has been absorbed into and may be considered virtually a part of Wimbledon. A hundred years ago it was a country village; and Nelson's delight during the remainder of his life was to plan improvements in the grounds, which when there he personally superintended, and which in his absence formed the subject of many of his letters."

The house was originally built by Sir Richard Hotham, a London merchant. The moat was artificial. Within the last few years I saw an illustration of part of Merton Place in some illustrated weekly—*St. James's Budget* I think it was. F. L. MAWDESLEY.  
Delwood Croft, York.

An engraving of Merton Place, from a plate in the possession of Lord Nelson, is printed in my 'Nelson and his Companions in Arms' (George Allen). If I remember right, it is also in G. Latham Browne's 'Nelson.' A different view is given in the late Mrs. Gamlin's 'Nelson's Friendships,' "from a drawing by E. H. Locker, engraved in 1806."

J. K. LAUGHTON.

BATTLE SHEAVES (9th S. v. 230).—The question may well be asked, To what battle did Dickens himself allude? Stanfield's picture 'War' plainly hints at one of the fights of the Great Rebellion. With very few exceptions (for Marston Moor may be safely laid aside) none of these would at all answer the effective superlatives of the description. It was a battle to the death, "thousands upon thousands" were killed in the "great fight," and so on. Notwithstanding which, I have always associated it with one of the battles in the West—with Lansdown, for instance, where success was uncertain well into the night. On the other hand, it might just as well be Newbury, where, twice over, even night brought no decision. But it is very doubtful if Dickens had anything but picturesque description in his mind. He was uncertain even about the date of his

story; and some portion, at any rate, of the battle opening seems to have been added later (see Forster's 'Life'). Many traditions must haunt bygone fields of slaughter. Hartley Fydd, the scene of the great battle of Shrewsbury, was never forgotten, though it became a flourishing cornfield. The fall of the Red Rose at Tewkesbury was long remembered in the "Bloody Meadow." There must be many more—Sedgemoor, for instance, with its many heroes. But "harvest sheaves" is probably Dickens's invention. It recalls the millions of poppies that suddenly burst over the terrible field of Neerwinden, where nearly 30,000 men lay in "one red burial blent." Here, indeed, the earth had disclosed her blood, and refused to cover the slain.

GEORGE MARSHALL.

Sefton Park, Liverpool.

"HANKY PANKY" (9th S. v. 26, 175).—I had my doubts about "Miss Pankey" being in the *Monthly Mirror*. However, on referring to it I find the names as given on the date stated. I then consulted Mr. H. B. Wheatley's 'Literary Blunders,' but found nothing about these words, which are, however, in his 'Dictionary of Reduplicated Words,' but no reference to Miss Pankey. Not being satisfied, I then referred to the *Gentleman's Magazine* for July, 1796, and there the marriage is duly chronicled; but it is a very different thing. Whether it was the printer's "devil," or that literary fiend who is always on the lookout to see that writers make slips, I cannot say; but instead of the *H* in her name, Miss "Hankey," a *P* appears in the *Monthly Mirror*.

RALPH THOMAS.

"IRISH FEARAGURTHOK" (9th S. v. 108, 174, 234).—In the first part of a very interesting little book entitled "Capt. Cuellar's Adventures in Connacht and Ulster, A.D. 1588. A Picture of the Times, drawn from Contemporary Sources. By Hugh Allingham, M.R.I.A.," &c. (Elliot Stock, 1897), at p. 18, appears the following:—

"The *Fear-Gortha*, or Hungry Grass, is believed to grow in certain spots, and whoever has the bad luck to tread on this baneful fairy herb is liable to be stricken down with the mysterious complaint. The symptoms, which come on suddenly, are complete prostration, preceded by a general feeling of weakness; the sufferer sinks down, and, if assistance is not at hand, he perishes. It is believed that if food be partaken of in the open air, and the fragments remaining be not thrown as an offering to the 'good folk,' that they will mark their displeasure by causing a crop of hungry grass' to arise on the spot and produce the effects described. Fortunately the cure is as simple as the malady is mysterious. *Oatcake* is the specific, or, in its absence, a few grains of oatmeal. The wary

traveller who knows the dangers of the road carries in his pocket a small piece of oatake, not intended as food, but as a charm against the *Fear-Gortha*."

S. A. D'ARCY, L.R.C.P. and S.I.  
Rosslea, Clones, co. Fermanagh.

'LETTERS ON THE ENGLISH NATION' (9th S. v. 186).—Walpole probably was referring to

"Letters on the English and French Nations; containing Curious and Useful Observations on their Constitutions Natural and Political; Nervous and Humorous Descriptions of the Virtues, Vices, Ridicules and Foibles of the Inhabitants; Critical Remarks on their Writers; Together with Moral Reflections interspersed throughout the Work. In Two Volumes. By Mons. L'Abbé le Blanc..... London: 1747."

I have only the first volume, and I do not find the book in the Bodleian Library, but it seems to answer to the description given in the quotation. Q. V.

BAR-AT-GIN & Co. (9th S. v. 249).—The perplexity of S. J. A. F. is easily quieted. A M. Eugène Baratgin owns several oyster shops in London. His somewhat peculiar name no doubt tempts him to cut it up thus as an advertisement for the sale of his bivalves. *Voilà tout!*  
CECIL CLARKE.

Authors' Club, S.W.

I also have noticed this strange name, as I pass the shop almost daily, and also a branch shop which Mr. Baratgin has at 3, Praed Street. He informs me that the name is French (one word, Baratgin), and that he adopted that division of it merely to draw attention, and by way of an advertisement.

EDWARD P. WOLFERSTAN.

"CHILDERPOX" (9th S. v. 128, 235).—I am much obliged for C. C. B.'s information about Dr. Salmon writing in 1695 of smallpox while treating of infants' diseases, also while treating of diseases of adults. I should be obliged for the name of the work where the passage occurs, as Dr. W. Salmon's works (I suppose this is the Salmon referred to) are so numerous. The British Museum apparently does not contain a work of this kind or title.

C. G. S.-M.

23, Upper Bedford Place, W.C.

BOUNDARY STONES IN OPEN FIELDS (9th S. iv. 476, 542).—In connexion with this interesting question may be mentioned the long line of boundary stones (which I saw in 1871) running along the frontier of Dutch Limburg and Prussia. These stones, white and shaped like English milestones, could be seen stretching away to a great distance right and left of the fine road (said to have been built by Napoleon) between Maastricht

and Aix-la-Chapelle. And if I remember rightly, at a spot near to the intersection line of this road with the boundary stones, one can stand in three countries at one and the same time—Prussia, Belgium, and Holland—a feat which any one of ordinary length of limb can easily perform. Nor do those stones present any agricultural difficulties, being some fifteen to twenty yards apart.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

"MARY HAD A LITTLE LAMB" (9th S. iv. 499; v. 35).—As usual, MR. COLEMAN is right, for Mrs. Sarah J. Hale certainly wrote the verses in question. They were first published in a little duodecimo volume having only twenty-four pages, entitled 'Poems for our Children' (Boston, 1830), of which every poem was written by Mrs. Hale, and this particular one was based on an incident of her own childhood. Yet it is not at all strange that MR. WARD should have lighted upon the Sawyer-Rawlston story, for it has been rife for many years and grows in detail. Mary Sawyer is not a myth, but was an actual Massachusetts girl, who, after she became Mrs. Tyler and Mrs. Hale's verses had gained popularity, really claimed their authorship for John Roulston, as related, and probably thought she was right. Some newspaper slips of this story were enclosed to Mrs. Hale in 1878, the year before her death, and in reply she made a positive assertion of her own sole authorship, with much circumstantial detail. Mrs. Hale generously supposed Mrs. Tyler to be honestly mistaken, saying that the incident of the lamb, in itself, was not uncommon, and very possibly young Mr. Roulston did write, on some such occasion, verses that Mrs. Tyler, after the lapse of years, thought she recognized in the well-known ones; but it could be only a trick of memory, since the latter were wholly Mrs. Hale's own. As the story was persisted in, Mrs. Hale's son again specifically denied the claim in a letter to the *Boston Transcript* of 10 April, 1889. In some of these repetitions Mrs. Tyler's portrait appeared in an American newspaper that fell into the hands of Mr. E. A. Freeman, the historian, and drew from him a very amusing letter to Miss Charlotte Yonge, dated 28 Oct., 1888. It is too long to quote entire, but begins by calling upon Miss Yonge, as "the natural guardian of original poems for infant minds," to say whether "Mary of Massachusetts" was not an impostor:—

"My daughters and I both hold that it was not Mary, but Sarah, who had the little lamb that went to school against the rule. So we are all inclined to look upon the Massachusetts version as

got up in the interest of this particular Mary. I am bound to say that I remember (though my daughters do not) a Mary who had a lamb about 1829 or 1830. She was in the *Child's Companion*; or, *Sunday Scholar's Reward*. . . . . Florence and Miss MacArthur affirm that my Mary was Susan, and I have a dim notion that she was. But then they go on to quote 'Simple Susan' and 'Attorney Case' out of Miss Edgeworth; but mine is much simpler than that, in the *Child's Companion*. Edith further affirms that it was Mary whose lamb went to school,

ἔμοι μὲν οὐ πιστὰ λέγουσα."

M. C. L.

New York.

SIR JOHN WELD (9th S. v. 229).—He was appointed Town Clerk of London 11 James I. (1613), and discharged in 1642 for his loyalty to Charles I. By that king he was knighted 19 Sept., 1642, his son John receiving the like honour some three days later. Both father and son suffered keenly for their services to royalty, Sir John, senior, being fined 2,555*l.*, and Sir John, junior, 1,251*l.*, although the latter was eventually reduced to 757*l.* At the Restoration Sir John, senior, was restored to the place of Town Clerk of London, and held the same until his death or resignation, some six years later, his successor being appointed in 1667. Sir John, senior, was Sheriff of Salop in 1641-2, and either the senior or junior knight was Sheriff of Wilts in 1665-6. The precise dates of death of these two knights—between whom it is often difficult to distinguish—would be acceptable. One of them—usually said to be the son—died 11 Sept., 1674; but I am inclined to think him the father, who would, however, then be of a great age. Sir John Weld, M.P. for Wenlock in 1678-9, was doubtless the younger knight.

W. D. PINK.

Leigh, Lancashire.

### Miscellaneous

#### NOTES ON BOOKS, &c.

*Burnet's History of my Own Time.*—Part I. *The Reign of Charles II.* Edited by Osmund Airy, M.A. (Oxford, Clarendon Press.)

WE welcome with sincere pleasure the appearance of the second and concluding volume of the first portion of Burnet's history of his own time. That portion, by general consent the most interesting, is occupied with the reign of Charles II. A supplementary volume, supplying from the Harleian MSS. the full text of Burnet's 'Characters,' together with other matter, is promised. We would fain see a continuation, comprising the portion of the work dealing with the reign of James II. That, however, is not at present forthcoming, and will, if ever it appears, constitute a separate scheme. The present edition of Burnet's greatest work is, of course, based upon that of Dr. Routh, President of Magdalen College, Oxford, issued in six volumes, with

notes by "Speaker" Onslow and others, in 1823, and reprinted ten years later. The text has now been collated with the original MS. in the Bodleian by Mr. W. D. Macray, and the variations, due to several causes, and notably to Burnet's desire to soften asperities, are, with unimportant exceptions, duly noted. In its present shape the work is authoritative, and probably, as regards this and the following generation, final. Owing to the prosecution of research, chiefly under the Historical Manuscripts Commission, complete finality is not to be hoped. As is mentioned in the second volume, since the whole of the notes were in type there have appeared the Montagu Papers, together with Miss Foxcroft's 'Life of Sir George Savile, Marquis of Halifax' (see 'N. & Q.' 9th S. ii. 339), both casting a strong light upon Burnet himself and the epoch with which he deals. The majority of the notes of Onslow and Dartmouth are retained, those of Swift which do not consist of mere abuse and obscenity are given, and a few explanatory words, indicated by square brackets, together with further notes by the latest editor, are supplied. A valuable feature is the presence throughout of marginal references to the folio edition, which has been generally used by preceding historians, and to the Bodleian MS.

Political animosities ran high during the period when Burnet wrote, and his work and himself have been the subject of persistent and venomous attack. This need cause little surprise. Much of the information Burnet supplies he derived at second hand, and historians, from Herodotus downward, have been to some extent at the mercy of their informants. Inaccuracies in abundance are, accordingly, to be found. Harsh and censorious in judgment, and not too loyal in his treatment of those who had once been his friends or allies, Burnet went on making enemies and converting into foes those whom at one time he had most favourably impressed. He forfeited the patronage, at one time warmly accorded, of Charles II. and the Duke of York, subsequently James II.; converted into an implacable enemy the Duke of Lauderdale; and was, through his own action, on the worst terms with his brother ecclesiastics. These things he has survived. The rancorous animosity of Swift has been no more successful in putting down the authority of Burnet than was the peevish malignity of Pope in writing down Cibber as an ass. To the student of history in the most interesting period of our national development Burnet is still indispensable, while his work, though he is far from being a stylist, may be read with gratification. It is, of course, useless, in the few columns we can devote to a summary of current literature and to the reissue of works of importance, to attempt a fresh estimate of Burnet. His work, however, for the light it casts upon the period with which he deals, stands next in importance to that of Clarendon. Nowhere else, except in republications by the Camden Society and other printing clubs, do we get so close an insight into the persecutions in Scotland and to the difficulties generally between prelatry and Covenanter. What, of course, arrests and rewards attention is the series of characters of the more important historical personages. These are not free from bias. We hesitate to charge Burnet with conscious malignity or intentional injustice. His convictions, however, changed with changing conditions, and, like a famous minister of recent times, he was easily able to convince himself

of what he wanted to believe. He was an evil-speaker, and he has much that is bad to say concerning the men of his time. Most men of his time, however, deserve all the ill that can be said of them. It is to the credit of Burnet that the noblest men of the day were his best friends. Especially to his credit is his association with Lord William Russell; and in his treatment of that nobleman and the "sweet saint" his wife he is shown at his best. Hero-worshippers will do well to steer clear of Burnet's pages. We have marked for comment or extract scores of passages from his 'Characters.' That the purpose of citing these must be abandoned is but too apparent. Under many pages it is hopeless to convey an idea of the working of Burnet's alert and rather scornful mind. Upon Montrose Burnet is needlessly and unjustly severe, sneering at his self-confidence and his vain promises to Charles, and charging him, even, with personal cowardice. The passage in which this arraignment is made Burnet had the grace subsequently to strike out. There is not, it is needless to say, the slightest justification for it. In his defence of Laud even, in one respect eminently judicious, he cannot refrain from a customary sneer, speaking of the prelate as "an abject fawner on the Duke of Buckingham, and as a superstitious regarder of dreams." A bright light is cast upon history during the period of the alliance between Cromwell and Louis XIV., and some, it is to be feared, well-merited aspersions are cast upon the Prince de Condé and other French leaders. Into the much-disputed question when Charles became a Roman Catholic we will not enter. This point and that of the birth of the heir of James II. are those which in Burnet's history have aroused most antagonism. In praising afresh this fine edition of an important work, we express once more our hope that it may be continued. Mr. Airy, as we have announced, is not free to continue a task that a scholar such as Mr. Firth might perhaps undertake. We should be glad also of carefully edited reissues of other works of Burnet not hitherto or recently republished.

*A New English Dictionary on Historical Principles.* Edited by Dr. James A. H. Murray. *In—Infer.* (Oxford, Clarendon Press.)

THIS double section of vol. v. of this great work, issued under the personal care of Dr. Murray, carries the alphabet from *in* to *infer*. To set before our readers particulars such as have been given in the case of previous parts, we may say that it contains 3,030 words in all, as against 1,931 in Funk's 'Standard,' 1,875 in the 'Century,' and 1,565 in Cassell's (Johnson gives only 313), while its illustrative quotations are 15,816 against 1,907 in the most formidable of its rivals. Of these words, as will be supposed from the prefix, the vast majority are of Latin origin or derivation, the single word of Old English age being *inch*, the standard of measurement. This is described as a word "of early adoption not in the other Teutonic languages." Among the early forms we find *unche*. Shakespeare's uses of *inch* are singularly happy: witness "Aye, every inch a king," and "Let her paint an inch thick." It is not the fault of dictionary makers that very many of the words in *in* used by modern writers are affected or trivial, and that innumerable words, such as *incontestable*, *incontrovertible*, and so forth, are found under their opposites, *contestable*, *controvertible*, &c. We must not

omit to mention—though sufficient attention has, perhaps, already been drawn to the fact—that the present instalment contains a word with as many letters in it as the famous *honorificabilitudinit*, which has been regarded as the longest word in the language. Even more uncouth than the word with which it is compared is this monstrosity, which is *incircumscribability*. Special attention is drawn in the prefatory note to words such as *inaugurate*, *incarnation*, *incense*, *incubus*, *indenture*, *index*, *India*, *indigo*, *individual*, *indulgence*, and such compounds as *Indo-European*, *Indo-Germanic*, and very many others. We cannot dwell on these, to which we can only refer the reader, any one of them furnishing subject for an explanatory account or essay. We can but dip, after our wont, into the part, and mention what specially strikes us, leaning, naturally, to the literary rather than the scientific importance of each word. The soft, pretty Italian word for a mistress or sweetheart, *inamorata*, is first traced in Sherburne's 'Forsaken Lydia,' 1651. *Inamorate* is, however, found in Marston, 1602, and Chapman, 1605, and *inamorato* in Greene. Shakespeare's *incarnadine*, fine in itself, and ennobled in use, is found as an adjective in Sylvester in 1591. Of its employment as a verb Shakespeare furnishes the first instance. In regard to *inaugurate*, Dr. Murray naturally speaks of its use merely to signify *begin* as "grandiose," which is better than saying "journalistic." *Inauspicate*=ill-omened, inauspicious, long obsolete, is used so late as Sir Richard Steele. A coarse and curious word, now, of course, obsolete, and not likely to be revived, is *inbelch*. *Incunabula* as applied to books belonging to the infancy of printing, practically works of the fifteenth century, is first used by Neale, 'Notes Dalmatia,' &c., who, however, speaks of it as a foreign word, "a name that Germans give to books printed before 1500." A little later the singular was employed, with inverted commas, in the *Saturday Review*. *Incontinently*=straightway, forthwith, is, we are surprised to find, employed so early as 1432-50, "he diede incontinentli." *Incontinent*=wanting in self-restraint, belongs to the same century. In various uses, *independent* and *independence* have great historical value. Sir E. Dering speaks in 1642 of "That new-borne Bastard, Independence," signifying, of course, what is now called Congregationalism. A good many writers might with advantage study *index*, if only for the sake of learning when, in the plural, to use *indexes* and when *indices*. Of *indigo*, frequently written in early times *indico*, and sometimes *endigo*, an interesting and valuable history is given. Under *indulgence*, also, much curious historical information is supplied. Under *inexpressive*=inexpressible Milton is mentioned, though the word he uses, as is stated, is *unexpressive*. This part of the dictionary furnishes, naturally, many words to which directly opposite meanings are attached. We once more congratulate Dr. Murray and his helpers and the world of scholarship on the progress that is made. Dr. Murray has now got into his full stride, and the advance is sustained. A man need no longer be young in order to hope to see the completed dictionary.

*Dictionary of National Biography.* Edited by Sidney Lee.—Vol. LXII. *Williamson—Worren.* (Smith, Elder & Co.)

WITH the same exemplary and matchless punctuality that has previously been maintained the sixty-



second and penultimate volume of the greatest of biographical dictionaries makes its appearance. Practically the work is complete, the whole of the matter not yet given to the world being in type, and by the arrival of the longest day it will, it may safely be assumed, be in the hands of subscribers and readers. What public or national tribute will mark the conclusion of a work the production of which is a credit to English energy, ability, and enterprise, it perhaps is too early to inquire. There is a talk about public manifestations. To be on a scale adequate to the occasion these should be such as have not before been attempted in the case of any English work of letters. With this we may have hereafter to deal.

Among the biographies supplied to the present volume by the editor, who has been throughout the mainstay of the work, that of most interest is on George Wither, the poet. Mr. Lee's estimate of Wither—so long and so unjustly decried by men who had not a tithes of his poetical gifts—is, as might be expected, generous and sympathetic. An admirable account is given of the rise of a reputation at which Pope sneered, and of which Johnson took no cognizance. Wither is described as "a poet of exquisite grace." It is, of course, unfortunate for Wither that he turned his muse into a "maid-of-all-work"; but at his best he is the most inspiring poet of his day. The portrait of Wither given with his 'Collection of Emblems,' 1635, is, we hold, the loveliest engraved portrait of the epoch. We do not understand the assertion that the only perfect copy of this book is in the British Museum. A copy which we have always regarded as perfect is in our own collection, and two copies with no defect mentioned are included in the 'Bibliotheca Anglo-Poetica.' Henry Willoughby, the eponymous hero of 'Willobie's Avisas,' a book noteworthy as containing the first direct reference in print to Shakespeare, is treated as a real person—which, of course, he was—but not as the author of 'Avisas,' which apparently he was not. The fact that he is said to have been intimate with a W. S., who is probably William Shakespeare, makes us wish that we knew more concerning him. William Winstanley, of the 'Worthies,' known also as Poor Robin, is in Mr. Lee's hands, as is John Wilmot, the debauched Earl of Rochester. Full credit is given to Rochester for the spirit of his 'Satires,' which others beside Andrew Marvell have held the best of their day. For the authorship of the infamous play with which his name is associated Mr. Lee holds him responsible. There are, Mr. Lee says, in existence two MSS., one of them in the British Museum. A MS., reported to be original, was offered us two score years ago by a London bookseller. As we declined to look at it, we are in no position to speak of its authenticity. Henry Wilmot, the first Earl of Rochester, 1612-58, is one of Mr. C. H. Firth's admirably condensed biographies. For the life of Cardinal Wolsey, perhaps the most important personage dealt with in the volume, Dr. James Gairdner is responsible. Cavendish's life supplies the basis of this, as it must of every life of Wolsey. Brewer's 'Reign of Henry VIII.' has also, of course, been laid under contribution. Writers of secondary rank are, as they have long been, assigned to Mr. Thomas Seacombe, who gives an account, at once sympathetic and veracious—not too easy a task—of W. G. Wills (Willie Wills, as his friends affectionately called him), a species of belated Goldsmith. Harriette Wilson, of the scan-

dalous memoirs, is in the same hands, as are John Winthrop, the Governor of Massachusetts, and many others. John Wilson (Christopher North) is treated by Dr. Garnett, who gives an animated account of his subject. The estimate of Wilson is a very sound piece of criticism. Anthony à Wood is presented by the Rev. A. Clark, and John Wolcot (Peter Pindar) by Mr. William Carr. A not too easy task is accomplished by Mr. Charles Kent, who supplies the life of Cardinal Wiseman. Other important biographies are by such well-known contributors as Mr. W. P. Courtney, Sir E. Clarke, Mr. Thompson Cooper, Mr. Lionel Cust, Dr. Norman Moore, Mr. A. F. Pollard, Mr. Fraser Rae, Mr. Thomas Bayne, Prof. Laughton, and others to whom we would draw attention but for fear of making our list a mere nomenclature.

WE have received from the Cambridge Antiquarian Society *An Index to the Reports and Abstracts of Proceedings, including Subjects and Authors of Communications and Publications, 1840-1897* (Cambridge, Deighton, Bell & Co.). This most useful book of reference has been very carefully compiled; it will be a great help, not only to those fortunate persons who possess a set of the publications of this important society, but to almost every one who is engaged in archaeological inquiries. We wish that all other provincial societies would follow the example set them by their Cambridge brethren. We could mention journals which contain a rich fund of information now almost inaccessible to the student on account of their indexless condition.

### Notices to Correspondents.

*We must call special attention to the following notices:—*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. COMBER.—It seems clear from the other verses you send that "lay" is used for "lies." Such a form is incorrect, and ought not to pass because a few poets have adopted it.

### NOTICE.

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*The ATHENÆUM for April 7 contains Articles on*

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TRANSLATIONS of FOREIGN CLASSICS.  
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LONDON, SATURDAY, APRIL 21, 1900.

## CONTENTS. — No. 121.

NOTES:—Cowper Centenary, 301.—Moated Mounds, 309.—Caxton's Good Priest.—Colours of the Fox, 310.—"Shot"—Shakespeare's Prose.—Roumanian Place-names, 311.—Barns Elms House.—Lando—"Ne pas valoir," &c.—Link with the Past.—Dante's Vision.—W. Scafe, 312.—Aldersgate—"Three Sister Arts"—Kindness to a Mother.—Gladstone Tablet, 313.—Morecambe—"Aberr," 314.

QUERIES:—Burnet MSS.—Armorial.—Sir A. Pitches.—Unicorns.—R. Whitcombe.—F. Chettell.—Gladstone and De Quincey, 314.—Anti-Jewish Survival.—John Wilkes, M.P.—"Salutation Tavern"—Mazes cut in Turf—"Redneck"—Hannah More.—Grosvenor MSS.—Escape of Admiral Brodick, 315—"Noddy nuts"—Cope of Hanwell.—Griffiths.—Pownoll and Gennys.—Buech.—Moundmere Manor.—Stafford Family—"Stand the racket"—"The Wearin' o' the Green," 316.—Authors Wanted, 317.

REPLIES:—Artists' Mistakes, 317.—Church in Canterbury, 319.—Dedication by Author to Himself.—Holborn Gateway.—Log-rolling.—Governor-General of Maltrav.—Box-Irons.—Anglo-Saxon Speech.—Shares in Merchant Ships, 320.—"Worst"—Depreciation of Cologne.—Men wearing Rarings.—Maundeville, 321.—Brothers with same Christian Name.—Shepherds Walk, 322.—"Evolution of Editors"—"Far cry to Loch Awe"—"Hirst"—Smock Marriages.—Adderley, 323.—"Doctor"—Reclamation of Tracth Mawr—"Pineapple"—"Tom-all-Alone's"—"Up," 324.—Plashed Hedges.—Vice-Admiral.—Mawlesley Family—"Hipplin," 326.—Will of Thomas Guy.—Mail Shirts.—Faggots for burning Heretics, 326.

NOTES ON BOOKS:—Shaw's 'History of the English Church'—Fishwick's 'Pleadings and Depositions in the Duchy Court of Lancaster'—Wallace-James's 'Deeds relating to East Lothian'—James's 'Sources of Archbishop Parker's Collection of MSS.'—Chiswick Shakespeare—"L'Intermédiaire."

Notices to Correspondents.

## Notes.

## THE COWPER CENTENARY.

THE celebration at Olney of the hundredth anniversary of the poet's death promises to commend itself to all lovers of Cowper. Mr. W. H. Collingridge, who was born in the Cowper house, and has presented it to the town, purposes further to commemorate the centenary by founding a museum of Cowper relics, to be placed in the famous parlour and Cowper's hall, the room to be used as a public library. Mr. Collingridge has for years been diligently collecting, and the result of his labours is to form what he modestly terms "a nucleus" for a Cowper and Newton Museum. The MSS. include a few of Cowper's and John Newton's, and the diary kept by Samuel Teedon. This extends from October, 1791, to February, 1794, and contains many references to the poet and to Mrs. Unwin. The celebration is to be marked by an address from Mr. Clement Shorter, who is at work on a life of Cowper; the Dean of Canterbury is to preach; and the children of Olney, wearing favours of buff and green (Cowper's colours), are to take part in the general proceedings, at the close of which each

child will receive a copy of the biography of Cowper kindly presented by the Religious Tract Society. It is also suggested that on the previous Sunday Cowper's hymns should be sung in all churches and chapels. It is proposed that a Cowper Society should be formed. My friend Mr. Collingridge considers it strange that Olney is still almost as little known to the inhabitants of London as it was in John Newton's time, and begs admirers of Cowper to take the short journey of sixty miles, when they will find the house in which the poet wrote 'The Task,' the 'Olney Hymns,' and 'John Gilpin,' the tiny summer-house "not much bigger than a sedan chair," and the old church, dating back to the fourteenth century, where Newton laboured for sixteen years before he was appointed to St. Mary Woolnoth. It will be remembered that his remains and those of his wife, on their removal from the vaults of St. Mary Woolnoth on the 24th of January, 1893, were reinterred at Olney. Weston Lodge, only a mile distant, where Cowper lived for ten years, should also be included in the visit. It is situated in the midst of beautiful scenery. Upon the shutter in the bedroom occupied by Cowper may still be seen faintly pencilled:—

Farewell, dear scene, for ever closed to me;  
Oh! for what sorrows must I now exchange you?

I have taken advantage of the Olney celebration to make a selection from the contributions on Cowper in *Notes and Queries*, which I hope may prove acceptable. The memoir in the 'Dictionary of National Biography' contains many references to *Notes and Queries* and a complete bibliography. This includes the Aldine edition, edited by John Bruce, who, before publishing, sought the assistance of our pages. Mention is also made of the memoir by that old friend of *Notes and Queries*, the Rev. Canon Benham, prefixed to the Globe edition. This, up to the time the article was written in 1887, included all the latest information. In 1892 appeared Thomas Wright's 'Life of Cowper,' which contained several new and important facts.

The *Athenæum* in its review of Mr. Wright's book on the 3rd of November, 1892, states that "Cowper's secret, as it has been called, has not been elucidated so clearly as Mr. Wright may imagine. Many who have read about Cowper, and all who have intently followed his career, have been somewhat puzzled with regard to the delusion which marred and embittered it." Prof. Goldwin Smith in his monograph on Cowper in the "English Men of Letters" considers the truth as to Cowper's malady to be that "it was simple hypo-

chondria, having its source in delicacy of constitution and weakness of digestion, combined with the influence of melancholy surroundings."

Looking carefully through all the information we now possess, it would seem to be a matter of deep thankfulness that the memory of the poet of the Christian revival is not clouded by a catastrophe. A child of highly sensitive temperament, Cowper was, at the early age of six—just after the death of his devoted mother, when he lost that

Constant flow of love that knew no fall—sent to a large boarding school of older and rougher boys, where, although he experienced most cruel treatment, he was allowed to remain two years, and was only removed on account of serious inflammation in the eyes. At the age of ten he was entered to Westminster, where, according to his own forcible expression, "he dared not raise his eye above the shoe-buckle of the elder boys." When the boy was only eleven his father gave him a treatise in favour of suicide, and requested him to pronounce his opinion upon it. Canon Benham well remarks on this, "It does not seem a high proof of parental wisdom."

Although Cowper had constantly suffered from depression of spirits and had had melancholy fits at school, the first serious outburst of madness was not until his thirty-second year, when on his appointment to be Clerk of the Journals, finding that he would have to appear at the Bar of the House of Lords, he attempted suicide rather than face the ordeal, and wrote, "They whose spirits are formed like mine, to whom a public exhibition is mental poison, may have some idea of the horrors of my situation—others can have none."

It was at this time that he wrote those terrible lines,

Hatred and vengeance—my eternal portion—  
Scarce can endure delay of execution,—  
Wait with impatient readiness to seize my  
Soul in a moment.

Damned below Judas ; more abhorred than he was,  
Who for a few pence sold his holy Master !  
Twice-betrayed Jesus me, the last delinquent,  
Deems the profanest.

John Cowper, his brother, and Martin Madan, his cousin, a strong Calvinist, vainly endeavoured to comfort him, and on the 7th of December, 1763, it became necessary to place him in an asylum at St. Albans, under Dr. Nathaniel Cotton, whose kind and judicious treatment had a most beneficial effect. In the following July, while reading the third chapter of St. Paul's Epistle to the Romans, the words of the twenty-fifth verse

riveted his attention. "In a moment," says Cowper, "I believed and received the gospel," and his joy was so great that his physician feared lest it might terminate in a fatal frenzy.

The influence of John Newton upon Cowper dates from the 14th of October, 1767, when the poet and Mrs. Unwin went to Olney and occupied the house taken for them by Newton. Many have considered that Newton's influence had an ill effect on Cowper ; but I think that careful investigators will find it to have been the reverse, and Cowper's more active life as an unwearied assistant to his friend must have been a beneficial change from the way he had passed his days at Huntingdon, as described in the following letter :

"We breakfast commonly between eight and nine ; till eleven we read either the Scripture or the sermons of some faithful preacher of those holy mysteries ; at eleven we attend divine service, which is performed here twice every day.....After dinner to the garden, where, with Mrs. Unwin and her son, I have generally the pleasure of religious conversation till teatime. If it rains, or is too windy for walking, we either converse within doors, or sing some hymns of Martin's collection, and, by the help of Mrs. Unwin's harpsichord, make up a tolerable concert.....At night we read and converse as before, till supper, and commonly finish the evening either with hymns or a sermon ; and, last of all, the family are called to prayers."—Letter to his cousin, Mrs. Cowper, dated Huntingdon, Oct. 20, 1766. 'The Works of Cowper,' edited by the Rev. T. S. Grimshawe, vol. i. p. 82.

The first years at Olney were among the happiest and most peaceful of Cowper's life, and his friendship with Newton was, indeed, a

True bliss.....

Of hearts in union mutually disclos'd.

Newton, desirous of a monument to perpetuate the remembrance of this intimate and endearing friendship, suggested the joint composition, in 1771, of the 'Olney Hymns.' The morbid depression of the poet prevented the fulfilment of his share of the engagement, and of the 348 but 68 are by Cowper. Of these only the five following have found general favour : "Oh ! for a closer walk with God," "Hark, my soul ! it is the Lord," "Jesus ! where'er Thy people meet," "Sometimes a light surprises," "God moves in a mysterious way." The whole of the hymns, however, are full of interest to a student of Cowper, as they reveal, quite as much as his letters do, the inner workings of his mind.

In 1773 Cowper's terrible malady returned ; he was at the time engaged to Mrs. Unwin, but the marriage had to be broken off. The paroxysms of religious despondency became most severe. He believed that it was the will

of God that he should, after the example of Abraham, perform an expensive act of obedience, and offer not a son, but himself. Mrs. Unwin and Newton did all that affection could do, but it was by very slow degrees that he recovered from his deep dejection. Newton's influence would, undoubtedly, be for the best; but Cowper was not one to be easily led, and his correspondence with his friend shows that he would take his own course, and abide by his own views. In a letter to John Newton, dated August 21, 1781, he writes:—

"Here lies the difference between you and me. My thoughts are clad in a sober livery, for the most part as grave as that of a bishop's servants. They turn, too, upon spiritual subjects, but the tallest fellow and the loudest amongst them all is he who is continually crying with a loud voice, 'Actum est de te, peristi.'"

The fact is that Newton's thoughts were not "clad in a sober livery." There was nothing about him dull, or gloomy, or puritanical according to the common meaning of the term; he was full of goodnature, much pleasantry, and humour; his Calvinism was moderate, he would say that he "used it in his writings," but in his preaching he "would mix and dilute it." The Rev. William Jay, of Bath, who had a great affection for him, remarked in reference to his intimate connexion with Cowper:—

"Some have thought the divine was hurtful to the poet. How mistaken were they! He was the very man, of all others, I should have chosen for him. He was not rigid in his creed. His views of the Gospel were most free and encouraging. He had the tenderest disposition; and always regarded his friend's depression and despondency as a physical effect, for the removal of which he prayed, but never reasoned or argued with him concerning it."

Cowper was, no doubt, a Calvinist long before he became acquainted with Newton; it is highly probable that the first seeds of his depressing belief were sown by his cousin, Martin Madan, whose Calvinism was very strict and altogether of a different type from that of Newton.

Cowper's return to health was but slow, and it was only by degrees that he recovered from his deep dejection; his three tame hares, Mrs. Unwin, and Newton were for long his sole companions. When Newton left Olney in 1780 he induced Cowper to see a stranger, and introduced the Rev. W. Bull to him, who became a useful friend, walking over once a fortnight from Newport Pagnell in order to

cheer the invalid; but on the 12th of July, 1780, Cowper writes to Newton:—

"Such nights as I frequently spend are but a miserable prelude to the succeeding day, and indispose me above all things to the business of writing, yet with a pen in my hand, if I am able to write at all, I find myself gradually relieved. .... Things seem to be as they were, and I almost forget that they never can be so again."

At the close of the year, however, he wrote 'The Progress of Error,' 'Truth,' 'Table-Talk,' and 'Expostulation.' On the 21st of November, 1784, he commenced the translation of Homer, and completed it on the 25th of August, 1790. 'The Task' was published in the meanwhile (1785). He writes to Newton on the 5th of August, 1786:—

"The dealings of God with me are to myself utterly unintelligible. I have never met either in books or in conversation with an experience at all similar to my own."

Then he refers with the warmest gratitude to Mrs. Unwin and Lady Hesketh, and their kindness to him in his distress. In 1787 he had an attack of insanity, lasting six months, and for some time previously there had been great depression.

In 1794 he had a bad relapse, refusing all food. Hayley visited him, but he showed no satisfaction at his presence. Lord Thurlow, who had neglected his old schoolfellow until now, requested Dr. Willis to go to Weston to see him, and a few days afterwards a letter from Lord Spencer announced a pension of 300*l.* per annum; but it came too late to cheer the poet, and it had to be made payable to Mr. Rose as trustee. On the 17th of December, 1796, Mrs. Unwin died, and in the dusk of the evening he, attended by Dr. Johnson, took his farewell look at the face so dear to him. "After looking at it a few moments, he started suddenly away, with a vehement but unfinished sentence of passionate sorrow. He spoke of her no more." In order that Cowper should be kept in ignorance as to the funeral, it took place by torchlight. She was buried in the north aisle of Dereham Church on the 23rd of December.

During this time Lady Hesketh, Cowper's "dearest coz," and the elder sister of his beloved Theodora, was his faithful counsellor; her influence on Cowper had always been for good, and her bright, genial disposition had a most beneficial effect; his numerous letters to her are full of affection. On the 9th of August, 1763, he writes, "So much as I love you, I wonder how it happened that I was never in love with you"; and on the 22nd of August, 1792, "Though nature designed you only for my cousin, you have had a sister's place for

\* 'The Autobiography of the Rev. William Jay,' edited by George Redford, D.D., LL.D., and John Angell James, p. 278.



me ever since I knew you." Through the sadness which followed, Lady Hesketh rendered cheerfully all the help she could, and, when Cowper died without having made a will, fulfilled the office of administratrix, and raised the monument to his memory over his last resting-place.

Towards the summer of 1797 Cowper's bodily health appeared to improve, and he courageously went on with the revisal of Homer. It is remarkable that one of the distinguishing features in his mysterious malady was that he was able to continue his work, much of which was done in times of depression and increasing nervous excitement. On the 20th of March, 1799, he wrote his last poem, 'The Castaway.' In August he translated it into Latin, and in December he removed to Dereham. In March, 1800, he was visited by Mr. Rose; his decline became more and more visible, and by the 19th of April the weakness of the sufferer had alarmingly increased. Dr. Johnson said all he could to comfort him, but "the darkness of delusion still veiled his spirit." At five in the morning of Friday, the 25th, he became insensible, and in the afternoon, just before five, he passed away in so mild and gentle a manner that the precise moment was not known; but as his four faithful friends looked upon the face of the dead, they saw that it was all calmness and composure, mingled, as it were, with holy surprise. He was buried in St. Edmund's Chapel, in the Church of East Dereham, on Saturday, the 2nd of May. There he rests until all mysteries shall be revealed. Meanwhile we, his countrymen, regard him with a personal love far beyond the admiration we have for his genius, for we know that among all England's illustrious dead there is not one who has left us a brighter example of faithfulness to friends, patience and submission under suffering, and entire self-sacrifice than the poet Cowper.

The first query in reference to Cowper in *Notes and Queries* is in the number for July 12th, 1851, when C. A. asks why the name is generally pronounced Cooper. On the 26th, R. VINCENT replies that he can state decidedly that the poet himself pronounced it as it was spelt. On the 23rd of August, MR. W. D. COOPER writes that the poet's family was originally of Stroode, in Slinfold, Sussex, not Kent, as stated by Lord Campbell ('Lives of the Chancellors,' vol. iv. p. 258):—

"The first person who altered the spelling was John Cooper of London, father of the first baronet, and he probably adopted the spelling in affectation of the Norman spelling; the family having in those

days been styled Le Cupere, Cuper, and Couppe in Norman-French, and Cuparius in Latin, as may be seen by the grants made to Battle Abbey. All the Sussex branches continued the spelling of Cooper until the time of Henry Cowper of Stroode, who died 1706. In Lord Campbell's 'Lives of the Chancellors' the first letter is signed 'William Cooper.'"

On the 3rd of July, 1852, H. W. S. T. suggests that the subject should be treated *scientifically*:—

"By a reference to the coat-armour of the various families of Cooper, Couper, and Cowper, as gathered from the pages of Burke, it will at once be seen that the same bearings are interchangeably used by all of them, with only slight variations—the resemblance being sufficiently distinct to mark a common origin. The paternal coat of the ennobled name of Cowper, I would further remark, bears in some of its features a strong affinity with the arms of the 'Coopers' Company' of London."

On the 21st of August appears a reply from EARL COWPER, in which he says he does not think the question one merely of antiquity, but of philology:—

"True, it is an old question, for I find it referred to in a MS. dated 1742, but there both the spelling and pronunciation of Cowper, as different from Cooper, are maintained."

EARL COWPER adds:—

"And this is my own opinion. I hold the name to be Scotch, and not English; it is derived from the verb to *coop*, (etymologically) the same as Eng. *cheaper*, and Germ. *kaufen*, from which come Chapman, Kaufmann, and these are synonymous with Cowper.

"In accordance with this view we have a tradition that our family is of Scottish origin.

"As regards the pronunciation, analogy and convenience favour a different one for Cooper, and this is favoured by usage also, so far as those who bear the name are concerned, and they ought to have an opinion in the matter. But doubtless the confusion will continue, for the more common and closely similar name of Cooper is sure to dictate to its *less frequent* neighbour, but *not kinsman*, Cowper."

On the 29th of January, 1853, MR. GEORGE DANIEL relates that when a boy, during his midsummer holidays of 1799, while on a visit to the Deverells in Dereham, Norfolk, he was taken to the house of an ancient lady "to pay his respects to her, and to drink tea":—

"Two visitors were *particularly* expected. They soon arrived. The first, if I remember rightly (for my whole attention was singularly riveted to the *second*), was a pleasant-looking, lively young man—very talkative and entertaining; his companion was above the middle height, broadly made, but not stout, and advanced in years. His countenance had a peculiar charm, that I could not resist. It alternately exhibited a deep sadness, a thoughtful repose, a fearful and an intellectual fire, that surprised and held me captive. His manner was embarrassed and reserved. He spoke but little. Yet *once* he was roused to animation; then his voice was full and clear. I have a faint recollection that I saw his face lighted up with a

momentary smile. His hostess kindly welcomed him as 'Mr. Cooper.' After tea we walked for a while in the garden. I kept close to his side, and once he addressed me as 'My little master.' I returned to school; but that variable, expressive, and interesting countenance I did not forget. In after years, standing, as was my wont, before the shop windows of the London booksellers (I have not quite left off this old habit!), reading the title-pages of tomes that I intensely longed, but had not then the money, to purchase, I recognized at a shop in St. Paul's Churchyard that well-remembered face, prefixed to a volume of poems, 'written by William Cowper, of the Inner Temple, Esq.' The cap (for when I saw 'Mr. Cooper' he wore a wig, or his hair, for his age, was unusually luxuriant) was the only thing that puzzled me. To make 'assurance doubly sure,' I hastened to the house of a near relation hard by, and I soon learnt that 'Mr. Cooper' was William Cowper. The welcome present of a few shillings put me in immediate possession of the coveted volumes. I will only just add that I read and re-read them; that the man whom, in my early boyhood, I had so mysteriously revered, in my youth I deeply and devotedly admired and loved! Many, many years have since passed away: but that reverence, that admiration, and that love have experienced neither diminution nor change.

"It was something, said Washington Irving, to have seen even the *dust* of Shakespeare. It is something too, good Mr. Editor, to have beheld the face and to have heard the voice of Cowper."

On the 5th of March, 1853, MR. WILLIAM BATES, of Birmingham, contributes a note on 'Cowper and Tobacco Smoking,' and gives a letter of Cowper's which had escaped the research of the Rev. T. S. Grimshawe. The letter had appeared in a little work entitled "Convivialia et Saltatoria, or a Few Thoughts upon Feasting and Dancing, a poem in two parts, &c., by G. Orchestikos: London, printed for the author, 1800," pp. 62. The author, previous to its being printed, had requested Cowper to write to him a letter to place in the volume. The poet, in his reply, wrote:—

"I heartily wish success to your muse militant, and that your reward may be—many a pleasant pipe supplied by the profits of your labours."

On the 22nd of October, 1853, MR. YEOWELL, in a note on 'Pope and Cowper,' states:—

"Prefixed to a copy of Hayley's 'Life and Letters of William Cowper, Esq.,' in the British Museum, is an extract in MS. of a letter from the late Samuel Rose, Esq., to his favourite sister, Miss Harriet Rose, written in the year before his marriage, at the age of twenty-two, and which, I believe, has never been printed."

The letter, which is dated "Weston Lodge, Sept. 9th, 1789," commences:—

"Last week Mr. Cowper finished the 'Odyssey,' and we drank an unreluctant bumper to its success. .... You will most probably find it at first less pleasing than Pope's versification, owing to the difference subsisting between blank verse and

rhyme..... You will find Mr. Pope more refined: Mr. Cowper more simple, grand, and majestic; and, indeed, inasmuch as Mr. Pope is more refined than Mr. Cowper, he is more refined than his original, and in the same proportion departs from Homer himself..... Pope possesses the gentle and amiable graces of a Guido: Cowper is endowed with the bold sublime genius of a Raphael..... I hope to refute your second assertion, which was, that women, in the opinion of men, have little to do with literature. I may inform you, that the 'Iliad' is to be dedicated to Earl Cowper, and the 'Odyssey' to the Dowager Lady Spencer."

On the 6th of May, 1854, MR. W. P. STORER asks whether the two additional volumes under the title of 'Cowperiana,' promised by Southey in his preface to the last volume of his edition of Cowper, have ever been published.

J. B. notes on June 21st, 1856, that Bishop Berkeley, in 'Siris,' paragraph 217, forestalls Cowper's well-known reference to tea:—

"The luminous spirit lodged and detained in the native balsam of pines and firs (the bishop's pet 'Tar Water') is of a nature so mild and benign, and proportioned to the human constitution, as to warm without heating, to cheer, but not inebriate."

The revived interest in Southey's edition of Cowper consequent upon Bohn's reprint is the subject of an interesting note by HARVARDIENSIS on the 8th of August, 1857, in which he mentions that some thirty years earlier a Philadelphia bookseller of note in his day sent forth in compact octavo reprints several of the most popular English writers, including Cowper. MR. MAITLAND, in reply, on the 22nd, expresses his satisfaction that Cowper and his works are more highly appreciated in America than in his own country:—

"It is, indeed, lamentable that the work of biography and editing should have been undertaken or meddled with by men like Hayley and Southey—bookmakers who, whatever pretensions they might have to criticise the poet, were so void of sympathy with the man, that they could not be expected to form a true opinion, or deliver a just view, of his thoughts, language, and circumstances."

The first edition of Cowper's 'Table-Talk,' published in one octavo volume in 1782, forms the subject of a query by JOHN BRUCE on the 1st of January, 1859; and on the 22nd, in reply to a query by LETHREDIENSIS in reference to Newton's preface to Cowper's poems, he states that it was written at Cowper's solicitation. It was dated February, 1782, and was set up immediately afterwards:—

"Johnson, the printer and publisher, paid great attention to Cowper's volume as it was passing through the press, and gave the inexperienced author many valuable hints. When in due time Johnson saw Newton's Preface, he instantly took alarm. Although by no means devoid of interest, and calculated to please Newton's friends, his comments were not of a character to attract that larger

body at whom both poet and publisher took aim. Correspondence ensued between Johnson, Cowper, and Newton. The poet left the question of the publication or withdrawal of the Preface wholly in the hands of the publisher and the preface-writer, and the latter instantly consented to its suppression, when the reasonable scruples of the publisher had been explained to him. Some few copies of the Preface were struck off. Newton sent a copy to Hannah More in 1787; and it was bound up with some of the donation copies of the volume of 1782. In 1790, when the success of 'The Task' had established Cowper's poetical reputation, and put an end to Johnson's fear of the possible effect of the withdrawn Preface, Newton solicited that it might be inserted in future editions, so that his name might go down to posterity together with that of his friend. His request was complied with, and from that time it has been printed in almost all the editions of the poet's 'Works.'

On the 9th of April, 1859, at the head of 'Minor Queries,' appears the following:—

"QUEVEDO.—Cowper writes:—

Quevedo, as he tells his sober tale,  
Asked, when in hell, to see the royal jail;  
Approved their method in all other things,  
'But where, good sir, do you confine your kings?'  
'There,' said his guide, 'the group is full in view.'  
'Indeed!' replied the Don, 'there are but few!'  
His black interpreter the charge disdained—  
'Few, fellow!—these are all that ever reigned.'

"The question has been asked before, but never in 'N. & Q.'—what was Cowper's authority for attributing this story to Quevedo? Southey produced a passage from a work of Quevedo, which he thought might have been the original upon which some imitator or licentious translator had exaggerated. The passage does not seem to me to justify Southey's conclusion: but even if it did so, the question remains, whose is the translation or exaggeration in which Cowper found his story, and where, and when, was it published? I have looked for it in many places, but in vain. There is so much curious learning among your contributors that probably some of them can enlighten me. JOHN BRUCE."

The story of John Gilpin is the subject of the following interesting note by PROF. DE MORGAN on the 14th of January, 1860:—

"In a small volume containing a printed book dated 1587, and various manuscripts chiefly written by a clergyman, Christopher Parkes (Yorkshire), with dates from 1655 to 1664, and in another hand 1701, also on the fly-leaf amongst other directions, showing that the volume was in demand, is written, 'To be left att Mr. John Gilpin's House att the Golden Anchor in Cheapside att y<sup>e</sup> corner of Bread St: London.' This was not written after 1701, and may have been written before that date."

"Cowper's ballad was first printed in 1782, but without the information that it was founded upon a story told him by Lady Austen, a widow, who heard it when she was a child. Mr. West writes in 1839, that Mr. Colet told him fifty years ago, say about 1789, or seven years after the publication of the ballad, that one Beyer, then in his dotage, and who did not live at the corner of Bread Street, was the true Gilpin. Mr. Colet did not get the true story from Mr. Beyer, which must have differed from the poet's amplified and excusably exaggerated tale.

The fact is that Beyer knew nothing about Gilpin till he read Cowper's ballad: he was not a train-band captain. The reason why the true Gilpin was not discovered is because nobody looked for him amongst the earlier records of the city and its trade companies. His name was supposed to be fictitious, because he did not live in Cowper's time, and it was not generally known that Lady Austen had told him an old story."

"The above has been handed to me by a learned friend, now aged eighty, who tells me that his mother told him the story of John Gilpin, *eo nomine*, in his childhood, and said she had heard it when a child."

The new "Aldine Cowper," with notes and a memoir by John Bruce, is reviewed on the 9th of September, 1865. The following are given as Mr. Bruce's views on the subject of Cowper's mental alienation:—

"That Cowper was in the first instance driven mad by over-much religion, which at one time was the prevalent belief, we consider to be certainly a mistake. His madness, it will have been seen, was rather occasioned by want of religion than by excess of it, and the reception of definite views of Christianity, although it did not work his cure, exercised, on his first recovery, a very beneficial effect upon his health both of body and mind."

The work is beautifully printed by Messrs. Whittingham of the Chiswick Press.

The tradition in reference to the hymn "God moves in a mysterious way" is discussed in the numbers for August 18th and 25th, 1866. The Editor, in reply to CORTEX and MR. C. D. HARDCASTLE, gives the statement made by Mr. Greathead, in a sermon preached by him at Olney in May, 1800, "before a congregation, to the great majority of whom Cowper was known, and within a month of the poet's death, that, 'during a solitary walk in the fields,' the poet, being at the time in a particular frame of mind, composed the hymn in question."

On the 20th of October, 1866, BUSHEY HEATH states that there is a design in progress for the erection of a monument to the poet at Berkhamstead, the place of his nativity, Mr. William Longman being one of the projectors. The REV. JOHN PICKFORD in a note 'Bishop Percy of Dromore,' which appeared on the 13th of February, 1869, inquires whether there is any record of Percy's having been a friend or acquaintance of Cowper. Percy being vicar of Easton Maudit from 1753 until 1782, he was only five miles from Olney, where Cowper went to reside in 1767.

On October 9th and 30th, 1869, 'Cowper's Mother's Picture' is the subject of communications. The portrait was exhibited at the South Kensington Portrait Exhibition in 1868, and was described in the catalogue as the property of Mr. W. Bodham Donne. On the 17th of March, 1894, MR. W. WRIGHT states that the portrait is "in the possession of the

Rev. C. E. Donne, the vicar of Faversham, Kent, who writes me on the 3rd inst. as follows: 'Whenever you are at Faversham I shall be pleased to show you the portrait of Cowper's mother. It was painted by Heins.' This was placed by the side of Romney's portrait of the poet, lent by Mr. H. R. Vaughan Johnson. The National Portrait Gallery contains a portrait described in the Catalogue as 'William Cowper, painted by George Romney.' In the *Athenæum* of the 17th of February last Mr. W. Roberts, in a long communication, 'Romney's Portrait of Cowper,' states that

"this so-called Romney Cowper differs in every possible feature from all the indubitably authentic portraits, and it is least of all like the well-known engraved sketch in crayon by Romney..... In no one single point does this National Portrait Gallery portrait agree with the genuine Romney drawing in crayons, nor with either of the portraits by other artists."

The Gallery also contains another portrait of Cowper drawn by W. Harvey after Francis Lemuel Abbott. This was presented December, 1888, by the Rev. W. J. Loftie.

On the 27th of July, 1872, the Editor, in reply to Mr. S. BANKES, gives, from Mr. Bruce's edition of Cowper, the passage suppressed in the first edition of 'Expostulation.'

A note is made on the 31st of August, 1872, of an interesting sale of Cowper correspondence, which took place on Wednesday, August 21st, when Messrs. Sotheby, Wilkinson & Hodge sold by auction

"about thirty autograph letters of the poet Cowper, addressed to his friend Mr. Rose of Chancery Lane, between the years 1788 and 1793, when he was busy on his translation of Homer. Many of the letters were full of interesting criticisms on Homer's style, the relative merits of the 'Odyssey' and the 'Iliad,' and occasional notices of the work of his great rival, Pope. Others referred to George Romney, Johnson, Mrs. Unwin, the Throgmortons, and his dog 'Beau'; while others dealt with the more prosaic subject of his publisher, the copyright question, and some projected reviews of his translation. A few of the lots fell to private purchasers, though many were bought by Messrs. Waller of Fleet Street, realizing prices in some cases as high as 4*l.* 4*s.* One of them, containing a sonnet written by Cowper on behalf of a printer at Leicester, who had got into prison for selling some of Tom Paine's publications, fetched four guineas and a half. Together with the Cowper letters were sold a quantity of original correspondence of George Selwyn and his contemporaries, Fox, Pitt, Canning, Edmund Burke, Dr. Johnson, Horace Walpole, Lord Erskine, &c., and also an autograph letter of Drake, the great navigator, which was knocked down, after a keen competition, at five guineas."

'Yardley Oak' forms a subject for correspondence in the numbers for December 6th

and 13th, 1873. On January 10th, 1874, Mr. EDWARD SOLLY writes that the most complete account of the 'Yardley Oak' is to be found in Loudon's 'Arboretum,' vol. iii. p. 1765, 1838, and that there is a large engraving of it in Hayley's 'Cowper,' vol. iii., 1806.

In response to a query by J. L. P., on May 13th, 1876, about the locality of the 'Yardley Oak,' CUTHBERT BEDE on the 3rd of June states that it is fixed by Cowper's own letters:

"It was at the Northamptonshire Yardley, near to the poet's 'beloved Weston.' In his letter to Mr. Samuel Rose, dated 'Weston, September 11, 1783,' he says: 'Since your departure I have twice visited the oak, and with an intention to push my inquiries a mile beyond it, where it seems I should have found another oak much larger and much more respectable than the former; but once I was hindered by the rain, and once by the sultriness of the day. This latter oak has been known by the name of Judith many ages, and is said to have been an oak at the time of the Conquest.'"

On the 1st of June, 1878, it is stated that at the recent sale of the Hayley collection of autographs, Mr. W. H. Collingridge (the owner of Cowper's house at Olney) became the purchaser of the 'Yardley Oak,' 10 pp. 4*to.*, in the handwriting of Cowper. It fetched 11*l.*

On November 16th, 1878, over the signatures of CHARLES JOHNSON and C. A. WARD, references are made to Fuseli, of whom Cowper wrote, "The man is all fire, and an enthusiast in the highest degree on the subject of Homer, and has given me more than once a jog when I have been inclined to nap with the author."

The question as to the size of the first edition of 'John Gilpin' is raised on March 15th, 1879, by A, who quotes from Lowndes (Bohn's ed.): "John Gilpin,' a ballad, Lond. Johnson, 1783. First appeared in the *Public Advertiser*, 1782. Afterwards in 24*mo.*"

"This leaves us somewhat in doubt as to the size of Johnson's edition. Is the 24*mo.* meant or not meant to refer to this first separate issue of the ballad? Could some of your readers kindly supply a transcript of the title-page, size, pagination, and other bibliographical details? Was the poem first published in a paper wrapper? I have an early undated chap-book edition, which I suspect copies the text of the first edition, inasmuch as in many small details the ballad has since been recast, and in all instances for the better. The chap-book is entitled 'The Humorous History of John Gilpin, of Cheapside, London, to which is added, the Story of an Elephant. Printed by Howard & Evans, Long Lane, West Smithfield, London,' n.d. 18*mo.* pp. 24, with rude and very inappropriate cuts. It will be seen from the two subjoined stanzas, which I have contrasted with the version of the ballad which appears in the 'Poems,' second edition, Lond., Johnson, 1786, 2 vols. 8*vo.*, that the ballad has been considerably altered.

*Chap-book.*

The horse, who never had before  
 Been handled in this kind,  
 Affrighted fled—And as he flew  
 Left all the world behind.

*Poems*, second ed., 1786.

The horse, who never in that sort  
 Had handled been before,  
 What thing upon his back had got  
 Did wonder more and more.

And again:—

*Chap-book.*

The youth did ride and soon they met;  
 He tried to stop John's horse  
 By seizing fast the flowing rein;  
 But only made things worse.

*Poems*, second ed., 1786.

The youth did ride, and soon did meet  
 John coming back amain,  
 Whom in a trice he tried to stop  
 By catching at his rein."

The subject is continued by LIEUT.-COL. FERGUSSON; and J. O. writes that he has a neat little volume entitled

"The Life of J. Gilpin, taken from divers MSS. in possession of the Family. To which is added, by way of Appendix, the celebrated History of the 'Journey to Edmonton,' as read by Mr. Henderson at F. Mason's Hall. Bladon printer, 1785.

"Oxford Street, London, April 14, 1785.

*Certificate.*

"I do hereby certify this Publication a true and genuine Account of the Life of my deceased Relation, J. G. FRANCIS GILPIN.

Then follows a coarse burlesque biography, ending with the journey, and dedicated to Henderson, third edition, with a frontispiece, which last has disappeared, but another by the elder Cruikshank supplied, representing the hero passing the 'Bell.' On the fly-leaf is preserved this cutting:—

"'Gilpin's Rig, or the Wedding Day kept: a Droll Story. Read by Mr. H. at F. M. Hall, and Mr. Baddely at Drury Lane Theatre, containing an account of J. G., the Bold Linen Draper of Cheap-side; how he went farther and faster than he intended, and came home safe at last.'

This called 'probably the first edition printed separately.' Another of my Gilpiniana is 'The Facetious Story of J. G., &c.' with a second part containing 'The Disastrous Accidents which befel his Wife on her Return to London,' 12mo. pp. 23, London, Fisher, 1792."

And on the 17th of May my old friend MR. EBSWORTH mentions that he has a curiously illustrated 'Second Journey of John Gilpin,' belonging to a date near the first appearance of Cowper's original. 'John Gilpin' forms the subject of three long communications signed M. P.—May 8th and 22nd, 1880, and June 24th, 1882.

MR. T. S. NOEGATE, on the 29th of November, 1879, in reply to a request of MRS. CHAMPNEY in the previous August as to Cowper's translation of Homer's 'Iliad' (in

ix. ll. 623-635, and in the Greek ll. 498-508), gives the passage with Cowper's note:—

"Prayers are Jove's daughters, wrinkled, lame, slant-eyed,  
 Which though far distant, yet with constant pace  
 Follow Offence, &c.

On which his note of comment is:—

"'Wrinkled—because the countenance of a man driven to prayer by a consciousness of faith is sorrowful and dejected. Lame—because it is a remedy to which men recur late, and with reluctance. And slant-eyed—either because, in that state of humiliation, they fear to lift their eyes to heaven, or are employed in taking a retrospect of their past misconduct.'"

The number for the 3rd of January, 1880, contains the first draft of the poem of 'The Rose,' sent by MR. FRED. LOCKER, who possessed this first draft in the poet's autograph. MR. LOCKER remarks that it is interesting as showing how much Cowper altered and improved his poems.

On the 1st of July, 1882, it is denied that the stone to John Gilpin in St. Margaret's Churchyard, Westminster, marks the grave of the hero of Cowper's poem. The writer, who signs himself AN OLD INHABITANT, is sorry

"to disturb an illusion so pleasant and so harmless; but I am the person who under the order of one of the family of a modern John Gilpin had the original faded inscription re-engraved."

The John Gilpin in question was a licensed victualler carrying on business at the "Mitre and Dove," at the corner of King Street, Westminster.

The eighth volume of the Sixth Series contains notes in reference to the removal of the old pulpit and the gallery which contained Cowper's seat from the church at Olney. A. J. M. states on the 7th of July, 1883, that Cowper's pew used to face the pulpit;

"but about eighty years ago some earlier Scott, some mute inglorious Gilbert, removed it, and placed it where it now is, on the south side of the chancel arch. The same 'restorer' broke up the carved chancel screen with axes and hammers; but he did not destroy it, he made out of it the sides of a curious low octagon platform, on which he placed the pulpit, and a small lectern, and an arm-chair for the minister, all which things are about to be carted away. The pulpit is, I believe, the same in which John Newton and other famous divines used to preach, Sir Gilbert's own great-grandfather for one, the man to whom Cardinal Newman has said that he 'owes his own soul.'"

On the 26th of July, 1890, MR. LOVELL supplies the following 'Memorials of the Poet':

"In the vestry of the church of St. Peter, Berkhampstead, is a flat stone with the following inscription:—

Beneath this stone lies the Body of Catherine Donne who dyed May the XXIX. in the year of our Lord MD.CC.XXXIII. Aged LVIII.

Here also lies interred the Body of Ann Cowper her daughter, and late wife of John Cowper, D.D. Rector of this Parish who dyed November the XIII. MD.CC.XXXVII. As also the bodies of Spencer, John, Ann, Theodora, Judith, and Thomas, the children of the said John and Ann Cowper who all dyed Infants."

The first note in the number for May 9th, 1891, is on 'The Resting-place of Charles and Mary Lamb,' by MR. JOHN T. PAGE, and gives the inscriptions placed on the memorial tablet to William Cowper and Charles Lamb in the church at Edmonton. The monument was erected by Joshua W. Butterworth to commemorate the visit of the London and Middlesex Archaeological Society on the 26th of July, 1888. On the 12th of December, 1891, MR. THOMAS WRIGHT states that he is engaged in collecting the correspondence of the poet with a view to publication. "The work is fast approaching completion and stands before me at the present moment in ten bulky volumes." MR. WRIGHT states that he has altogether about four hundred letters that are either not in Southey, or of which Southey gives only scraps. In his collection MR. WRIGHT had the advantage of making use of the material collected by the late Mr. Bruce.

In the Eighth Series only the following references occur: 'The Castaway,' iii. 107, 153; first publication of 'John Gilpin,' 363; portrait of his mother, v. 207; and Newton, vi. 488.

JOHN C. FRANCIS.

#### MOATED MOUNDS.

In the *Archæological Journal* of September, 1889, the late G. T. Clark printed 'Contribution towards a Complete List of Moated Mounds or Burhs.' This was confessedly tentative, and I am not aware that Mr. Clark ever put forth a supplement. To the list he prefixed some observations, summarizing the conclusions expressed more at large in his 'Mediæval Military Architecture.'

His descriptions have never been impugned, I believe. His theory of origins, on the contrary, has been questioned, and Mr. J. H. Round and a writer in the *Quarterly* for July, 1894, have shown reasons for doubting the Saxon attribution. I think it very likely that we may ultimately find the type of the "burhs" mentioned in the 'Saxon Chronicle' in the outer ramparts of Wareham, Wallingford, Cardiff, &c., rather than in the moated mounds. If so, this class may claim some rectangular enclosures which have hitherto passed as Roman.

Of course, to such works moated mounds may have been added subsequently as citadels

or keeps; and such cases may be much more numerous than we at present suspect. Mounds have actually been added to all the banked enclosures above enumerated, and no one can look at a plan such as that of Pickering Castle ('Med. Mil. Arch.,' ii. 373) without a surmise that the mound is there also an addition. It may be that what was a novelty to the Saxons about the time of the Conquest was no more the banked enclosure than it was the tower of masonry, but was the lofty isolated mound erected for the protection of one household only, and symbolizing the feudal idea as forcibly as the keep of Hedingham itself in a later age. We shall probably never attain certainty as to such additions—even such a dissection as General Pitt-Rivers performed on Bokerley Dyke would hardly enable us to trace whether a mound was coeval with its base-court or not, both being works in earth only.

This idea of the possible independence of the mound and the subsidiary enclosure is remarkably supported by the explorations of Mr. Christison in Scotland. Mr. Christison believes that it is quite an exception there to find any banked enclosure attached to a mound ('Early Fortifications in Scotland,' p. 28), and the complete circle of counterscarp bank shown in several of his plans round the ditch of the mound certainly supports the belief that the absence of a court is not due merely to its destruction. In England, on the other hand, as I can testify from personal observation, the cases in which no trace of a base-court exists are very rare, so much so that I always felt justified in assuming the original existence of one until I made acquaintance with Mr. Christison's book.

I have now to offer a few additions to Mr. Clark's list from my own observation. Among the moated mounds, strictly so called, are a few works of a peculiar class, which has never to my knowledge received special attention. These are cases where the place of a mound is taken by an inner ward enclosed by a bank, generally higher and stronger than those of the outer enclosures. Mr. Clark admitted to his list several of these, such as Old Basing and Castle Rising, and he described ('Med. Mil. Arch.,' i. 364) the important example at Castle Rising in full. I believe the castle of Exeter (which had once large outer courts on the side towards the city, probably fortified) to have belonged to this class, though in consequence of only the keep ward remaining it has been claimed as British, to the confusion of the history of the city. There are traceable links between this class and the mounds proper; one such

I believe, is Old Sarum, notwithstanding the notion of the writer in the *Quarterly* that the central work there is British like the outer ring. There are a few other cases of the addition of mounded citadels to camps presumably British; a remarkable parallel to Old Sarum is found in the great hill-fort on the Herefordshire Beacon, and a still plainer case (because there a base-court as well as a mound has been erected within the older lines) may be seen at Hembury Fort, near Buckfastleigh, Devon.

*Buckinghamshire*.—Ellesborough, Great Kimble, High Wycombe.

*Derbyshire*.—Bakewell.

*Devon*.—Bampton, Exeter, Hembury Fort, Liddford, Okehampton, North Tawton.

*Dorset*.—Chelborough, Corfe, Powerstock, Sturminster.

*Essex*.—Rayleigh.

*Gloucestershire*.—Brimpsfield, Cirencester, Dymock.

*Hampshire*.—Merdon.

*Herefordshire*. (Here, where nearly every castle in a thickly fortified borderland has a mound, Mr. Clark's list contains six examples only.)—Almley, Clifford (Clark, 'Med. Mil. Arch.' i. 396, denies this the character of a "burh"; I cannot see why), Cusop, Eardisley, Ecclewall, Herefordshire Beacon, Kingsland, Lingen, Longtown (here are two, Ewias Lacy Castle and a "mote"—so called on the spot—halfway between it and Clodock Church), Much Marcle (Mortimer's Castle), Mouse Castle, St. Weonard (?), Stapleton, Thrupton (?), Tretire, Weobley.

*Kent*.—Chilham, Dover.

*Lincolnshire*.—Barrow Castles, Castle Bytham, Corby, Folkingham, Hough-on-the-Hill.

*Monmouthshire*.—Dingestow.

*Rutland*.—Is there any occult reason why Clark always places Belvoir under this county?

*Shropshire*.—Berth Hill (Bascchurch—a most curious group), Brockhurst, Knockin, Stapleton, Whittington.

*Surrey*.—Reigate.

*Sussex*.—Midhurst (?).

*Wiltshire*.—Downton, Ludgershall, Mere, Sherbington, Stapleford.

*North Wales*.—Brecon, Hay, New Radnor.

J. A. RUTTER.

#### CAXTON'S GOOD PRIEST.

At the end of William Caxton's 'Subtyl Historyes and Fables of Esope' (which includes also some from Avianus, Alfonsus, and Poggio) he gives an anecdote that seems to me worthy to be placed side by side with Chaucer's picture of the good parson. Mr. Joseph Jacobs's comment on this story is that it was

"added by Caxton to clear out as it were the bad taste of the Poggiana from our mouth; probably a true anecdote of the time."—Edition of Caxton's 'Esop,' i. 268, ii. 315.

The story, modernized in spelling, reads thus:—

"Now then I will finish all these fables with this tale that followeth, which a worshipful priest and a parson told me late. He said that there were dwelling in Oxenford two priests, both masters of art, of whom the one was quick and could put himself forth, and that the other was a good simple priest. And so it happened that the master that was pert and quick was anon promoted to a benefice or twain, and after to prebends, and for to be a Dean of a great prince's chapel, supposing and weening that his fellow, the simple priest, should never have been promoted, but be always an annual or at most a parish priest. So after a time this Dean came riding into a good parish with a ten or twelve horses, like a prelate, and came into the church of the said parish, and found there this good, simple man, sometime his fellow, which came and welcomed him lowly. And that other bad him, 'Good morrow, Master John,' and took him slightly by the hand, and asked him where he dwelled. And the good man said, 'In this parish.' 'How,' said he, 'are ye here a Soul Priest or a Parish Priest?' 'Nay, sir,' said he, 'for lack of a better, though I be not able ne worthy, I am Parson and Curate of this parish.' And then that other availed his bonnet, and said, 'Master Parson, I pray you not to be displeased. I had supposed ye had not been beneficed. But, Master,' said he, 'I pray you what is this benefice worth to you a year?' 'Forsooth,' said the good simple man, 'I wot never, for I never make accounts thereof, how well I have had it four or five year.' 'And know ye not,' said he, 'what it is worth? It should seem a good benefice.' 'No, forsooth,' said he, 'but I wot well what it shall be worth to me.' 'Why,' said he, 'what shall it be worth?' 'Forsooth,' said he, 'if I do my true diligence in the cure of my parish, in preaching and teaching, and do my part longing to my cure, I shall have heaven therefor. And if their souls ben lost or any of them by my default I shall be punished therefor. And hereof I am sure.' And with that word the rich Dean was abashed, and thought that he should be the better, and take more heed to his cures and benefices. This was a good answer of a good priest and an honest."

In transcribing this anecdote I have been struck by the modern quality of Caxton's style. Except in writing "asked" for "axed," no change has been made, but the obsolete phrases are very few. An "annual," or "annualer," is a priest who says mass on the anniversary of a death.

The portraits of the good parson as drawn in English literature by Chaucer, Herbert, Goldsmith, and others, would make an interesting topic for examination, and would form a striking contrast to Macaulay's 'Levite' and similar unfavourable sketches of ecclesiastical life.

WILLIAM E. A. AXON.

Moss Side, Manchester.

THE COLOURS OF THE FOE.—Some time ago you had a controversy on the Tricolour, in the course of which I pointed out that the red, white, and blue used at the Jubilee,

being also used in Holland, France, and Russia, could not be looked on as happily and distinctively British. Worse and worse! Since St. Patrick's Day I see patriots adorned with red, white, and blue, plus green for Ireland. But red, white, blue, and green are the famous "four colours" of the Transvaal, which has the Dutch flag, plus a cross band of green. D.

"SHOT."—In previous wars we have used the past participle of *shoot* for persons subjected to military execution. In the present war we find it used for "killed": thus, "Officer shot." We should formerly have said, "Officer shot in the head," not "shot" by itself; never, except in the sense of shot by a firing party. D.

SHAKESPEARE'S PROSE.—The comparison which Mr. Young makes between the prose of Ben Jonson and that of Shakespeare, to the disparagement of the latter, leads me to suggest that Shakespeare has left us no prose from which it would be fair to make deductions as to his style. When the divine afflatus was on him he soared into the region of the highest poetry, and most of his prose scenes are given up to madmen and half-wits, buffoons, drunken knaves, servitors, bawds, executioners, and the like, as a set-off to the higher flights of his imagination. Take the one wholly prose play of 'The Merry Wives of Windsor,' which is typical of the bulk of prose scenes elsewhere, and it will be found impossible to cull a single sentence indicative of the dramatist's style. Then there is a second class of prose dialogue exemplified in 'Much Ado about Nothing,' which is composed of bubbling wit and sparkling epigram; but this, again, cannot be credited to the writer's natural style. Thirdly, there is another large section of prose dialogue, which may be classified as explanatory. It represents the conversation of individuals whose office for the moment it is to explain the action of the play in language terse and unimaginative. Then, again, we occasionally come across some very slipshod prose dialogue, as in 'Cymbeline,' I. v., in which it is a clear case of the dramatist's nodding. And, lastly, we catch a fugitive glint of what his style might be in, for instance, the two dramatic little speeches of Beatrice, or in Hamlet's address to the two egregious, time-serving courtiers, where Shakespeare shows himself as far superior to Jonson in prose as he undoubtedly is in verse.

But all estimates of Shakespeare's prose style are vitiated by three conditions under which his prose was produced. The first is

that in his greater work he found no occasion for the use of prose, for when he gave us of his best, he gave it to us in verse; secondly, because his prose is put into the mouths of strongly individualized characters in a style not necessarily his own; and, thirdly, because it is strictly limited to dialogue for the purpose of performance. Therefore we have literally no means of testing the great master's prose style; and when one critic pronounces it good, and another bad or inferior to some other writer's, he is criticizing that which is given to us subject to such limitations as put the criticism out of court. Let the critic by all means conjecture from the snatches of light revealed to us what that style might have been; but to take the mass of prose matter scattered throughout the plays and deduce therefrom his style is neither just to the dramatist nor creditable to the critic.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

ROUMANIAN PLACE-NAMES.—In his useful compilation 'Names and their Histories' Canon Taylor says that Bucharest means "the pleasant or beautiful city, from *bucurie*, pleasure, joy." This is incorrect. Bucharest is a plural. No Roumanian would say, "Bucharest is the capital of Roumania." He says, "Bucharest are the capital." The principle upon which this and other Roumanian place-names are constructed is unique, and merits explanation. Look at any map of Roumania, and it will be seen that there are two predominant terminations, *-eni* (*-ani*) and *-esti*. Both are patronymic in sense, and both are plural; the corresponding singular endings would be *-eanu* and *-escu*. An article by Lambrior, in the ninth volume of the periodical *Romania*, gives as examples of the former Oniceni, Piticeni, Iecusani, Laslaoni, Oprisani, Piscani. He shows that in the fifteenth century there was a man called Pitic. Each of his heirs was called individually a Piticeanu, collectively they were the Piticeni, hence the name which is still retained by the village they owned. As to Laslaoni, I will quote his own words:—

"Le village de Laslaoni tire son nom du premier propriétaire, Laslau, qui possédait cette terre au temps d'Etienne le Grand, Prince de Moldavie; après lui, ses descendants partagèrent la terre, comme d'habitude; mais, depuis lors, le nom du lieu prit la forme du pluriel, Laslaoni."

Similarly, the names of the villages Oniceni, Iecusani, Oprisani, Piscani, mean, respectively, "sons of Onica, Iacus, Opris, Piscu."

We are now in a position to appreciate the true etymology of Bucharest, which the natives call Bucuresti. It means "descend-



ants of Bucur," being the plural of Bucurescu, "Bucur's son," and indicates that the city was founded by Bucur, whom tradition reports to have been a herd, and that for a time it was owned by his posterity, hence the plural form. The only English parallel which I can recollect is Hastings; but we have lost the sense that it is plural. We do not say, "Hastings are the chief of the Cinque Ports."

JAMES PLATT, Jun.

**BARN ELMS HOUSE.**—The history of this place is so full of historical and literary associations that I think no apology is needed for transcribing the following curious advertisement, quoted *verb. et lit.*, which appears in No. 566 of *Mercurius Politicus*, Thursday, 5 May, to Thursday, 12 May, 1659:—

"Barn Elmes House in Surry, with Orchards, Garden, Coach-house, Stable grazing for a couple of Geldings or Cows, Spring-water brought to the House in Leaden Pipes, Pleasant Walks by the *Thames* Side, and other accomodations is to be let, or otherwise may be divided into two convenient dwellings, with Garden, Orchard, and water to each of them. Inquire further about this of Mr. *Edward Marshall* a Stone Cutter living in Fetterlane."

W. ROBERTS.

**LANDO.**—In the 'Notes on Books' of 'N. & Q.' 9th S. iv. 200, you say of Axon's 'Ortensio Lando,' "So far as we know, no similar account of Lando is in existence." There is an excellent monograph on Lando by Signor Ireneo Sanesi, 'Il Cinquecentista Ortensio Lando,' Pistoia, Fratelli Bracali, 1893.

J. B. FLETCHER.

Harvard University.

"NE PAS VALOIR LES QUATRE FERS D'UN CHIEN."—In vol. ix. col. 450, and again in vol. xxxvi. col. 290, of *L'Intermédiaire* the origin and meaning of this expression are asked for by two querists. It is explained in vol. ix. col. 508, and again in vol. xxxvi. col. 704, that the meaning is "of no value at all," because dogs do not wear, like horses, "fers," or, as we should call them in England, "shoes," so that the expression resembles that of the Greek calends. But one of the repliers (Cz.) at the last reference adds to his explanation a somewhat amusing supplement. After saying that "le fer d'un chien équivaut à une valeur égale à zéro," he goes on, "Estimer la valeur morale d'une personne à quatre zéros, cela veut dire en tout pays qu'elle vaut quatre fois moins que rien." It is evident, however, that four or four thousand zeros are only equal to one zero, and that "rien" (nothing) cannot be increased by multiplication.

Blackheath.

W. T. LYNN.

**A LINK WITH THE PAST.**—The following, from the *Edinburgh Evening News* of 17 Feb., is interesting:—

"Mrs. Miles, Waverley Cottage, Melrose, died there yesterday, having reached considerably over ninety years of age. She has had a varied history, which is specially interesting at this time. She was born at Woolwich, her father being a gunner in the Royal Artillery. At the close of the Peninsular War she followed with her mother in the baggage train, heard the guns at Quatre Bras, and saw a piper play the Highland Brigade past with 'Hey, Johnnie Cope,' after his legs had been cut off below the knees. When questioned recently by an interviewer about Waterloo, she became animated and recited some martial lines. Upon the conclusion of peace Mrs. Miles went forward to Paris with the army of occupation, and when the war was over her father, whose only loss in going through the Peninsular War was to have his knapsack shot off, settled down in Jedburgh."

W. E. WILSON.

Hawick.

**DANTE'S VISION.**—It may perhaps deserve a brief record that the original title given by Dante himself to his immortal poem, viz., 'Commedia,'—to which an admiring posterity added 'Divina'—had been changed, during a brief interval, for that of "Visione, Poema di Dante." Bearing this more adequate title, it was printed in 1613 at Vicenza. One later edition only, which appeared in 1629 at Padua, still adopted the same title, "La Visione, Poema di Dante." But when the poem was reprinted in the same year, 1629, at Venice, it again received its earlier title, which it had already assumed in one of the first editions of 1473, 'La Divina Commedia,' and continued to keep it afterwards. The seventeenth century, upon the whole, appears to have been very barren in reproducing the text of the 'Divine Poem,' only four different editions having been printed during that period, viz., besides the above three, one published at Venice in 1664. (See Colomb de Batines, 'Bibliografia Dantesca,' 2 vols., 4to., Prato, 1845-6.)

H. KREBS.  
Oxford.

[In the first Aldine edition, 1502, the title is 'La Terza Rima di Dante.']

**WILLIAM SCAFE, WATCHMAKER.**—Britten, in his recently published 'Old Clocks and Watches and their Makers,' after giving (p. 126) an illustration of a chased outer case of a watch by this eminent London maker, briefly refers to him (p. 464) as

"'at y<sup>e</sup> sign of the clock in King Street, near Guild Hall'; admitted [to the freedom of the] Clock-makers' Company by redemption, 1720; Master in 1749."

A letter from the Hon. Barwick Fairfax, apparently to his nephew, Thomas, Lord Fair-

fax, dated 12 September, 1727, contains, however, a far more interesting reference, recommending

"one William Scafe, a Watchmaker, borne at Burley, near Denton [co. York], served his time to his Father, a Blacksmith! but now the most celebrated workman perhaps in London and Europe!"

W. I. R. V.

**ALDERSGATE.**—From time to time in your columns the derivation of the word Aldersgate has been discussed. Bearing on this subject, the following quotation from 'The Ordinary,' by William Cartwright, Act III. sc. i., has a certain interest. Of course Cartwright was no etymologist:—

*Moth.* Now Aldersgate  
Is hotten so from one that Aldrich hight;  
Or else of elders, that is ancient men;  
Or else of aldern-trees which growden there;  
Or else, as Heralds says, from Aluredus.

The collected edition of Cartwright's plays and poems was published in 1651, some years after his death.

PHILIP NORMAN.

[See 8th S. iii. 488; iv. 97; 9th S. i. 333, 431; ii. 10.]

#### 'THE THREE SISTER ARTS.'

"An Entertainment of Musick, call'd The Union of the Three Sister Arts. As it is perform'd at the Theatre in Lincoln's-Inn-Fields, for St. Cecilia's Day. Set to Musick by Dr. Pepusch. London. Printed, and sold by J. Wood, in Little-Britain; and at the Theatre in Lincoln's-Inn-Fields. 1723. [Price 6d.]"

This is the title of a pamphlet (of 20 pp.) which the 'Biographia Dramatica' says was "not printed." And W. H. Husk, in his 'Account of the Musical Celebrations on St. Cecilia's Day,' London, 1857, says:—

"This entertainment was never printed, but the music.....was published in score in the December following [1723]."

Husk adds that the piece was very successful, naming six dates of its repetition. A prefatory note of the author is signed "R. L.," which evidently means Richard Leveridge. The *dramatis personae* are given as Mrs. Chambers, Mr. Leveridge, Mr. Le Gare. Mr. Leveridge and Dr. Pepusch were collaborators also in a song printed in vol. ii. of 'The Musical Miscellany,' Lond., 1729.

J. S. S.

Yale University Library.

**GENEROUS THOUGH CURIOUS KINDNESS TO A DYING MOTHER.**—In 'Songs of my Pilgrimage,' by Elizabeth Campbell (Edinburgh, 1875), with an introduction by George Gilfillan, the author, in the sketch of her life, tells a curious story about "the lady of the Castle":—

"My father, whose name was James Duncan, was a ploughman.....I was three months old when my

father came to the Castle of Findowry to work the first pair of horses. He served there twenty years. I never knew the loss of my mother, her death was like a dream to me. Truly God tempers the wind to the shorn lamb.....The lady of the Castle gave us the milk of the best cow in the Castle byre for the benefit of my baby sister, Barbara, because the midwife caused the death of my mother when Barbara was born. She gave the cow's first calf to my mother, for she lingered eighteen months on her deathbed. The lady was so whimsical she let the calf wade in the fields of corn, and no one dared to turn it out. But they managed to pet and spoil it, and so it grew dangerous by learning to gore people. My father sold it into a Highland drove passing for the southern markets for ten pounds. The lady was offended with my father for selling it. She said she would have given him the best cow in her possession, and kept it in a park to suckle calves, for my mother's sake.....The stately, stern, old lady..... must have felt very lonely without children of her own.....she would gather us poor children in to amuse herself with and also do us good.....The old lady span fine linen for her own amusement in the great old arch of the Castle kitchen fireplace, that you could have driven a coach and six through."

This was about the year 1810. Findowry is in Forfarshire. The author seems to think "the stately, stern, old lady" gave the calf to the ploughman's wife and let it run about the cornfields from a "whimsical" idea, strengthened by the fact of herself being childless. This may have been the case; but did her unusual kindness not originate in some old custom, like the multitude of other unexplained practices among the past generations of country folk?

P. F. H.

Perth.

**TABLET TO MR. GLADSTONE.**—The fact is worthy of being recorded in 'N. & Q.'—although he contributed to its columns but on one occasion, 8th S. ii. 310—that last October a tablet was affixed to the house, No. 62, Rodney Street, Liverpool, in which Mr. Gladstone was born. The tablet, which resulted from a movement of the Historic Society of Lancashire and Cheshire, is simple in design, oblong in shape, of yellow Della Robbia ware, and bears the following inscription:—

Historic Society  
of  
Lancashire and Cheshire.  
William  
Ewart  
Gladstone  
Was born in this house  
Dec. 29, 1809.

The tablet is embedded in the wall between the portico and one of the south windows of the house, which recedes a few inches from its neighbours, indicating (which is the fact) a previously detached existence, and is a substantial three-storied brick edifice. The present owner and occupant of the historic house

is Dr. Glinn, who, as the above Society gladly recognized, very readily assented to the proposal to attach the tablet to it. Without, however, in any way wishing "to look a gift-horse in the mouth," I could not suppress the reflection, during a recent inspection of it, that it is to be regretted that the Society had not selected marble or granite for the tablet, either of which would have been alike nobler in appearance and more durable as material. As it is, it wears a gaudiness which is displeasing, and imparts an impression of non-durability. But it is decidedly better than nothing at all. It may be added that Mr. Gladstone resided there until the year 1818, when his family removed to Seaforth House, Seaforth, and that the future Viscount Cardwell subsequently passed some years of his infancy in the same house.

J. R. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

**MORECAMBE.**—From Mr. HARRISON's remark (*ante*, p. 92) that "some of the persons bearing this name [Morcom] may owe it primarily to Morecambe (Bay)," I conclude that it is not generally known that this is one of the bogus local names foisted into our maps by antiquaries. On philological grounds, it is unlikely that a name that occurs in the second century as *Μορικάμβη* (Ptolemy, ii. c. 3, 2) could have come down to us so unaffected by phonological wear and tear. It is more improbable still that it should have been preserved, not only as the name of the Lancashire bay, but, in Ptolemy's own spelling of "Morcambe," as the name of the bay at the outflow of the Wampool and the Waver, near Bowness, in Cumberland. Mr. Henry Bradley was, I believe, the first to point out that both these modern names are figments of the antiquaries. This was in his admirable paper on 'Ptolemy's Britain' in the forty-eighth volume of the *Archæologia*, where he remarks that the name of Morecambe "seems to have been adopted from Ptolemy in the last century." The Cumberland name arises from the fact that the older antiquaries identified Ptolemy's estuary with "the bay at Caerdronack" (that is Cardunock or Cardonnoek, near Bowness), as Moricambe Bay is described by Thomas Gale in 1691 ('*Quindecim Scriptorum*,' ii. 783). Morecambe Bay occurs on Gough's map of Lancashire in his edition of Camden's 'Britannia,' 1789, but in the text (iii. 142) Gough describes it not as "Morecambe Bay," but as "Cartmell Bay."

W. H. STEVENSON.

"**ABERR.**"—This word is marked obsolete in the 'H.E.D.,' the last quotation being dated 1658. It is revived by Mr. G. Bernard Shaw in vol. i. of 'Plays: Pleasant and Unpleasant'

(preface, p. vii): "I should have put on a pair of abnormal spectacles and aberred my vision."

J. J. F.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BURNET MANUSCRIPTS.**—Among the Harleian MSS. in the British Museum (6584) is a fragmentary copy of Burnet's original memoirs, on which he subsequently founded the 'History of My Own Time.' It is possible that the missing portions—or even a complete copy of the work—may exist elsewhere. Information would be gladly received.

(Miss) H. C. FOXCROFT.

**ARMORIAL.**—Can any correspondent state whose armorial bearing was the following? Vairy, on a canton arg. a buck's head cabossed; impaling, Argent, two bendlets wavy gules. These arms are engraved on a piece of plate bearing the date-mark 1684 and the initials A. B.

H.

**SIR A. PITCHES.**—Information is requested as to the pedigree of Sir Abraham Pitches, Knt., of Streatham, Surrey, who died about 1790, and is buried at Wyrardisbury, Bucks (M.I.).

H.

**UNICORNS.**—What classical authority describes unicorns as captured by being held fast by their horn sticking fast in a tree which they have charged?

SALTERTON.

**RICHARD WHITCOMBE.**—Both Cunningham, in his 'Life of Nell Gwynne,' and also Hazlitt, mention this author as having written 'Janua Divorum' (published 1679). It is not in any of the principal libraries of the kingdom. Can any reader inform me if it has come under his notice, or tell me of one who possesses it?

D. L. B.

**FRANCIS CHETTELL, M.P.** for Corfe Castle, 1646-8. — Any particulars of him will greatly oblige. He was probably the Francis Chettell, of Blandford, Dorset, whose son Thomas matriculated at Trinity College, Oxford, 16 July, 1669, aged fifteen.

W. D. PINK.

Leigh, Lancashire.

**GLADSTONE AND DE QUINCEY.**—I should be obliged to any contributor who could say whether these two celebrities ever met; and whether there exists any known expression of opinion from the former on the latter's

literary career and writings. The information is needed for literary purposes.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

#### AN ANTI-JEWISH SURVIVAL IN BARCELONA.

—An anonymous writer, describing Lent and Easter in Spain in the *Church Times* of 16 March, states that

"on Holy Saturday and Easter Sunday all the children (in Barcelona), armed with wooden mallets, amuse themselves by beating the pavement and the walls of the houses. This is an old custom very much in vogue. The blows of the mallet are supposed to kill any Jews who may be hiding inside the houses or cellars."

Is this amiable custom followed elsewhere; and is any fuller account of it to be found? It calls to mind the priest of Cordova who told Borrow that "nothing gave so much trouble to the Santa Casa as this same Judaism" (*Bible in Spain*, ch. xvii.).

JAMES HOOPER.

Norwich.

JOHN WILKES, M.P. for Aylesbury, co. Bucks.—Is there any plan of the estate he owned in Bucks, and, if so, where can it be seen? Who owns it now? I much wish to know its position and extent. Can and will Mr. W. D. PINK kindly help me?

C. MASON.

29, Emperor's Gate, S.W.

#### "SALUTATION TAVERN," NEWGATE STREET.

—Can any contributor give the name of the landlord at Christmas, 1794—the date of the celebrated meetings between Coleridge and Charles Lamb? I suspect him to have been the "May" of Lamb's early letters (27 May, 1796, and 24 June, 1797), who has been dubbed a "tailor" by a certain editor, apparently because "clothes" are mentioned in proximity to his name. If my conjecture be right an amusing side-light is thrown on that episode in Coleridge's erratic career.

J. A. RUTTER.

MAZES CUT IN TURF.—I shall be much obliged if any of your readers can throw some light on the origin and purpose of mazes cut in the turf, of which it is believed that four only exist in England, the single example known to me being found at Wing, a village near Uppingham. It is supposed that these mazes were constructed before the Reformation for the purposes of penance, the offender having to make the whole tour of the maze on his knees saying *Pater noster*. The one at Wing is carefully preserved by the villagers, who periodically recut the outline and remove all weeds. I shall be

glad to receive some authoritative confirmation of the above theory, if true, and to learn the position of the remaining examples, as these relics appear to possess considerable archaeological interest. The maze at Hampton Court and others similar in type are obviously of a different origin, and serve a widely different purpose.

H. C. WEST.

21, Gipsy Hill, S.E.

"REDNECK."—I should be much obliged for information concerning the word "redneck" as applied to Roman Catholics in Lancashire. In 'N. & Q.', 4th S. xi. 98, an inquiry about the word was made, but so far as I can find no answer has yet been given. People of the "red letter" are mentioned in Hardwick's 'Traditions, Superstitions, and Folk-lore,' as throwing pins in St. Ellen's Well, Brindle. I have heard it said that Roman Catholics in Lancashire, during the reign of Elizabeth, were compelled to wear a "red collar" as a form of punishment. It is also stated that, as many recusants were executed by the rope and axe, the term had some meaning in this connexion. *Redneck* is at present applied to our soldiers in Africa. None of the ordinary books of reference give any information.

JOHN THOMPSON.

MRS. HANNAH MORE.—Did Mr. and Mrs. Jacob More share their daughter's Bristol home? Were the affectionate relations between parents and children continued during the lives of the former? Where can the verses be found said to have been sent by Mr. More to Hannah when he was eighty years old? When and where did Mrs. More die? Why was her (Mrs. More's) life "solitary" after her husband's decease? It seems strange that so good a mother should not, so far as I can discover, be mentioned in letters.

T. B. KNIGHT.

47, Apsley Road, Clifton.

GROSVENOR MANUSCRIPTS.—Where are the Grosvenor MSS. quoted in Ormerod's 'History of Cheshire'? They are not known in the Manuscript Room at the British Museum or at the Chetham Library, Manchester.

M. ELLEN POOLE.

Alsager, Cheshire.

ESCAPE OF ADMIRAL BRODRICK.—In the 'Continuation of the History of England,' by the Rev. Thomas Smart Hughes, a noted classic in his day at Cambridge, is a small vignette entitled 'The Escape of Admiral Brodrick.' The admiral is represented as swimming to a boat from which a sailor is throwing out a rope to rescue him. In the

distance is a large ship on fire from which he has escaped. Is there any record of this circumstance, for there seems to be no mention of the admiral in 'Burke's Peerage' under the title Midleton?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"NO DEAF NUTS."—In Sir Walter Scott's 'Journal,' under date of 5 December, 1825, is the following sentence:—"I received a letter Saturday at e'en, enclosing a bill for 750*l.*; no deaf nuts." Italics not mine. What do these words mean?

M. C. L.

COPE OF HANWELL, CO. OXON.—Why are two utterly different coats of arms attributed to this family?

J. H. COPE.

Sulhamstead Park, Berks.

GRIFFITHS.—Is this name Welsh and allied to Griffiths, or has it a different history? There was a well-known Q.C. of the name who died some years ago. Can it be traced to a Jewish origin?

BEN HUR.

POWNOLL AND GENNYS.—Wanted the date of death of Jacob Arkworth Pownoll, captain Royal Navy, living 1800, brother to Capt. Philemon Pownoll, R.N., of Sharpham, Devon, slain 1780. It is thought his daughter Mary was the wife of John Gennys, of Whiteleigh Hall, died before 1800, son of John Gennys and Christiana, daughter of Nicholas Dooton, of Whiteleigh Hall, St. Budeaux, Devon. It is probable that the wife of Jacob Pownoll was a Miss Stephens, sister to a Dr. Stephens, of Devonport, said to have been a celebrated eye doctor, since the latter's daughters were known to be cousins of the Pownolls and Gennyses. Capt. Philemon Pownoll mentions in his will "my niece Mrs. Gennys." Dates of death of both or either Jacob Arkworth Pownoll and John Gennys will be gratefully acknowledged. ARTHUR STEPHENS DYER.

98, Constantine Road, Hampstead, N.W.

BUTH.—Any Gaelic scholar will oblige me who can say if this was a personal name. Compounded with *Bal* as its prefix, it was the name of a town or dwelling-place in ancient days south of the Scottish Sea. I presume it to be a personal name, because I cannot trace it in Gaelic dictionaries. It sometimes takes the form of *buth*, *bught*, &c. If a personal name, who and what was its bearer?

W. M. GRAHAM EASTON.

MOUNDESMERE MANOR IN THE PARISH OF PRESTON CANDOVER.—Is it in the same hundred as the parish in which it is situated, that is Bermondspit, the name of which re-

mains in a triangular space some half mile from Moundesmere? Mr. J. S. Hollis in his 'Nomina Villarum' of Hanta, 1791, does not mention it in his printed list; but in an exhaustive MS. interleaved copy in my possession it is attached to Overton hundred, to which also the neighbouring parish of Bradley belongs, as an outlying portion of the hundred. Is there any list of hundreds with manors belonging to them, not printed in local histories, either in county or Record Office collections, by which the note of Mr. Hollis may be verified?

VICAR.

STAFFORD FAMILY.—The writer would feel greatly obliged if any of your readers could inform him where the Staffords of Botham Hall, co. Derby, hitch on to the main line of the ancient barons and earls of Stafford. A short pedigree showing the descent from the main line to Judde Stafford, of Botham Hall, mentioned in the heraldic Visitations, would be very acceptable. The arms of the original holders of the barony of Stafford are Or, a chevron gules, while the Staffords of Botham bore Or, a chevron gules between three martlets sable, the same as those of Stafford of Eyam. Sir Richard Stafford of Clifton Campville appears also to have borne the same coat. From whom were the three martlets acquired? From Robert de Stafford, *temp.* William the Conqueror, to Nicholas de Stafford, *temp.* Edward I., the barons of Stafford are described by Sir Nicholas Harris Nicolas ('Synopsis of the Peerage') as barons by tenure. In 1299 Edmund de Stafford received a writ of summons to Parliament in which he is styled Edmundo Baroni Stafford. From Edmund they are described as barons by writ, and later as barons by patent. Why is Edmund described as a baron by writ? The writ of summons did not create him a baron; he was *de facto* a baron by tenure and descent, baron by writ being an empty title. JUBAL STAFFORD.

39, Adelaide Road, Edgeley, Stockport.

"STAND THE RACKET."—I shall be obliged if any correspondent of 'N. & Q.' can inform me of the origin of the phrase "Standing the racket."

THE UNMISTAKABLE.

[See 8th S. xi. 365; xii. 72.]

'THE WEARIN' O' THE GREEN.'—Does any one know the original version of this national Irish song of which we have recently heard so much? The version in vogue is a revised one. I find it is usually assumed that the old song was incorporated into the play of 'Arrah-na-Pogue' by Mr. Dion Boucicault.

This is not the case; Mr. Boucicault's mother reminded him of the song and suggested its insertion, but could only remember the first four lines. All the rest is original, and was written by Mr. Dion Boucicault himself. This is the version which is now, I believe, universally accepted and sung; but there is undoubtedly an older version, which was in vogue at the beginning of the century, and was probably very much older.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

#### AUTHORS OF QUOTATIONS WANTED.—

They eat and drink and scheme and plod,  
They go to church on Sunday;  
And many are afraid of God,  
And more of Mrs. Grundy.

D. B.

An antique stone,  
The relics spared by old decay,  
As records often stand alone  
Of races that have passed away.  
And when historic light is thrown  
With a dim, uncertain ray,  
Traditions of an ancient state  
A ruin may corroborate.

JAMES HOOPER.

#### Bygones.

##### ARTISTS' MISTAKES.

(9th S. iv. 164, 237, 293; v. 32.)

I AM delighted that you have opened your columns to an exposure of this careless habit. Surely that impartial, firm, yet gentle corrector, dear old 'N. & Q.', could not be more worthily employed. I had long meditated calling attention to the habit, and were I to detail all the instances I have noted, and accompany the enumeration with adequate correction and merited animadversion, I could fill an entire number of your invaluable serial. I must make a few instances suffice, but they shall, I promise you, be flagrant examples of error.

Take the eminent Sir Walter Besant's 'London,' the text a treasure of accurate information, the result of profound research, but what can we say of the illustration 'Fleet Street' (edition 1894, p. 255), a view of that thoroughfare evidently assumed to be taken from the long since demolished Butcher Row? Fleet Street apparently professing to be delineated as it appeared during "the spacious days of great Elizabeth," with a ruffling gallant in jauntily hung cloak, rapier cocked at the correct angle, plumed hat and "paned" trunk hose, with busy housewives abroad on marketing bent, the inevitable child accompanying, under the overhanging storied

houses of a narrow street, the vista of which is closed by the Temple Bar not erected until a century later than the period obviously proposed to be depicted, from the design of Sir Christopher Wren—the Temple Bar of our own day!

A century and a half ago correctness in local accessories was not desiderated as it is to-day, and so Will Hogarth's anachronistic sin against the same ugly structure may be lightly regarded. But still there is the error. In that artist's illustrations to 'Hudibras,' 'Roasting the Rumps at Temple Bar,' a function which the mob gleefully performed in 1659-60, a glaring anachronism is presented.

The lines from Butler thus essayed to be illustrated are from part iii. canto ii., beginning with line 1,505, "That beastly rabble that came down," and going on for twenty-four lines, concluding with the words "respective offices of state." We are in no uncertainty as to the date of this orgy. (See Peyps's 'Diary,' under date Saturday, 11 February, 1660.) In Hogarth's plate the background is formed by the Temple Bar *in situ* which was not erected until 1670-2! But we may infer that the plate was one of a series of "pot-boilers," and that the artist gave little or no thought to historical accuracy. His labour hereafter was obviously an adaptation of a print current a century before his time, illustrating a pamphlet published in 1679, entitled 'Narrative of the magnificent Procession and burning of the Pope at Temple Barre Nov<sup>r</sup> 17<sup>th</sup> 1679 being the anniversary of Queen Elizabeth's Coronation,' the pamphleteer falling into an error common to the thoughtless in the seventeenth century of indiscriminately ascribing the date of Elizabeth's accession to the throne to that of her birth or of her coronation, and keeping the 17 November indifferently as either under the popular appellation of "Queen's Day." (See Sir Nicholas Harris Nicolas's 'Chronology of History,' p. 168, col. ii. *sub tit.* 'Queen's Day' and note.)

Such a comparatively recent (and revolting) exhibition as an execution outside grim old Newgate (the edifice now itself doomed), one would have thought, must have escaped misrepresentation within sixteen years of the exhibition of the last of these ghastly spectacles. Yet in Major Arthur Griffiths's admirable 'Chronicles of Newgate,' vol. ii. p. 246, the engraving entitled 'Preparing for an Execution' shows the gallows (the cross-beam) parallel to the front of the gaol instead of, as it really was—as must in 1884 have been well within the

recollection of many surviving spectators of such tragedies—"athwartship" at right angles to the building across the Old Bailey.

But a much more flagrantly outrageous misrepresentation was published in an illustration to a paper on this dreary subject—the gallows—appearing in a popular and eminently meritorious monthly magazine, a professedly "up-to-date" serial, only two and a half years ago. I do not propose to "gibbet" the title of this magazine, nor of the article thus absurdly illustrated, but I have supplied the Editor with reference—"to witness if I lie."

The writer contrasts the former with the present method of inflicting capital punishment, and illustrates the latter process with a fairly accurate delineation of the execution shed within the gloomy walls that still frown on us from the north-eastern angle of the Old Bailey; but the vignette frontispiece to the article, professing to give a view of the obsolete "hanging in front of Newgate," surely, in its gruesome absurdity, may be said to "out-herod Herod." The convict is represented swinging and struggling, partially over the heads of the conventional mob, from a sort of barber's pole thrust through an aperture of the grated window over the "debtors' door"—the "door of the dead," as it was styled by the late Mr. George Augustus Sala (see 'N. & Q.,' 2nd S. xi. 322). The artist seems to have been wholly ignorant, and to have assumed a like ignorance on the part of his readers, that such machines as a cross-beam gallows, a scaffold, a platform, and a drop were ever employed!

But to turn to a more agreeable subject of criticism. Some score or more of years ago a cheap "People's Edition" of Dickens's works in double-column octavo form was brought out. I think the illustrations (woodcuts) were by the late Frank Barnard, an excellent draughtsman. But alas for the anachronistic frontispiece to 'Pickwick'! It will be remembered that during a short journey (in 1828) in that modern convenience, a cabriolet, then just beginning to shoulder the cumbrous hackney coach off the road, the dear old gentleman pulls out his note-book and engages in conversation with the driver, inquisitorially essaying to enhance his knowledge of metropolitan folk-lore. This curiosity the Jehu resents, and so practically that the Christian namesake of the immortal diarist, who, a century and a half before Mr. Pickwick's time, was the very type of the man "who wanted to know, you know," finds himself on the pavement at Charing Cross engaged in a pugilistic encounter with his late charioteer. Well, the engraving pur-

porting to illustrate this episode represents the cab as a modern "growler" of the brougham pattern that did not come into vogue until about a score of years subsequently to the fracas! Now it does not seem to have occurred to the artist that a prolonged colloquy between driver and fare during the drive would have been wholly impracticable in such a vehicle. The "cabriolet" in which Mr. Pickwick is described as having ridden was, in fact, a kind of a gig with a convenience which might be regarded as an excrescence on the right-hand side, forming a seat for the driver, who, thus sitting side by side and on the same plane with the passenger, was in a position practicable enough for carrying on a continuous conversation while guiding the vehicle in motion. This adjunct was called a "dickey." I write from personal experience. During the late thirties, when I was a small boy, such cabs were common in the streets of London, and were handier and cheaper than the machine called in cockney dialect a "glass cutch" (coach). My tiny frame often rode in one of these "traps," not "on the knees of the gods," but on the knees of my aunt, or squeezed in on her left-hand side, and, as she was a garrulous lady, I can vouch for the animation with which, during the transit, she would carry on a conversation with her attendant neighbour seated externally to the main body of the conveyance. Thus we see how the inquiring mind of Dickens's hero was able, or endeavoured, to gather information.

One more instance and I conclude (for the present, for, subject to our Editor's gracious permission, I propose to animadvert on a future occasion on another phase of this description of artistic anachronism). The renowned "thrice Lord Mayor of London" was again presented at quite a number of our metropolitan theatres last Christmas, but "conspicuous by its absence" was an anachronistic slip which irritated me at the last avatar of the famous Dick a few years ago, although the same error is still perpetrated in the illustrated advertisements of a few newspapers which textually profess to reproduce "Old St. Paul's"! Then the hoardings abounded with the delineations of the runaway boy listening intently to the recall chimed by Bow Bells, seated on the immortal stone at Highgate, contemplating the great city displayed at his feet, crowned with the dome of Wren's great work, not *in situ* until two centuries and three score years after Whittington had been laid in his honoured grave. Were the artists oblivious of the fact that towers and a spire and the

absence of a dome can only accurately denote the presence of the cathedral venerated by the citizens of London who held festival over the victory of Agincourt?  
GNOMON.  
Temple.

If my neighbour DR. BRUSHFIELD can spare five minutes to visit the Exeter Free Library the next time he passes that way, and will procure the loan of the volume of *Punch* for 1876, he will at once see his impressions are wrong. Mr. Tenniel's famous cartoon for 12 February of that year is entitled 'The St. Stephen's Show.' Therein occurs a sketch of a huge, open-jawed crocodile, with an undulating, prominently outlined tongue, looking fat and tempting as are the sheep's tongues one sees exposed in well-conducted ham-and-beef shop windows. It is readily admitted that naturalists tell us (I have seen crocodiles in their native haunts, but never close enough to allow opportunity for examining their tongues!) the ugly beast in question possesses an apology for that member; but it is so closely attached to the sides of the lipless mouth that when the jaws are extended no sort of tongue whatever is observable. It was the artist's distinct mistake of showing a prominent tongue in a position where none is seen that I noted, and to which, it seems, DR. BRUSHFIELD takes courteous exception.

Whilst upon the subject let me record two instances of what, in the drawing of animals, have been very notable examples. I refer to the back leg of the elephant. In Mantegna's magnificent series of cartoons the hind leg of the elephant in the second picture is hocked the wrong way. Further, it may not be generally known that the earliest instance in the world of an elephant carved in wood is upon a misericord in Exeter Cathedral. It is of oak, and forms one of the series of fifty carved misereres by Bishop Bruere (A.D. 1224-1244). This particular elephant is carved with its hind legs hocked like a dog instead of being kneed like a Christian!

HARRY HEMS.

Fair Park, Exeter.

CHURCH IN CANTERBURY OLDER THAN ST. MARTIN'S (9th S. v. 26, 94, 178).—The chapel of St. Pancras, of which the remains mentioned are now in the grounds pertaining to the Kent and Canterbury Hospital, is perhaps one of the oldest relics of Canterbury, "the city of the swift waters," and, although scarcely so ancient as to be of Anglo-Roman build, is mainly composed of stones and Roman tiles. A portion of the

walls and a pointed archway, probably that of the chancel, are all that are now left of a building about 31 ft. in length and 21 ft. in breadth. Formerly it was within the demesne of St. Augustine's Monastery, and it is shown in the folio plate of Dugdale's 'Monasticon Anglicanum,' 1655, and later editions. The loose plate from the first edition is now before me, and gives a view of a rounded arch and a double-gabled roofed building with a pillar (?), the reference being, "5. Capella St. Pancratij," and the position due east of the (then) fine Tower of Ethelbert, which partly fell and was afterwards battered down in 1822. This engraving is a bird's-eye view drawn by Tho. Johnson from the top of the Bell Harry Tower of Christchurch Cathedral, and was engraved by D. King. The plate was subsequently used as an illustration in the second edition of Somner's 'Antiquities of Canterbury,' enlarged by N. Battely, 1703, facing p. 161, the only alteration being the English translation beneath the Latin title. The folio plate engraved by Wenceslaus Hollar of "the ground plott of Canterbury," also from the 'Monasticon,' shows several remains within St. Augustine's; but it is impossible to identify any definitely as those of St. Pancras. I have also an engraved ground plan of the monastery, showing well the site; and a view of the chapel from the south—6 in. by 4½ in.—engraved by Sparrow, 20 January, 1775, from a drawing made in 1755, both published in Grose. In the latter the claw marks of the demon are well depicted on the wall outside the south porch.

For the legend concerning the dedication to the martyr Pancras, the first mass of Augustine, and the imprint of the devil's talons, *vide* the 'Chronica Willielmi Thorni, monachi S. Augustini':—

"& eam in nomine sancti Pancrasii martyris dedicavit & hæc est prima ecclesia ab Augustino dedicata.....in quo altari dum Augustinus primo missam celebraret, diabolus videns se de domo quam per longa tempora inhabitaverat expulsum, nitebatur prædictum ecclesiam funditus evertere, cujus rei indicia adhuc apparent exteriori orientali muro porticus supradictæ."

Among the bequests Somner (p. 32) states:

"In the will of Hamond Beale, 1492, he leaves to the reparation of St. Pancras his chapel within the precinct of St. Augustin's Church-yard and of the Chapel where St. Augustin first celebrated mass in England, annexed to the former, 3*l.* 6*s.* 8*d.*"

The balance of evidence is now generally considered to be in favour of the burial here (or within the monastery) of the Saxon King Ethelbert and his Queen Bertha, and not at St. Martin's Church outside, although the latter claims to possess her tomb.



The statement made by Gertrude M. Reynolds in the *Church Times*, as mentioned by MR. PAGE, that "the church of St. Pancras was of enormous extent," is entirely contrary to fact, as it ranks among the smallest of the small churches of England.

The principal references are:—

Ven. Bede, 'Hist. Eccles.,' cap. xxvi.  
Thorne, 'Hist. Anglic. Scrip.,' x., 1652, in Thorne, 'Chron.,' cap. i. col. 1760.  
Somner, 'The Antiq. of Canterbury,' first edition, 1640; second edition, 1703, p. 32.  
Dugdale, 'Mon. Anglicanum,' 1655, and later editions.

Grose, 'Antiquities of England and Wales,' 1774, vol. ii.

Hasted, 'Hist. of Kent,' vol. iv. p. 661, folio, 1799.  
Gostling, 'A Walk in and about Canterbury,' new edition, 1825, p. 49.

Felix Summerly (Sir Henry Cole), 'Handbook for Canterbury,' 1843, pp. 91-2.

John Brent, F.S.A., 'Canterbury in the Olden Time,' 1879, pp. 260-1.

WALTER CROUCH.

Wanstead, Essex.

DEDICATION BY AUTHOR TO HIMSELF (9th S. v. 167, 237).—Before sending my query I had referred to Mr. H. B. Wheatley's 'Dedication of Books,' but had not looked at the particular heading in his index under which he has entered his reference to two "self-dedicated" books beside Marston's 'Scourge of Villainy.' My thanks are due to MR. MAYALL for putting me in the way of finding where such dedications are described in Mr. Wheatley's most excellent and diverting book, to pp. 23-24 of which I refer any who may be interested in the subject. Q. V.

HOLBEIN GATEWAY IN WHITEHALL (9th S. v. 27).—In the June number of the *Gentleman's Magazine and Historical Review* for 1866 your correspondent will find an interesting description of Holbein's Gateway, with illustration and a number of notes, from which, no doubt, he will gather the information he is in search of. CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

LOG-ROLLING (7th S. ix. 106; xii. 364; 9th S. v. 208).—A description or definition of "log-rolling," as meaning mutual assistance, may be found in 'Jack Downing's Letters,' by Seba Smith, published in 1835. If my memory does not deceive me, there are allusions to the same in the Crockett almanacs, which appeared annually for many years after 1835 or 1836. CHARLES GODFREY LELAND.

GOVERNOR-GENERAL OF MADRAS (9th S. v. 107, 158).—It may interest your readers to know who was the Pater referred to under this designation. John Pater entered the service

of the Nabob of the Carnatic about the year 1770; in 1781, at the battle of Arnee, he commanded one of the Nabob's four regiments of cavalry; in 1784 the Hon. E.I. Co. took these four regiments into its own service, and graded the European officers on its Madras list. He served through the Mysore war, 1792-1804, and was promoted major-general at the end of it, being given the command of the northern district, with headquarters at Masulipatam. He died in Madras, 1817, and was buried in the St. Mary's Cemetery; a tomb covers his remains; his age was then sixty-six. I find no record of his having been knighted.

FRANK PENNY, LL.M.

Fort St. George.

BOX-IRONS (9th S. v. 104, 173).—This was fully gone into some time ago. Cf. 8th S. viii. 428, 510; ix. 96, 174; x. 97, 206, 266, under 'Flat Irons.'

G. H. THOMPSON.

ANGLO-SAXON SPEECH (9th S. iv. 45, 94, 137, 218, 296, 466, 547; v. 156).—I think that, at the last reference, your correspondent quite misunderstands my argument. I do not for a moment deny that the use of 'ooman' for *woman* is found amongst those who may be subjected (in other matters) to Celtic influence; but I deny that Celtic influence has caused the phenomenon. The reason is plain, viz., that it also occurs in dialects on which Celtic influence is nil. Hence the cause assigned is the wrong one; and I contend that the true cause was a Scandinavian influence, either as exercised directly or through Anglo-French. The 'English Dialect Dictionary' will one day fully show, as it has partially shown already, that Anglo-French has affected nearly all our dialects; and hence it is the only cause that can rightly be assigned as sufficient to account for a phenomenon found in so many dialects. This is my last word on the subject—seeing that the ultimate proof of the matter will appear some day, when our knowledge of dialects is more complete. I now leave the question to be solved by the evidence of future results.

WALTER W. SKEAT.

SHARES IN MERCHANT SHIPS (9th S. v. 228).—By Act of Parliament 4 Geo. IV. cap. 41 every ship which (upon its first being built, or upon an application being made for its registry) is owned by two or more part owners is to be considered to be divided into sixty-four parts; and no person is entitled to be registered as part owner in respect of any part less than an integral sixty-fourth (see Holt's 'Navigation Laws,' second edition, 1824). The editor remarks:—

"Nor, amongst the more minute and subordinate regulations of this Act, ought we to omit that the division of the property in ships into sixty-four assumed shares, upon the binary principle of halving the ship, and the proportions under each, down to a sixty-fourth part, will be found in practice to be a most convenient system."

J. E. LATTON PICKERING.

Inner Temple Library.

The point is that no individual or partnership firm can be registered as owner or owners of less than a sixty-fourth part. There must be convenience to the registrars in this arrangement. Subdivision can be carried too far. For example, raw cotton used to be bought and sold subject to fluctuations of not less than a farthing per pound. Now the movements on the Liverpool market are registered in 64ths of a penny per pound, and occasionally invoices are made out at the rate of so many 128ths of a penny per pound. The usage of 256ths of a penny has not yet arisen.

ARTHUR MAYALL.

"WORST" (9th S. v. 228).—For the use of this word in literature see the following examples:—

"Anne haggard, Mary coarse, every face in the neighbourhood *worsing*, and the rapid increase of the crow's foot about Lady Russell's temples had long been a distress to him."—Miss Austen, 'Persuasion,' chap. i.

The *worst* is not

So long as we can say, This is the *worst*.

'King Lear.'

"He is always sure of finding diversion, when the *worst* comes to the *worst*."—Addison.

"Who ever knew Truth put to the *worst* in free and open encounter?"—Milton.

Corrupted freemen are the *worst* of slaves.

Garrick.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Jamieson, under "*Worsing*=injury," says: "The v. *to worse* is used by Milton." Shakespeare does not use *worst* once in the sense queried.

ARTHUR MAYALL.

DEPRECIATION OF COINAGE (9th S. v. 87, 174, 217).—It seems to be accepted that our earliest depreciation was in the reign of Edward I.; yet one of the first acts of Henry II. was to restore the currency, which had become much debased in the stormy days of Stephen. The question seems to arise whether this debasement, no doubt largely intensified by false coinage, could be compared to that in the 28th year of Edward I. Was it made by decreasing the weight of the silver coin, or merely occasioned by universal clipping? Henry found it necessary to restore the standard both of weight and purity. The

medieval coinage of England seems to have maintained a far higher standard than that of other countries. GEORGE MARSHALL.  
Sefton Park, Liverpool.

MEN WEARING EARRINGS (9th S. v. 88, 191).—I have always thought that the beautiful passage in 'Romeo and Juliet' (I. v.)—

Her beauty hangs upon the cheek of night

Like a rich jewel in an Ethiop's ear—

had reference to the custom of men in Africa wearing earrings. Of course, this practice has spread into other parts of the world. At Wentworth Park, Yorkshire, is a portrait of Shakspeare, representing him dressed in black, with moustache and beard, and an earring in the left ear. Sailors frequently wear an earring. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SIR JOHN MAUNDEVILLE ON ORANGE PEEL (9th S. v. 188).—The mention of "the diary of ..... Sir John Maundeville" raises the suspicion that the writer had never seen the English version of Maundeville's 'Travels,' or he would have known that it is not written in the form of "a diary." In any case, he was—to the best of my belief—deliberately fooling his readers, in the usual journalistic belief that they will swallow anything—orange peel included. I cannot find that the word *orange* occurs in that work at all; and certainly there is nothing about peel.

The only known allusion to oranges, previously to 1400, in any piece of English literature (I omit household documents) is in the 'Alliterative Poems,' edited by Dr. Morris, ii. 1044. The next reference, soon after 1400, is in Lydgate's 'Minor Poems,' ed. Halliwell, p. 15. In 1440 we find *orange* in the 'Promptorium Parvulorum,' and in 1470 we find *oranges* in the 'Paston Letters,' ed. Gairdner, ii. 394; but there is no reference to the peel, and I suspect the whole passage to be a hoax. The expression "the delightful fruit" betrays him. No one ever saw the word *delightful* earlier than 1500. WALTER W. SKEAT.

ST. SWITHIN will not be alone in seeking this passage in Maundeville. There is, so far as I can see, absolutely nothing even to suggest it. The self-styled Maundeville makes no mention of oranges. That the real travellers from whom he stole his accounts do is very unlikely. It is extremely doubtful if he was ever in a place where he could have seen one. The paragraph from the *Lady* is like all of its class. Talk about "the diary of that medieval explorer, Sir John Maundeville," would be absurd anywhere else. "Diary" is amazing, even there. Whether

John of Bourgoigne, the probable author of the book, had ever travelled at all is doubtful. He may have been in Egypt—and he may not. The few fruits he mentions are nearly all wildly fabulous. Fair fruits full of coal and ashes, grapes of which a single cluster makes a stout man's burden, are specimens of his "observations" in this way. The idea of such a "traveller" speculating about the introduction of oranges into London could only be possible in the latter-day journalism. How many people who speak of them have ever read the famous and unblushing 'Travels'? **GEORGE MARSHALL.**

Sefton Park, Liverpool.

**BROTHERS BEARING THE SAME CHRISTIAN NAME** (9th S. i. 446; ii. 51, 217, 276, 535; iii. 34, 438; iv. 74; v. 54).—In addition to the Fitzwilliams, it may be noted that all the male members of the Metcalfe family, of which the present head is Sir Charles Theophilus Metcalfe, Bart., have since 1610 borne the Christian name Theophilus, and most of the females that of Theophila. The family was long one of considerable standing in the North Riding of Yorkshire, and is said to have been at one time the most numerous of any family in England. The first Theophilus was born in 1610, and became celebrated as the author of a system of stenography, entitled 'Radio-Stenography or Short Writing,' first published 1635. For his skill in this art he was granted by the *Heralds' College* a charge on his escutcheon of a hand and pen. According to Debrett, "This charge was granted to Theophilus Metcalfe, who first reduced shorthand writing to a system." The latter statement may be open to question. However, that is not here under discussion. The baronetage was conferred in 1802 upon the great-grandson of the stenographer.

**ALEXANDER PATERSON, F.J.I.**

**SHEPHERDESS WALK** (9th S. iv. 306, 424; v. 11, 115).—MR. JOHN T. PAGE passingly refers to the old tea-gardens of North London. Of those in Islington that I remember were the tea-gardens—under fine shady trees at "Canonbury Tavern"—adjacent to the old manor house of Canonbury. My nurse used to take me there in the forties. In those days "Highbury Barn" was another popular place for out-of-door amusement. Further on, through Mead Vale and alongside the banks of the New River, was the celebrated eel-pie resort known as "The Sluice House." The latter stood upon the right hand of the lane that led from the river side to the footpath crossing two fields leading

to "Hornsey Wood House." "The Sluice House" was a low-built tavern of wood and brick, having large front windows, in which were exhibited temptingly eels, pies, and other delicacies. The garden was square in plan, and faced the house, divided from the actual footway by low wooden railings with a doorway in the middle. All around the grass, upon the other three sides, were continuous rows of snug little arbours. In the piers by the side of the sluice itself and of the wooden bridge that crossed the river at that particular spot crayfish abounded. We used, as boys, to catch them with a bait of boiled lights, tied to a stone with a hole in it. Lying flat on the grass by the water's brink, this tempting morsel was lowered and slowly dragged amongst the wooden foundations. Presently out would crawl one of these tiny lobsters, and the bait was seized. Just as quickly the hungry victim to misplaced confidence was landed. We sometimes caught half a dozen and more upon a single Saturday afternoon. "Hornsey Wood House," already mentioned, stood by the side of a goodly wood, from which I suppose it gained its name. In the days I write about, this wood was often infested with gipsies, who, rightly or wrongly, had an evil reputation as child-stealers, and we children were solemnly warned never to enter it by ourselves. Near it was a thoroughfare, between hedged fields, known as Cutthroat Lane, about which I have heard a blood-curdling story, the particulars of which seem to have slipped my memory. "The Rosemary Branch," near Hoxton, was another favourite resort. It had very pleasant grounds, and in the early fifties a rivalry existed between it and "Highbury Barn" in regard to balloons. Some very remarkable ascents have been made from both places. Acrobats performing upon a trapeze swung underneath the car; a live horse, with a man on its bare back, in lieu of any car at all, and other dangerous sensations, it has been my lot from time to time to witness.

In those days, whenever a balloon was seen ascending into the skies, children in the streets formed in groups, and, whilst looking up and watching its career, would chant:

Air—bar—loon!  
Air—bar—loon!

over and over again until the novelty disappeared from view. And when a soldier passed the same little ones would always vigorously intone the lines:—

Soldier-laddie,  
My grand-daddie,  
Don't shoot me!

Digitized by Google

with strong emphasis placed upon the first word of the last line.

There were pleasant tea-gardens behind the hostel at the top of Pentonville Hill; and seats and tables in a bit of a garden in front of an old public-house upon the same side of the road, nearer to Battle Bridge. A corner inn, in the City Road, nearly opposite the "Eagle," had also the same kind of outdoor accommodation. In the forties there were enclosed running grounds on the Caledonian Fields where the cattle markets now stand. A public-house was attached to the grounds, the latter carefully boarded in all round, so that outsiders could see nothing that took place within.

The celebrated mineral springs of Islington, Bagnigge Wells, Sadler's Wells, &c., were in their zenith years before my time; but I possess a quaint and humorous description of the last in a tract believed to contain the earliest mention of any one of these springs. It takes the form of a poem, entitled "Islington Wells; or, the Threepenny Academy. London. Printed for E. Richardson, 1691." The particular spring dealt with therein was discovered by a man named Sadler, A.D. 1683, upon the spot where Sadler's Wells Theatre now stands. The water was believed to be of a ferruginous nature, much like the celebrated waters of Tunbridge Wells. The writer, in humorous and picturesque language, describes his walk across London, until at last he

Arriv'd at rails which hem in  
This famous Well, where two old women  
Do kindly give the water gratis—  
(What nothing costs, at under-rate is).

Then with great minuteness he pictures the gay company who continually arrive, intent upon making the taking of the waters an excuse for a pleasant day's outing. Amongst them,

In a coach as fine as may-be,  
Comes old Sir Fumble and his Lady,  
With the green sickness thing their Daughter,  
Who thither comes to drink the water.

These fashionable wells, it seems, to quote again from the author, were frequented

Twice or thrice a week most duly  
In months of May, June, August, July.

Fair Park, Exeter.

HARRY HEMS.

'THE EVOLUTION OF EDITORS' (9th S. v. 166).—Were not the editors of the *Universal* and *European* magazines merely the publishers (=Fr. *éditeurs*)? It seems unlikely that either would have two editors, in the modern sense of the word.

Q. V.

"A FAR CRY TO LOCH AWE" (9th S. v. 67, 130).—

"This menace was received with a scornful laugh, while one of the Campbells replied, 'It is a far cry to Lochow,' a proverbial expression of the tribe, meaning that their ancient hereditary domains lay beyond the reach of an invading enemy."—"Legend of Montrose," chap. xii.

I can find nothing about this saying in the notes to 'Rob Roy.' Is the above passage the one to which the Editor refers?

GEORGE MARSHALL.

Sefton Park, Liverpool.

SAVOIR-FAIRE will find an account of the legend in the late P. G. Hamerton's 'Painter's Camp' (second edition, revised, Macmillan & Co., 1866, pp 177-9).

E. MANSEL SYMPSON.

"HIRST" (9th S. v. 107).—MR. MAYHEW has apparently not seen the edition of Shirref which he cites. The glossary appended defines (1872) *hirst* as "a resting-place, small eminence or rising ground." Q. V.

SMOCK MARRIAGES (1st S. vi. 485, 561; vii. 17, 84).—Several American examples, from 1717 to 1789, are collected by Alice Morse Earle under the title 'Where Three Towns Meet.' See 'In Old Narragansett,' Scribners, 1898.

RICHARD H. THORNTON.

Portland, Oregon.

ADDERLEY (9th S. v. 228).—G. F. R. B. should consult Burke's 'Landed Gentry,' where he will find that there is a Ralph Adderley of Barlaston and Coton, co. Stafford (my own native county). The same reference contains mention of the Adderleys of Hams Hall, near the Whitacre Junction (Birmingham and Derby Railway), co. Warwick. The Adderley who lived at Hams when I used to travel, fifty years ago, between Birmingham and Tamworth (my native town), and could see Hams Hall on passing through Whitacre, was Mr. (afterwards Sir) Charles Bowyer Adderley, K.C.M.G., who was afterwards created Lord Norton (see Burke's 'Peerage'). The above information may enable your correspondent by a little inquiry to gain the information he seeks.

EDWARD P. WOLFERSTAN.

George and Richard Adderley were sons of Thomas Adderley, M.P., of Dublin, and of Innishannon, co. Cork. G. F. R. B. will find in 'N. & Q.' 1st S. x. 473, mention of them, and in the *Journal* of the Cork Historical and Archaeological Society for February, 1897 (2nd S. iii. 50), a sketch of their father's life. The latter is, unfortunately, neither free from typographical error nor so complete as it

might be. If further information would be of use to G. F. R. B., perhaps he would communicate direct with me.

F. ELLINGTON BALL.

Dundrum, co. Dublin.

"DOCTOR" A CHRISTIAN NAME (9th S. iv. 518; v. 53, 194).—Some of the answers to this query published in 'N. & Q.' have dealt with a question of some interest, but a different question from the one originally asked. Some of the replies refer to the use of a surname as a Christian name, which, as every one knows, is no uncommon thing. The following are all surnames: Squire, Major, Prince, Earl, Lord, Duke. At a small but well-known seaside town in Suffolk Mynherr is a not uncommon Christian name. Formerly there were people there bearing the surname Mynherr.

R. S.

In the churchyard of North Curry, Somerset, there is a headstone bearing the name "Doctress Ann Pounsbury." I have been told that she was the seventh daughter of a seventh daughter, and therefore was presumed to possess the power of healing. It is said that she practised to some extent in herbs. My friend Dr. Olivey has recently discovered from the parish register that the title was her baptismal name.

T. BRUCE DILKS.

Sunnyside, Bridgwater.

RECLAMATION OF TRAETH MAWR (9th S. iv. 538; v. 257).—The area reclaimed was about 7,000 acres, and the cost of the work 100,000*l.* The anonymous author of *Virtue's 'Tourist in Wales'* says the project of reclaiming the marsh originated with Sir John Gwynne, of Gwydir, in 1625, who did not, however, proceed with it. W. A. Madock, Esq., began his great work by reclaiming about 2,000 acres near the estate of Tan-yr-Allt, which he had purchased in 1798. In 1807 he obtained a grant from the Crown vesting in him and his heirs the whole of the lands from Pont Aberglaslyn to the point of Gêst. The work of reclaiming these and building the magnificent sea-wall was concluded in 1811. From the centre of this wall—or embankment rather—we get, perhaps, the most perfect distant view of the Snowdon range.

C. C. B.

"PINEAPPLE" (9th S. iv. 419).—In the *Art Journal* for 1852 a quaint pineapple cup is described as being in the possession of the Baroness Rothschild, under the base of which are a coat of arms and the date 1631. Can this be the article alluded to as "worn out at the bottom," the identity of which Mr. I. C.

GOULD is in quest of? An illustration accompanies it. The cup is "of silver gilt, and enriched with figures and flowers; the lid is made to fit close and form the upper part of the pine, which is of most gigantic proportions"—another circumstance, besides that of the date on the base, suggesting its identity with the "old" monstrosity of which your correspondent has a shadowy memory. In the *Whitehall Evening Post* of 10 January, 1756, there is an advertisement relating to "a curious Piece of Plate for a Desart, in the Form of a Pine-Apple," for sale. The formal introduction of the pineapple dates from 1660, under the patronage of Charles II., but there seems to have been some acquaintance with it before that by nearly two hundred years, for amongst the appointments for the coronation of Richard III., in 1483, there is an item in the wardrobe account relating to "a doublet made of ij yerds a quarter di' blue clothe of gold wrought with netts and pyne appells" (Grose, 'Antiq. Repert.', vol. i. p. 29). The Great Seal of Jamaica represents on the obverse side a negro upon his knees, presenting some pineapples to Charles II.; reverse, on a cross, five pines, &c. (Simon's 'Medals,' plate xxxvi.). An old copper Barbadoes penny in my possession bears on the obverse the date 1788 and a pineapple, while, judging from the reverse, this, the oldest colony of the British Empire, appears to have had a sort of native viceroy, whose head supports the English regal crown surmounted by the Prince of Wales's feathers.

J. HOLDEN MACMICHAEL.

TOM-ALL-ALONE'S (9th S. v. 246).—I remember being told by a Chatham friend, soon after the mention of this locality in 'Bleak House,' that the name was undoubtedly derived from that town. See the *Standard*, 19, 20 January, 1894, for description of Falcon Court and Maypole Alley in the Borough, with which it has been identified by some critics.

P. J. F. GANTILLON.

ON THE WORD "UP" (9th S. v. 121, 195).—"Full up" is now not only colloquially common, but in some places may be seen put up as a notice outside the tramcars. One might suppose it short for "Full up to the limit fixed"; but it is more probably an instance of the "duplication" noticed by one correspondent, "full up" being a mere pat expression for "quite full." This enhancing or completing force of "up," however, seems mainly confined to verbs, and I cannot just now recall another instance of its use with an adjective.

It may be worth adding that if the two

words should by-and-by, in writing, coalesce, so as to form one word, the resulting English "fullup" would then be identical with the Dutch *vollop*, which may be compared with the German *vollauf*.

C. LAWRENCE FORD, B.A.

Bath.

The use, or misuse, of the word "up," though general, is not entirely of recent origin. This morning we had glorious sunshine for a February day—not a cloud to be seen before noon. In the afternoon, as it became overcast, with every appearance of rain, I remarked to a carter on the Cotswolds that it was not likely to be fine much longer. He replied, "It do seem to be lowering up." This is a remark he would have heard as a boy fifty or sixty years ago, and not a new mode of expression.

B. B.

PLASHED HEDGES (9th S. v. 127, 235).—Your correspondent would find in 'The Formal Garden in England,' by Reginald Blomfield, 1892, an interesting dissertation on the pleaching of box trees, yews, &c., a custom said to have been derived from Italy, and well established in England by Elizabeth's reign. Bacon's garden, for instance, was to have "a hedge 4 ft. high ornamented with little turrets and figures." There is a distinction between the terms "pleaching" and "plashing," the former being applied to the clipping and trimming of the trees often into fanciful forms such as cocks, ships, pyramids, &c., and the latter to the weaving of hedges into living lattices by cutting half through the boughs and bending them down.

ETHEL LEGA-WEEKES.

VICE-ADMIRAL (9th S. v. 149, 252).—I am obliged to MR. RICHARD WELFORD, MR. I. S. LEADAM, and COL. J. H. RIVETT-CARNAC for their information in reference to the office of vice-admiral in the north of England, but I hardly think their remarks can apply to the county palatine of Durham, as my father was certainly one about 1840; but when he was appointed I cannot say, and he was neither a peer nor a solicitor, but simply a magistrate, &c., and I believe was appointed by the first Duke of Cleveland, who was then Lord-Lieutenant of the county of Durham. Can any one inform me whether there was any special uniform attached to this office for State occasions?

CHARLES WM. BELL.

MAWDESLEY FAMILY (9th S. v. 248).—Mawdesley is in the parish of Croston (not Croxton), and from it undoubtedly came a family of the name of Nelson, of which pedigrees were entered at St. George's Visita-

tion of 1613 and Dugdale's of 1664-5. Both of these begin with Richard Nelson of Mawdesley, whose son Thomas removed to Fairhurst, in Wrightington, which is a township in the adjoining parish of Eccleston. Maxey Nelson, the great-grandson of Richard of Mawdesley, was a captain in the king's army, and was killed at Marston Moor. Both the pedigrees are little more than outlines, dates being almost invariably absent.

The earliest volume of the Croston parish registers had been lost for over seventy years, but a few months ago it was discovered, having in the interim been in private hands. This volume contains the register (almost without a gap) from 1537 to 1684. I have transcribed it, and the MS. is now in the printer's hands, and will form one of the volumes of the Lancashire Parish Register Society. In the sixteenth and seventeenth centuries Nelson was a rather common Croston surname, but as soon as I have prepared the index to the registers I think I shall be able to considerably amplify the Heralds' pedigree, more especially as several wills of Nelsons of Wrightington have recently been discovered at Chester. I should like to have the particulars of the bequest from Thomas Nelson in 1608. Will MR. HALL favour me with a letter on the subject? HENRY FISHWICK.

The Heights, Rochdale.

Our family resided at Mawdesley from the time of Henry I. until the death of the Rev. Thomas Mawdesley in 1735, when Mawdesley Hall and Heskin Hall (which latter had been acquired from the Molyneuxes *temp.* Charles I.) both passed out of the family.

MR. HALL will find references in Baines's 'Lancashire,' St. George's Visitation, 1613, and Dugdale's in 1664. It is in the former pedigree that the Mawdesley-Nelson marriage is recorded. If your correspondent cares to write to me direct I shall be pleased to afford him any information I may be in possession of. Croston was the name of the parish in which Mawdesley was situated up to 1843, when the latter became a separate parish.

F. L. MAWDESLEY.

Delwood Croft, York.

Baines's 'Lancashire' (1891), vol. iv. pp. 130-2, gives some information about Mawdesley and the Mawdesley family. See also Dugdale's 'Visitation of Lancashire,' 1664-5 (Chetham Society, vol. lxxxv. p. 195), and St. George's 'Visitation,' 1613 (Chetham Society, vol. lxxxii. p. 75).

EDWARD MCKNIGHT.

Chorley Public Library.

"HIPPIN" (9th S. v. 47, 154).—A Swiss friend tells me that *Huppen* is a word applied

to a cake of very thin bread which is rolled up into a tube of narrow diameter.

W. E. WILSON.

Hawick.

WILL OF THOMAS GUY (9th S. v. 209).—The following is extracted from the Catalogue of the Guildhall Library :—

"A True copy of the last will and testament of Thomas Guy, late of Lombard Street, Bookseller, containing an account of his public and private benefactions. 8vo. London, 1725."

"A Copy of the last will and testament of Thomas Guy, founder of Guy's Hospital; with an Act 11 George I. for incorporating the executors of the said will. 8vo. London, 1815."

WM. H. PEET.

If MR. GADSDEN wants a copy for any important (I mean accurate) purpose I should advise him not to trust to any copy, but to get one from Somerset House and examine it himself with the original.

RALPH THOMAS.

The will of Thomas Guy, the founder of Guy's Hospital, who died on 27 December, 1724, has been published on three or more occasions. Copies of the editions issued in 1725 and 1815 may be referred to in the Corporation Library, Guildhall, E.C. I possess another copy "printed in the year 1732," with which has been bound the Act of Parliament 11 George I., published in 1725, for "incorporating the Executors of the said Will," which was executed on 4 September, 1724.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MAIL SHIRTS FROM THE SUDAN (9th S. v. 183, 270).—If MR. STEPHENS would try the joints of the rings with a file, and consult a blacksmith about the welding, I think he would find that the last is impracticable, and that the "nipple-like protuberances" are rivet heads.

After consideration it appears to me that I was wrong in saying that "it seems unlikely that there have been workmen in the Sudan capable of making these shirts"; for the amount of skill required is small, while of patience the Arab has an unlimited supply.

That the wire of the rings is not circular in section may come, not merely from wear, but from its being made, not by drawing as in Europe nowadays, but in the old-fashioned way by thin strips of metal hammered into the round section. This fact would fix the date pretty well of wire used in Europe, but hardly of that used in so backward a country as the Sudan.

It is generally thought by officers present

in the Sudan campaign that the shirts belonged to Crusaders. Of some this is possible, considering the climate and the fondness of Arabs for arms, and how such things are handed down as heirlooms through generations; but that many of them should be at least seven hundred years old is unlikely.

THORNFIELD.

FAGGOTS FOR BURNING HERETICS (9th S. v. 269).—This question has already been discussed in 'N. & Q.' No church in London, so far as I can ascertain, possesses, or ever did possess, funds for the purpose of buying faggots for burning heretics. So recently as the issue of 9th S. ii. 378 I gave instances of the legacy of 2,000*l.* bequeathed to the Ironmongers' Company for the purchase of faggots for the poor of the City of London; also at Newmarket, Suffolk, at Godstone, Surrey, and Biddenham, Kent, for various charitable purposes, but in neither case for the purpose described at the head of this article.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A History of the English Church during the Civil Wars and under the Commonwealth.* By William A. Shaw, Litt.D. 2 vols. (Longmans & Co.)

SPECIALISM tends every day to become more special. While other Church historians extend their purview to centuries or considerable periods, Dr. Shaw prefers restricting himself to one particular corner of a wide field, upon which he has bestowed special culture. The portion he selects is that in which the fortunes of the English Church were in their nadir, when Episcopacy was dragooned and ridden over roughshod by the tyranny of a militant and unscrupulous Nonconformity. Then, as ever, there were no such despots as the self-styled champions of liberty. Taking the years that lie between 1640 and 1660 as his subject, Dr. Shaw, with immense industry and admirable mastery of detail, traces out through 1100 pages the ramifications of what he holds to be "the most complete and drastic revolution which the Church of England has ever undergone." A clean sweep was made of the endowments, organization, formularies, and services of the old historic Church, and the brand-new system of a blatant and bigoted religionism forced upon a much-enduring people. It is this constitutional revolution that Dr. Shaw has made his study; and possessing a minute and accurate acquaintance with the unpublished documents of the time, he has brought to bear upon it probably a fuller amount of knowledge than any writer hitherto has been able to command. Besides using the Parliamentary debates reported by D'Ewes and others, he has made large drafts on the accessible records of the various committees which carried through the work of spoliation, and in particular he has utilized the

material to be found in the 'Journals' of the Lords and Commons for the years 1640-45. The author takes some pride in being the first to indicate the important accession to our scanty knowledge of those particular years which he has produced from the latter source, and cherishes a hope that the existing blank in many parochial histories may thus be filled up. In his account (vol. i. pp. 57, 58) of Dr. Hacket's defence of deans and chapters made before the Long Parliament in 1641 he does not seem to be aware that the speech is given in *extenso* from Hacket's own MS. in his 'Life' by Dr. Plume, prefixed to his 'Sermons,' 1675, fol., pp. xviii-xxv.

We could wish that Dr. Shaw had imported a little more of the grace of literary style and anecdote into what is a rather austere dry record of discussions, memoranda, and proceedings. We had hoped, for instance, to have somewhere chanced upon the familiar figure of genial Tom Fuller, and have been relieved by a twinkle of his humour; but we looked for him in vain. Some contemporary light and matter of human interest might have been gleaned, we should have thought, from his 'Church History,' or from a book such as the charming 'Verney Memoirs.' But Dr. Shaw has no mind to anything but official records. So much the better, perhaps, for the rigid historian; but so much the worse for the average reader. We might complain, too, that when the author has given us with such a lavish hand lists of the dispossessed clergy, minutes of committees, heads of proposals, *et hoc genus omne*, he has not printed the one document of central interest, the notorious 'Directory for Public Worship.' We hear a good deal about it, but we do not get the document itself in its entirety. A place might well have been found for it among the voluminous appendices with which the second volume is replenished.

Dr. Shaw pathetically complains of the rudeness and discourtesy he too often experienced at the hands of that dog-in-the-manger the parish clerk, who threw every difficulty in the way of consulting the muniments under his custody. He strongly pleads that parochial records of national importance would be far better safeguarded in some central building in London, where they would be conveniently accessible.

*Pleadings and Depositions in the Duchy Court of Lancaster, Time of Henry VII. and Henry VIII.*  
Edited by Lieut.-Col. Henry Fishwick. (Lancashire and Cheshire Record Society.)

THESE legal documents are of much social and family interest. They also supply many additions and corrections to pedigrees as they occur in the standard authorities, as well as throwing much incidental light upon the ways of living four hundred years ago. It is very rarely that we feel justified in commending any abridgment or condensation of old documents; but in this case there can be no manner of doubt that the editor has used a wise discretion. Papers of this class are so cumbered with superfluous words—mere law forms for the most part—that had they been given in full they would have occupied, perhaps, three times the room they do at present without any additional advantage to the student.

We had no idea that the people of Lancashire in the early Tudor days were such turbulent folk as they are proved to have been by the records before us. They seem to have waged something very like private warfare whenever a dispute arose regarding

common rights, enclosures, land tenures, or rents; not seldom, even, when questions merely as to seats in a church. It is a popular opinion that before the rise of Puritanism, even in the fiercest times of party conflict, churches were held sacred. The 'Paston Letters' and other evidence prove that this was not universally the case; but still the long-cherished opinion holds its ground. So far, at least, as the men of the Duchy of Lancaster are concerned, it must be dismissed to the limbo set apart for historical errors. Five or six disgraceful scenes of riot in churches are mentioned here, and from the details given we cannot but feel that the participants in these turmoils had almost as little reverence for sacred buildings as the Roundheads of a later time; and they had far less excuse for their conduct, for their violent acts took place in a time of peace, and were evidently in no degree excited by religious fanaticism. Churches, we know, were in former times often used for secular purposes. This seems strange to us moderns. A long list of such cases lies before us. An addition may here be made to the number. On 17 December, 1524, a court was held in the church of Kirkby Ireleth for the purpose of deciding as to the ownership of certain lands, on which occasion "diverse riotous persons" ran off with a manor roll which had been produced in evidence. On the Sunday morning the litigants went to early mass, and when Rowland Thornbrough, one of the defendants, was on his "kneys in his prears," riotous persons who were of the opposing faction set upon him, and he would have been in danger of his life had not the priest of the parish come to quell the disturbance, bearing the blessed sacrament with him.

A highly curious account occurs, under the year 1530-1, relative to a clergyman who was charged with being guilty of shameful extortion in the discharge of his office. It is, however, but fair to say that the defendant denied everything alleged against him, and that the decision of the court, if ever given, is not forthcoming.

Though the Lancashire men were sufficiently bellicose when their rights or prejudices were in danger of being tampered with, there were, as it would seem, not a few of them who had a strong objection to serving the king in the defence of the Border, as by the tenure of their lands they were bound to do. On one occasion, in 1542, a certain Richard Bannestur forbade the people over whom he had influence "on their peril to wear the red rose, or be sworn to serve the king." Such an act as this seems to have been perilously on the verge of high treason. Henry VIII. was not a monarch accustomed to treat lightly any contempt of the royal authority. We wonder what happened to Richard Bannestur and his followers.

*Deeds relating to East Lothian.* Transcribed and translated by J. G. Wallace-James. Privately printed. (Haddington, Hutchinson.)

THIS is a carefully executed work; we only wish it had been larger. No student of history can fail to be thankful for what Mr. Wallace-James has already done, and if more be asked for of the same kind there will be no covert rebuke concealed in the request. He has placed beyond risk of loss fifteen documents relating to East Lothian, every one of which is of local importance, and several of wide interest. One of them is singularly curious; it is a precept bearing date 1324 from Patrick, Earl of March, to his bailiff, ordering him to give seisin



to Robert Lauder the younger. The deed is written in Norman-French, and, as the editor points out, is on that account alone a great curiosity, as Norman-French was never the legal tongue in Scotland. The deeds, at least of the Lowlands, were composed either in Latin or in the kindly "braid Scottis," which was then the language of literature and of the Court. Mr. Wallace-James opines, as the document is dated at Berwick-on-Tweed, a local scrivener may have drawn it; if so it would not have been unnatural for him to use the language to which he was accustomed.

A notarial instrument of 1589 furnishes an illustration of the Scottish feudal law with regard to marriage, which was in some respects different from, and, as we think, even more fraught with mischief than, our own. Over the Border a superior lord had a right of nominating a spouse to his vassal, and though there were certain restrictions of this arbitrary power into which we cannot enter, the vassal was commonly bound to wed the woman provided for him or to pay a heavy fine.

There is a painfully interesting record of a trial of a woman for infanticide in 1612. A certain Margaret Alexander was charged with murdering her two illegitimate children. So far as we can gather from the evidence the poor creature was guilty. The punishment meted out to her was revoltingly savage. We should not have expected to come upon such refinement of cruelty at so late a date. This document is interesting not only as an illustration of manners, but also as a sample of the Scottish dialect when James VI. was king.

The documents which Mr. Wallace-James has collected contain two examples of brothers of the same Christian name.

*The Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge.* With a Reprint of the Catalogue of Thomas Markaunt's Library. By Montague Rhodes James, Litt.D. (Cambridge, Antiquarian Society.)

THIS pamphlet is far more valuable than its title indicates. Catalogues of manuscripts are always to be treasured; but in this case we have something more. Mr. James in his introduction points out how important it is that every one of our older manuscripts should be carefully examined, and the history of each traced, so far as possible. The monastic libraries were richly stored with books; but when the crash came they were scattered and, for the most part, destroyed. The commissioners sent out both to destroy the monasteries and to purify the universities were as reckless as the similar men employed on like errands in France at a later period, and the results have been much the same. Better times have come, and every intelligent person will now agree with Mr. James that no effort should be spared to find out, when possible, what were the original homes of the manuscripts we still possess. This is not a mere sentimental inquiry, though from that point of view alone it is by no means to be despised. If we knew where was the first home of a manuscript, we might often make a shrewd guess, and sometimes be quite sure, for whom or by whose hand it was written. No. 46 of the Parker Collection is a copy of the 'Polycraties' and 'Metalogicon' of John of Salisbury, and Mr. James has proved almost to demonstration that it is the identical volume given by its author to Thomas à Becket, the murdered archbishop.

Every possessor of manuscripts or librarian having the custody of such treasures should not fail to study Mr. James's introductory pages. He will, we are sure, rise from their perusal with an increased love for his treasures.

*King Lear* and *A Midsummer Night's Dream* have now been added to the pretty and accurate "Chiswick Shakespeare" (Bell & Sons), to the graces and the merits of which we have frequently drawn attention. They are, of course, up to the level of their predecessors, and worthy of their place in the brightest and most attractive of handy editions of Shakespeare.

AMONG the many articles of interest in the later numbers of the *Intermédiaire* are notes on mills worked by the flow and ebb of the tide, on the invention of battering-rams, and on the treatment of lepers in the Middle Ages. In the issue for 28 February is a question relating to the widespread custom of walling-up living creatures in the fabric of buildings. Among the masons of France in the olden days, it appears, cats were often thus enclosed in the stonework of dwellings. "Dried-up cats are frequently found in the demolition of houses in Paris." In the next number (col. 382) a note on the cult of Marat is given. After his interment silk handkerchiefs, bearing the image of "l'ami du peuple," were sold in the streets, with silver rings, also bearing his image. A few pages further on is a list showing what churches of Paris were "debaaptized" at the Revolution and turned into "temples." The Cathedral of Notre Dame, for instance, became the Temple of the Supreme Being, St.-Nicolas-des-Champs was transformed into the Temple of Hymen, and St.-Etienne-du-Mont was dedicated to filial piety.

### Notices to Correspondents.

We must call special attention to the following notes:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

COCKLE SHELL ("Poem on St. Christopher").—Shall appear soon.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE.

THE FINE ARTS, MUSIC, AND

THE DRAMA.

*The ATHENÆUM for April 14 contains Articles on*

A NEW BIOGRAPHY of EDWARD III.  
THE WORK of the BRONTË SISTERS.  
THE MEMOIRS of D'ARTAGNAN.  
A CONFEDERATE GENERAL.  
THE ARYAN RACE.  
THE SCOTTISH TREASURY ACCOUNTS.  
NEW NOVELS:—The Farringdons; Arden Maester; Fortune's Yellow; The Accused Princess Breaking the Shackles; The Rhymers; Ora Pro Nobis.  
GENEALOGICAL LITERATURE.  
EGYPTOLOGICAL BOOKS.  
TALES of ADVENTURE.  
LAW-BOOKS.  
SPORTS and PASTIMES.  
REPRINTS of ENGLISH CLASSICS.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
COL. DE VILLEBOIS-MAREUIL; The COVERDALE BIBLE; The ANCIENT NAME of SMITH; The CROMWELL MEMORIAL LIBRARY for NABBY; SALES; AN UNKNOWN SEVENTEENTH-CENTURY POET; THE RELIGION of the SLAVS.

Also—

LITERARY GOSSIP.  
SCIENCE:—Recent Publications; Astronomical Notes; Societies; Meetings Next Week; Gossip.  
FINE ARTS:—Church Bells of Huntingdonshire; Library Table; Notes from Rome; Exhibitions; The Rev. Sir Talbot H. M. Baker, Bart.; 'The Cathedral Builders'; Sales; Gossip.  
MUSIC:—The Week; Gossip; Performances Next Week.  
DRAMA:—The Week; Recent Biography; The Daily Theatrical Portraits; Gossip.

*The ATHENÆUM for March 31 contains Articles on*

SOME OXFORD REMINISCENCES.  
A STUDY in ESCHATOLOGY.  
RUSSIAN LITERATURE.  
TWO SAXON CHRONICLES.  
AMERICAN FOLK-LORE.  
NEW NOVELS:—The Son of the House; Babes in the Bush; Garth-own; Chrisselle; The Gentleman from Indiana; The Acrobat; The Strong God Circumstances; The Disenchantment of Nurse Dorothy; The Dean of Darrendale; Marcelle of the Latin Quarter.  
BOOKS on the WAR.  
HISTORICAL ROMANCES.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
THE PARENTS of CARDINAL WOLSEY; SALES; The SPRING PUBLISHING SEASON; The LIFE of the EMPEROR VALE-RIANUS.

Also—

LITERARY GOSSIP.  
SCIENCE:—Geographical Literature; Chemical Literature; Societies; Meetings Next Week; Gossip.  
FINE ARTS:—Terra-cotta Statuettes and Bronzes; Medieval Architecture; Institute of Painters in Water Colours; Sales; Gossip.  
MUSIC:—The Week; Gossip; Performances Next Week.  
DRAMA:—The Week; William Hamals, the Dramatist; The Daily Theatrical Portraits; Gossip.

*The ATHENÆUM for April 7 contains Articles on*

THE ROMANCE of GEORGE I.'s WIFE.  
AN AMERICAN STATESMAN.  
FRANCE and the EASTERN QUESTION.  
THE WORK of the BRONTË SISTERS.  
NEW NOVELS:—Their Silver Wedding Journey; Jemima Delaney; A Story of an Estancia; Traitors Twain; The Short Line War; Love, Sport, and a Double Event; Le Roman d'un Officier.  
MAGYARS and ROMANIANS.  
SCHOOL-BOOKS.  
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## CONTENTS.—No. 122.

NOTES:—Shakespeare's Books—Shakespeariana, 329—Modern Zodiacs, 331—"Luggage Train"—Epitaph—Theatrical Deadheads—"Soldiers' 'Bacca"—"Centorle Lands"—"Hallam's Riddle," 332—St. George's, Bloomsbury: Orientation—Long and Young Family—On verifying Quotations—"Any"—Wandering Jew, 333—Shakespeare's Portraits—Hot Cross Buns, 334.

QUERIES:—"Intimidated thrones"—Des Cartes's 'Demomology'—St. Christopher—Infectious Disease among Cattle—Valentines—Mrs. Billington as St. Cecilia—Moutlowe—Cholmley—Costume, 335—Melek Taus—Shilston of Devon—Devil walking through Athlone—"Les Grâces"—Familiar French Quotations—Duchess of Gordon—Stevenson—Delagoa and Algoa—Fur Dyeing—Sir R. and Sir W. Stuart—"Butt" of a Cheque—"Sweepstakes," 336—Declaratory Act—"Beto perpetua"—Whately and J. B. Pérois—Bread and Cheese Club—Thebal—Earl's Palace, Kirkwall, 337.

REPLIES:—Unclaimed Poem by Ben Jonson, 337—American Worthies, 340—Ancient Dogs—Egyptian Chessmen—Emery—Capt. S. Goodere, 341—Wisdom Family—"Out of print"—Edge's Discoveries—"Barnyard" for "Farmyard"—Pigeon Cure, 343—Mark on the Spine—Terms in Ancient Leases—Old and New Style of Chronology—Price paid for China, 344—Gothic—"Spartans"—Oldest Trading Corporation—Cockayne Family—Mounted Infantry in Early Times—Pythagoras and Christianity—"Serif," 345—Assassin of William the Silent—Dominican Order—"Argh"—Thames Tunnel—"Hopping the wag," 346.

NOTES ON BOOKS:—Hoby's 'Book of the Courtier'—Farmer's 'Chartulary of Cooks and Abbey'—Lancashire and Cheshire Wills—"Minutes of the Bury Presbyterian Classis," &c.

Notices to Correspondents.

## Notes.

## SHAKESPEARE'S BOOKS.

SHAKESPEARE was familiar with books the commentators have not yet quoted. This I knew before I called attention to the use he has made of Puttenham's 'Arte of Poesie' and the 'Euphuës' of Lyly. I think he displays throughout his works greater knowledge of English literature than is to be found in all the comedies and tragedies of the dramatists of his time. Halliwell says:—

"The inventory of the poet's goods that was taken after his decease has not been discovered. If it ever comes to light it can hardly fail to be of surpassing interest, especially if it contains a list of the books preserved at New Place. These must have been very limited in number, for there is no allusion to such luxuries in the will. Anything like a private library, even of the smallest dimensions, was then of the rarest occurrence, and that Shakespeare ever owned one at any time of his life is exceedingly improbable."

The facts of the case do not support Halliwell's assumption. In the first place, if Shakespeare had many books at the time of his death, they would have passed, without being mentioned, under the following clause to his residuary legatees:—

"All the rest of my goodes, chattels, leases, plate, jewels, and household stuffe whatsoever, after my dettes and legaices paid, and my funeral expenses

discharged, I gyve, devise and bequeath to my sonne in lawe, John Hall, gent., and my daughter Susanna, his wief, whom I ordeine and make executors of this my last will and testament."

In the second place, although the inventory has not been found, and private libraries in the reigns of Elizabeth and James I. may have been of the smallest dimensions and of the most rare occurrence, and although it cannot be proved that Shakespeare ever owned a library, yet there is ample evidence throughout his works that he had great knowledge of English literature, therefore it may be considered reasonable to conclude that he owned at the time of his death, or some time during his life, many of the books he knew so well.

The old book to which I now call attention has been in my library many years. Unfortunately it is not complete. Some pages have been lost and the title-page is missing, therefore I cannot, at present, give the old author's name, but I hope to be able to supply the deficiency by inquiry at the Library of the British Museum:—

*Menecrates.* We, ignorant of ourselves,  
Beg often our own harms, which the wise powers  
Deny us for our good; so find we profit  
By losing of our prayers.

'Antony and Cleopatra,' II. i.

"God the searcher of all secrets, who knoweth all things before they be done, to whom things past and to come are open and manifest, as well as things present, by whom all things are made and established in equity and judgement and are perfectly guided and governed, whose devine and incomprehensible *wisdom* extendeth it selfe from the beginning to the ending, graciously disposing and ordering everything in particular: God, I say, that ancient of daies and of all eternity, doth sometimes make frustrate and disappoint the wishes and desires of mortal men, and doth not suffer them alwaies to enjoy them, according to their own willes and contentment. For though in the eie of man they may seeme *good* and *profitable*, yet in the sight and secret knowledge of his devine Maiesty, he knoweth them to be otherwise: and there be many things which unto us appeare to be *profitable* and beneficiall, but his *wisdom* foreseeeth that they will greatly prejudice us."

In these passages Shakespeare and the old author express the same sentiment and use the same words.

W. L. RUSHTON.

(To be continued.)

## SHAKESPEARIANA.

'THE WINTER'S TALE,' IV. iv. 150 (the references are to the Globe edition).—

*Perdita.* With wisdom I might fear, my Doricles,  
You woud me the false way.

*Florizel.* I think you have  
As little skill to fear as I have purpose  
To put you to't.

The difficulty here is in the word *skill*. The current explanation is that it means *reason*. *Skill* is at times used as equivalent to *reason*; but what a platitude would result from such a use in the present case! *Skill to fear* is *skill in fear* (or *in fearing* if "fear" be taken as a verb). "You say you might fear, but I say you know no fear—you have as little knowledge of fear as I have purpose of deceit."

## IV. iv. 162.—

*Dorcas*. Mopsa must be your mistress: marry, garlic,  
To mend her kissing with!

The Rev. John Hunter comments "you will be garlic." But how should the clown be garlic? No, *Dorcas* offers him a sprig of something, in imitation of *Perdita*'s recent distribution of flowers, and calls it garlic. Garlic, she jeeringly says, would sweeten his mistress's breath.

## IV. iv. 237.—

*Mopsa*. I was promised them against the feast; but they come not too late now.

To a Midlander "against the feast" means "in time for our annual festival." Every town and village had its feast, which began on the Sunday following the saint's day appropriate to its parish church. If *Mopsa* meant "in time for Trinity Sunday, whereas this sheep-shearing celebration is some weeks later," she would be thinking of Stratford-on-Avon, whose parish church is dedicated to the Trinity.

## IV. iv. 409.—

*Poliz*. Is he not stupid  
With age and altering rheums?

"Altering" here does not mean merely changing, but has the technical sense of broken health. When we say an invalid is "much altered" we mean much worse in health, and showing it in his appearance. The same meaning is glanced at in Act I. ii. 383-4 and in Act IV. iv. 586.

## IV. iv. 430.—

*Poliz*. Thou a sceptre's heir,  
That thus affect'st a sheep-hook!

This is not metaphorical only. In 'Pandosto' it is expressly stated that the disguised Prince carried an actual sheep-hook. The point is worth making for its bearing on the next two passages, which have been misunderstood.

## IV. iv. 443.—

*Poliz*. Thou churl, for this time,  
Though full of our displeasure, yet we free thee  
From the dead blow of it.

The churl here is Florizel "in swain's wear-

ing," not the Shepherd, who remains under the ban already pronounced.

## IV. iv. 445.—

*Poliz*. And you, enchantment,  
Worthy enough a herdsman; yea, him too,  
That makes himself, but for our honour therein,  
Unworthy thee.

Much difficulty has been found in the phrase "unworthy thee." How, it is asked, has Florizel made himself unworthy of *Perdita*? The answer is simple: by assuming the garb of a shepherd, whilst *Perdita* is pranked out most goddess-like. If it be objected that mere clothing is at such a moment beneath *Polixenes*'s notice, let the objector look again to the opening of the scene, when he will find that *Perdita* made quite as much of the difference in their attire, and, moreover, predicted most clearly that this was the point which would chiefly move the anger of *Polixenes*.

## IV. iv. 549.—

*Flo*. But as the unthought-on accident is guilty  
To what we wildly do, so, &c.

"Guilty to" is not merely equivalent to "guilty of"; it is rather "guilty towards" some future action, whereas "guilty of" would refer to the past.

## IV. iv. 789.—

*Aut*. The king is not at the palace; he is gone aboard a new ship, &c.

The only explanation offered of the "new ship" is that the king preferred one with little bilge-water! whereas this is but another of *Autolycus*'s bad puns. Speaking to a shepherd and the son of a shepherd, he rests assured they will hear his words as "an ewe sheep." In the literary workmanship that fashioned for us *Autolycus*, a remarkable point is the profusion of his poor puns. He is always punning, and yet is never allowed to give vent to a good one.

## V. i. 203.—

*Per*. The heaven sets spies upon us, will not have  
Our contract celebrated.

*Leon*.

You are married?  
*Flo*. We are not, sir, nor are we like to be;  
The stars, I see, will kiss the valleys first:  
The odds for high and low's alike.

The last line has given much trouble, some making the stars the "high" and the valleys the "low," whilst others affirm that Florizel means that the ill fortune that pursued him as a shepherd will still pursue him as a prince. The speech, however, should clearly be allotted to *Perdita*; in it she continues what she had just been saying about the heaven, and adds that the inequality as regards high and low between her lover and herself is similar to that between the stars

and the valleys just named. This is not at all the temper of mind of Florizel.

H. G. GOTCH.

Kettering.

### MODERN ZODIACS.

(Continued from p. 43.)

133. Engraved on a small round steel plate in the centre of the face of a very handsome large standing clock by Gudin, 1750, the case being richly ornamented with elaborate buhl work. A gilt sun fastened to the pivot of the hands points to the signs in succession. In the Conservatoire, Paris, No. 4148 (first-floor gallery).

134. The signs are well painted on small porcelain ovals round the outer edge of the porcelain face of a very handsome ormolu standing astronomical regulator by Robin, Paris, 1780. The month names are underneath, so that each includes half of two signs, Mars that of Pisces and Aries; Avril, Aries and Taurus; Cancer is a crayfish. In the Conservatoire, Paris.

135. Round a painted horizontal ring enclosing a small terrestrial globe by Hardy, Paris, 1787. In small gallery, Conservatoire, Paris.

136. An engraving of an Egyptian zodiac, in the Barberini Palace, Rome, is in Maurice, 'History of Hinduism,' vol. i.

137. Engravings of the zodiacal medals struck by Antoninus in Egypt are in 'Mémoires de l'Académie des Belles-Lettres,' Paris, 1780; 'Acad. Inscript.,' vol. xli; 'Mém. de l'Abbé Barthel.' The Cancer medal bears the head of Luna; Leo, Sol; Virgo, Mercury; Libra, Venus; Scorpio, Mars; Sagittarius, Jupiter; Capricornus, Saturn; Aquarius, Saturn; Pisces, Jupiter; Taurus, Venus.

138. A Wedgwood lamp in blue and white, of classical form, has the zodiac round the top, a woman holding Cupid over a vase in the centre. In the upper gallery of the Ceramic Museum at Sévres.

139. On a broad belt in gilt metal round a globe bearing three fleurs-de-lis, which surmounts a rich frame containing three busts of Louis XIV. at different ages. On the wall in the National Library, Paris.

140. A similar frame near it contains busts of later members of the French royal family. Zodiac as in No. 139.

141. Two large long masses of sculptured wood, gilded, forming the ornamental part of Marie Antoinette's state barge, are in the Marine Museum. Each portion has an arc with three signs and emblems on it. In the Louvre, Paris.

142. The cipher emblems are engraved round a small copper-plate engraving of Queen Elizabeth in the Hope Collection, Bodleian, Oxford.

143. A French copy of A. Z. No. 9, in white marble, made by order of Napoleon I., was presented by Mr. Beresford Hope to the Fitzwilliam Museum, Cambridge.

144. A very large standing astronomical clock, Paris, 1802, has ten dials, two of which have the cipher emblems on them and month names, a branch serving as hand. Janiver, Conservatoire, No. 10,621, Paris.

145. "A tea-table in marquetry with inlaid work representing the zodiacal signs, which was offered to Empress Josephine by the pupils of the Deaf and Dumb School" (Dewhorne, p. 91). Cancer is a crayfish. In No. 13, Salon des Boucher, Grand Trianon, Versailles, 1804-9.

146. An engraving of No. 8 is in Drummond, 'Egyptiaca.'

147. Engraving of a fragment of an Egyptian zodiac, found at Rome, mentioned by Fontenelle and Bailey, is in Drummond, p. lx, pl. 5.

148. Engraving of A. Z. No. 9 is in Drummond, p. lxii, pl. 7.

149. Engraving of A. Z. No. 13 is in Drummond, p. lxiii, pl. 8.

150. Engraving of A. Z. No. 214 is in Drummond, p. lxvii, pl. 9.

151. Engraving of A. Z. No. 221 is in Drummond, p. lxviii, pl. 10.

152-5. Four mystical Mithraic Zoroastrian zodiacal tablets are engraved in Drummond.

156. Engraving of A. Z. No. 220 (a modern Persian picture) is in Drummond, p. lxxxviii, pl. 14.

157. Engraving of the Hebrew camp is in Drummond. Ephraim is connected with Taurus; Benjamin, Gemini; Manasseh, Sagittarius; Dan, Scorpio; Gad, Aries; Gerson, Terra; Mera, Aqua; Asher, Libra; Simeon, Pisces; Moses, Ether; Aaron (?) ; Naphthali, Virgo; Reuben, Aquarius; Zebulon, Capricorn; Issachar, Cancer; Judah, Leo.

158. Engraving of A. Z. No. 13 is in Denon, 'Voyage dans l'Egypte,' 1802.

159. On a brass globe borne by Atlas, Italian. In V.A.M.

160. Engraving of the King's Gateway, with the signs upon it, above the arch, Westminster Palace, by Vertue, is in St. Martin's Library, Charing Cross, 1815.

161. Bronze medal of Jeanne d'Arc, 1821, rev. an arc bearing emblems of Taurus, Sagittarius, and three other signs. In last room of the Mint, Paris.

(To be continued.)



"LUGGAGE TRAIN."—I find Nuttall's 'English Dictionary' recognizes this term. I have always considered it an amateurish way of describing a goods train. Is there such a thing as a luggage train? The same dictionary describes luggage as "travellers' trunks," which shows that an American dictionary has been copied; an English dictionary would have said "travellers' boxes." *Trunks* is essentially an American word, though, of course, English people use it occasionally. An hotel waiter once said to me, "Those people are American." I said, "How can you tell that?—they look just like English people." "No," was the reply; "English travellers would have asked if their boxes had arrived; they asked for their trunks." Certainly for the gigantic encumbrances Americans travel with "trunk" seems more appropriate.

RALPH THOMAS.

EPITAPH.—The following epitaph on the inner north wall of the chancel of Tenterden Church was copied by me recently:—

"To the memory of the Reverend Matthew Wallace, son of the Reverend Dr. Wallace of Edinburgh, Vicar of Tenterden, Doctor of Laws, who was born on the 28th of October, 1728, at Moffat in Scotland, and died at his Vicarage, on the 14th of November, 1771, aged 43 years and 6 days. Agreeable manners, great benevolence and excellent parts, united to extensive learning, pastoral fidelity and discourses uncommonly elegant as well as instructive, rendered him universally beloved, respected and esteemed in an English parish, even in Times during which the National Prejudices that had formerly subsisted were again attempted to be highly inflamed between the Northern and Southern divisions of Great Britain."

C.

Pall Mall.

THEATRICAL DEADHEADS.—I take this from the *Era*, 7 April:—

"In the museum at Naples I was much interested in a case of theatrical tickets found in a tragic theatre in Pompeii. They were variously made in bone, ivory, and metal. You are aware, perhaps, that to this day the gallery of an Italian theatre is called the pigeon loft. Well, the little tickets for this part of the auditorium were in the shape of pigeons, while varying devices were used for other parts of the house. What attracted my attention most curiously, however, was a set of diminutive skulls modelled in ivory. These were used solely by those having the right of free admission. Now does this suggest the very possible derivation of the term?"

The "deadhead," I may add, is the terror of present-day theatrical managers.

S. J. A. F.

"SOLDIERS' 'BACCA."—In the forties, in North London, when, about this time of the year, the hedges began to burst into

green, it was common for juveniles to call the new leaves "soldiers' bacca." It was generally supposed, too, that soldiers of that period used to smoke it in their pipes in lieu of the genuine weed, just as we boys sometimes smoked short lengths of cane as substitutes for cigars—and, I may add, with very doleful consequences.

HARRY HEMS.

Fair Park, Exeter.

"CENTORIE LANDS."—In Exchequer Depositions of 6 James I., concerning the vicarage of S. Tawton (of which the North Wyke family had been "farmers" or "proctors" since the dissolution, holding of the Dean and Canons of Windsor), there is allusion to the "Centorie" (also spelt "Century") lands belonging to the said vicarage.

I had wondered whether the word might be derived from "precentor" (choirmaster) and signify chantry-house lands, but in Mr. Baring-Gould's 'Book of the West,' vol. ii, I have come upon, no doubt, the true interpretation. Dealing with political and ecclesiastical organization among the early Celts, he says:—

"Every noble, *arglwyd*, or *flath* exercised rights of sanctuary, and the extent of his sanctuary constituted his *llan* or lawn.....Throughout Cornwall a number of sanctuaries remain, under the name of *senry-fields*."

ETHEL LEGA-WEEKES.

"HALLAM'S RIDDLE."—In the *Globe* for 27 Feb. the following is printed:—

"Here, however, is an old riddle to which an answer has apparently never been found. Hallam, the historian, we are told, gave this riddle to a lady to solve, allowing her a year to do it in. Hallam died before the year was up, and it was left unanswered:—

I sit on a rock whilst I'm raising the wind,  
But, the storm once abated, I'm gentle and kind;  
I've kings at my feet who await but my nod  
To kneel in the dust on the ground I have trod.  
Tho' seen to the world, I'm known to but few;  
The Gentile detests me, I'm pork to the Jew;  
I never have passed but one night in the dark,  
And that was with Noah alone in the Ark;  
My weight is three pounds, my length is a mile;  
And when I'm discovered you'll say with a smile,  
That my last and my first are the best of our Isle."

In the issue of the same paper for 1 March it is stated that

"those who do attempt Hallam's riddle come to ignominious grief. One correspondent says it is 'R,' but how does this square with 'My weight is three pounds, my length is a mile'?"

As the correspondent who had suggested "R," I reminded the editor of the notorious familiarity of "classic Hallam" with Greek, and as *rho* is the Greek name of *r*, his objection fell wide of the mark. (At any rate, this was my solution:—

*Is it "R"?*

Yes, you sit on your rock in a blustering breeze;  
Begone with your partner, disturb not mine ease;  
In the world of the north men still cling to you,  
Tho' elsewhere you're hated by Gentile and Jew;  
When you're seen in the Conqueror's hand as a whip  
How pale grows each cheek and how quivers each  
lip!

But, mistress, believe me, you were seen in the dark  
When you played on old No' that unmaidenly lark,  
And his angry spouse dropped you clean out of the  
Ark

("Like to like," as she did so, I heard her remark).  
Though the roe's weight I doubt, yet hark to the flow  
Of Hallam's Greek puns as he rides in the Row,  
Declaring the season from start unto close  
Shows nothing to equal a sweet English rose.

J. P. OWEN.

[See 1<sup>st</sup> S. ii. 10, 77; xii. 365, 520. This riddle is ascribed to the Bishop of Salisbury. "The Church of Christ" is given as the answer. Another contributor says it is purposely impossible, being, in fact, nonsense.]

**THE ORIENTATION OF CHURCHES: ST. GEORGE'S, BLOOMSBURY.**—The altar of this church was originally on the east side in the recess now used as a baptistery. When Bedford House was demolished in the early part of this century the Duke of Bedford presented the very fine altar-piece which stood in the private chapel to St. George's Church. The recess above mentioned was too small to receive the altar-piece, the only possible position being the north wall. The axis of the church was therefore turned through an angle of ninety degrees, and now lies north and south, the pews being altered accordingly. This was all made clear in a lecture on the church given in the vestry about March, 1899, by Mr. C. Fitzroy Doll, architect, of Gower Street. See also Wheatley's 'London Past and Present,' ii. 98.

R. B. P.

[See 6<sup>th</sup> S. xii. 165; and, under various headings, the Indexes generally to 'N. & Q.']

**A LONG AND YOUNG FAMILY.**—In a recent number of *Stubbs's Gazette for the Textile and Woollen Trades* a letter is inserted by an Irish solicitor addressed to the creditors of a deceased draper, in which he craves their indulgence towards the widow on the ground of the deceased having left "a long and young family." I have not before seen the use of the word *long* for *large*, but presume it may be common in Ireland.

A. G. REID.

Auchterarder.

**ON VERIFYING QUOTATIONS.**—I have had an opportunity lately of experiencing the value of old Dr. Routh's well-known precept. Mr. Lecky in his 'History of Rationalism in Europe' (seventh ed., vol. i. p. 55) says that "boots with pointed toes had been lately

[fourteenth century] introduced, and were supposed by many to have been peculiarly offensive to the Almighty," and as his authority he gives in a note Hecker, 'Epidemics of the Middle Ages,' p. 82. On turning to Hecker I find that what he states is:—

"They [the priests of Liège] intimidated the people to such a degree that there was an express ordinance that no one should make any but square-toed shoes, because these fanatics had manifested a morbid dislike to the pointed shoes which had come into fashion immediately after the Great Mortality in 1350."

It was to the demonized or possessed persons that the pointed shoes were offensive, and not, as Mr. Lecky, to make a piquant point, puts it, to the Almighty.

A. SMYTHE PALMER.

S. Woodford.

**"ANY."**—Under the heading "None," in p. 235, *ante*, "any men" is assailed, though for no reason that will hold water, as "ungrammatical"; and, farther, it is there spoken of as if it were confined to "vulgar usage." Revelation of its polite English synonym is disappointingly withheld.

"Any," as a plural, in the forms "anie," "eni," &c., has been employed since about 1230, as, after slight search, may be discovered.

As to the particular collocation "any men," Wyclif, translating the Vulgate's *aliquos*, has "ony men" in 2 Peter iii. 9, where the Authorized Version has simply the pronoun "any," plural; and again in 1 Peter iii. 1, rendering, respectively, *τινὰς* and *τινές*.

Bishop Pecock, Capgrave, and the 'Paston Letters' supply abundant evidence that already in the fifteenth century the plural "any" was firmly established in our language.

Seeing that, in modern days, it has had the practical sanction of James Harris, Dr. Johnson, Bishop Warburton, Bishop Lowth, Bishop Hurd, Cowper, Goldsmith, Gibbon, Burke, Horne Tooke, Southey, Coleridge, Landor, Bishop Thirlwall, De Quincey, Cardinal Newman, and Lord Macaulay, as appears from quotations now lying before me, one must be very nice indeed to regard it as illegitimate.

F. H.

[Other notes received also vindicate the use.]

**THE WANDERING JEW.**—The following story of a wandering man after his resuscitation is of a similar stamp to what I quoted last under this heading (9<sup>th</sup> S. iv. 166), and originally occurs in Yang Huen-Chi's 'Record of the Cathedrals in Lo-Yang,' written in the sixth century A.D. As Tu Lung-Wei's collection of ancient Chinese works, entitled

'Han-Wei-Tsung-shu' (1592), comprising the record in question, is represented in the British Museum only by an odd part unavailing for the present purpose.\* I reconstruct the passage from the two works (to wit, Twan Ching-Shih's 'Yü-Yang-Tsah-Tsu,' ninth century A.D., Japanese reprint, 1697, lib. xiii. fol. 6 a, and the 'Yuen-kien-lui-han,' 1701, clxxviii. 19 and cccxii. 5) where it is variedly quoted with different omissions:—

"In the time of the dynasty of Yuen-Wei [sixth century A.D.] it happened that a monk named Datta, while opening old graves to gather earthen wares, found a man buried, but alive, and brought him to the presence of the Dowager-Empress (named Hu-Tai-hau), then staying in Hwa-Lin Palace with the Emperor Ming-Ti (whose accession took place in 516 A.D.). The empress, considering the matter very extraordinary, ordered a courtier, Chü Kih, to question the man about his name, how long he had been lying dead, and what he used to eat and drink during the time. His answer was, 'I am named Tsui Han, with a cognomen Taze-Hung, and am a native of Ngan-Ping, in Poh-Ling. .... I died in my fifteenth year, and am now twenty-seven years of age. For these twelve years I was lying down underground in a condition of a drunken man, and took no food. Sometimes, however, I went out wandering, but then, as if in a dream, I could not discern what food and drink I took even when I did so.' Subsequently the empress dispatched a secretary, Chang Tsuen, to the man's asserted home, and found his parents there. He was sent back home, where, seeing his mother handling a branch of a peach-tree, he entreated her to throw it away instantly.† At length he renounced the world, and coming to Lo-Yang, then the capital of the empire, stayed in Bodhi Church, where he was endowed by the King of Jü-Nan with a suit of yellow ecclesiastical costume. One day, in the Pau-Lo quarter of that city, abounding with undertakers, he saw a man from his village purchasing a coffin, and said, 'Make the coffin of cypress wood, but never line it with mulberry wood; for, while I was staying so long underground, I once saw a troop of demon-soldiers about to carry away a (dead) man. One of them tried to excuse the man on the ground that his coffin was of cypress wood, but the captain declared him inexcusable, because, though the coffin was of cypress, it was lined with mulberry wood.' In consequence of this narration cypress wood was very much raised in its price throughout the capital. He was ever in fear of the sun, on which he could never look, as well as of water, fire, and weapons of all descriptions. His habit was to run on the roads, only stopping when much fatigued. He could not walk slowly, all his contemporaries opining him a ghost."

KUMAGUSU MINAKATA.

\* MS. 16,338, Plut., ccxviii. F.

† From very early times the Chinese esteemed the peach-tree as holy and to have the power of suppressing all spiritual beings ('Yuen-kien-lui-han,' cccxix. 10, *seqq.*). In Japanese mythology the peach is made instrumental for driving away eight thunder-gods when the first father of the nation, Izanagi-no-Mikoto, was pursued by them in his flight from the nether world ('Nihongi,' book i.).

SHAKESPEARE'S PORTRAITS.—Those who are interested in this subject may be glad of a reference to the sale catalogue of the Earl of Oxford's collection, sold in March, 1741/2. No. 35 in the first day's sale is a three-quarters (i.e., 30 in. by 25 in.) of Shakespeare by an unknown artist. It was purchased for two guineas by one "Barrett."

W. ROBERTS.

HOT CROSS BUNS.—On the last Good Friday of the nineteenth century may I make note of the tampering with the "hot cross bun" which, where practised, despoils this thoroughly English cate of its characteristic qualities! Fifty years ago the traditional bun was a spiced bun—the spice recalling to the few who cared about its religious suggestiveness the embalming of our Lord—marked with a slight cross, and not with deep indentures, made, for convenience of division, after the manner of the scone, a modern immigrant southward.\* Being a Lenten bun, it was innocent of currants; indeed, currants in a "cross bun" would have been as great a surprise to me as, had I been a Hebrew boy, would have been their appearance in a Passover cake. Somewhere between this and the forties bakers (London bakers, at least) began to supply the currant variety; and gradually spice came to be regarded as a non-essential ingredient—that spice which gave a peculiar, semi-sacred savour to the carefully preserved bun the gratings of which were held to be a "sovrän cure" for internal aches. The vulgarized cross bun differs so little from the every-day article that it is not unfrequently buttered, *à la tea-cake*! I do not know whether the decadence is widespread, but that the currant, spiceless bun—which is no "cross bun"—is, in Greater London, fast supplanting the welcomed friend of our childhood that brought with it a Good Friday atmosphere I am well assured. Plum-puddings and mince-pies retain their integrity in spite of countless varieties of recipe, but the "cross bun," if it loses its ecclesiastical character, becomes meaningless. It may be that my plea will be regarded by most people as unworthy of consideration. Those who think otherwise have the restoration of the traditional "hot cross bun" in their own hands:

\* I am not unaware that the hot cross bun may be classed among other "funeral baked meats," and that the quartering may have suggested the sacred symbol, itself pre-Christian. In the Museo Borbonico at Rome is an ancient sculpture representing the miracle of the Feeding of the Five Thousand, in which the five barley loaves are each marked with a cross. It would be interesting to know whether the marking is distinctly symbolical.

they have but to bargain with the baker, when the first Good Friday of the twentieth century approaches, that he supply the buns, as of yore, plain and spiced.

HENRY ATTWELL.

Barnes.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"INTIMIDATED THRONES."—Cassell's 'Encyclopædic Dictionary' of 1885 (afterwards issued with a new title-page and rechristened 'Lloyd's Encyclopædic Dictionary,' 1895) illustrates the verb *intimidate* by the passage

Why do ye quake, intimidated thrones?

Wordsworth, 'Excursion,' book vii.

This passage has not been supplied for the 'New English Dictionary,' and does not occur in any edition of the 'Excursion' known to us, either in book vii. or anywhere else. Can any Wordsworthian tell us where it is to be found? Or does it perchance belong to some earlier draft of the poem? The only words approaching it in the 'Excursion' are these (in book vii.):—

Ye thrones that have defied remorse, and cast  
Pity away, soon shall ye quake with fear.

Here we have the "quake" and the "thrones," but these are not yet "intimidated."

J. A. H. MURRAY.

Oxford.

DES CARTES'S 'SYSTEM OF DEMONOLOGY.'—A. Hamilton in his 'East Indies' says he saw "in a temple at Amoy, painted in fresco on a wall, according to Des Cartes's 'System of Demonology,'" a representation of hell with the demons in the "same shapes and figures as are in the cuts of that book; better represented than I saw it in a church at Antwerp." What is known of Des Cartes's 'Demonology'?

JAMES MEW.

Garrick Club.

ST. CHRISTOPHER.—Can you give me the author of the poem on the legend of St. Christopher beginning

"Carry me across!"  
The Syrian heard, rose up, and braced  
His huge limbs to the accustom'd toil.

"My child! see how the waters boil," &c.,

and also tell me where the said poem can be obtained?

COCKLE SHELL.

INFECTIOUS DISEASE AMONG CATTLE.—Is anything known of an infectious disease

which seems to have affected cattle in 1748-9? I copy from the 'Registers of Burton Fleming,' lately published by the Yorkshire Parish Register Society. At p. 78, at the end of a terrier, the following occurs:—

"The infectious distemper among Horn Cattle which rag'd in almost all ye counties in England began at North Burton, February, 1748, and ceased again in June, 1749, in w<sup>ch</sup> time there died in ye said Toun about ye number of 150 Cattle."

In those days, when cattle were not so plentiful, 150 is a large number of deaths in one year, and would entail a great loss on the village.

W. B.

VALENTINES.—Having recently added to my collection of early valentines a quaint specimen, which seems to have been made in Nuremberg in the first half of the present century, I should like to know if any of the readers of 'N. & Q.' can identify the maker by the inscription on the lower right-hand margin, which is "Nürnberg ba Riedel," or can say if similarly inscribed valentines are known to them. My copy is numbered twelve, and is probably one of a series.

FRANK H. BAER.

Rowfant Club, Cleveland, Ohio, U.S.

MRS. BILLINGTON AS ST. CECILIA.—Where is this picture by Reynolds now to be found? Waagen, in his 'Treasures of Art in Great Britain,' speaks of it as being in the collection of the Marquis of Lansdowne at Bowood, but he is evidently confusing it with Reynolds's picture of Mrs. Sheridan as St. Cecilia, which is there.

SENGA.

HENRY MOUTLOWE, M.P.—This person was Fellow of King's College, LL.D., Professor of Law at Gresham College, and M.P. and Public Orator for the University of Cambridge. His will was proved 29 Oct., 1634. His second wife, whom he married in 1607, was Margaret, widow of Richard Love, of Cambridge, and mother of the Rev. Richard Love, Dean of Ely, who married Grace Moutlowe, his daughter by his first wife. Who was Henry Moutlowe's first wife, and what other issue had they?

SIGMA TAU.

JOHN CHOLMLEY, M.P. for Southwark from 1698 till his death, 25 October, 1711. His brother Lewin died 29 March, 1731. They appear to have been a family of brewers in Southwark. Is anything known of them?

W. D. PINK.

Leigh, Lancashire.

COSTUME.—I possess a couple of miniatures drawn in the early part of this century and believed to be of clergymen, but they have

dark blue coats. One of them was chaplain to the army. Is it known if that colour was occasionally worn, or if it is likely to have changed in many years? H. Y. POWELL.

**MELEK TAUS.**—This is the name of an idol deity worshipped by the Izedis, Yezidis, or Devil-worshippers, of Assyria, and seems to mean "King Peacock." It is referred to in Layard's 'Nineveh and its Remains,' and in the first volume of the *Transactions* of the Ethnological Society, 1861 (N.S.). Any other references or information upon the subject would be welcome. A. SMYTHE PALMER.  
S. Woodford.

**SHILTON OF DEVON.**—The arms of this family—a saltire between four cross-crosslets fitchée—were quartered by the Palmers and the Coleshills, and may be seen on the monument of Tho. Coleshull (d. 1595) in Chigwell Church; but in the Visitation pedigrees (Essex, &c.) it is not shown in what way they were entitled to do so. Where can an account of this Devonshire family be found? A. S. E.

**THE DEVIL WALKING THROUGH ATHLONE.**—The following extract from a soldier's letter appeared recently in a daily paper relative to the battle of the Tugela at Colenso (first attempt). Can any of your readers furnish an explanation of the tradition regarding the devil walking through Athlone?—

"The Boers and the Dublin Fusiliers.—Just before battle the Irish Brigade with the Boers sent a note to our Dublin Fusiliers saying that they would be glad to get the opportunity to wipe them off the face of the earth. The note was returned by the Dublins to say that they would walk through the Irish Brigade as the devil did through Athlone."

R. S. C.

**"LES GRACES."**—Can any reader of 'N. & Q.' favour me with the rules of this old-fashioned game, which used to amuse young ladies in the early years of the present century? It can be played on the principles of lawn tennis, or rather of badminton, but I should like to know the orthodox game.

DAVID MACRITCHIE.

Edinburgh.

**FAMILIAR FRENCH QUOTATIONS.**—Is any collection of these similar to the compilations of Bartlett and Dalbiac in existence?

H. T.

**DUCHESS OF GORDON.**—Will some reader of 'N. & Q.' kindly tell me where to look for information concerning the eccentric

Scotch Duchess of Gordon, who became the wife of Col. Staats Morris, an American? Time, end of eighteenth century.

M. B. W.

Boston, U.S.

**R. L. STEVENSON.**—Can any correspondent of 'N. & Q.' tell me the name or number in his *opera* of the air by Schubert to which Robert Louis Stevenson wrote his poem 'The Vagabond,' which occupies the first position in 'Songs of Travel'?

ALFRED R. BROWN.

45, Crompton Road, Handsworth, Birmingham.

**DELAGOA AND ALGOA.**—Can any of your readers give me the correct meaning of these two names? By whom were the names given and why? LIFF.

**FUR DYEING.**—Although these pages are properly closed to the discussion of all technical subjects, I trust you will permit me to ask through your columns whether any of your readers can recommend a cheap book on fur dyeing. An elementary work would be preferred. M. L. R. BRESLAR.

**SIR ROBERT AND SIR WM. STUART.**—I should be obliged for information or references concerning the Sir Robert and Sir Wm. Stuart described in the following tract, which apparently refers to the wars in Ireland of the time, the above being probably officers sent over by Charles I. I have never seen this tract, but it is described as "Old Irish Tracts—A Most True Relation of A Wonderful Victory it pleased God to give those two Worthy Commanders, Sir Robt. and Sir Wm. Stuart, Against the Rebels of Sir Philim O'Neale. Lon. 1642."

THOS. P. STUART.

22, Garville Avenue, Rathgar, co. Dublin.

**"BUTT," THE COUNTERFOIL OF A CHEQUE.**—In a novel by a well-known modern author "butt" is again and again used to express the counterfoil of a bank cheque. Is there any authority for this use of the word, except that the end of anything may be called its butt? HENRY FISHWICK.

**"SWEEPSTAKES."**—Miss Frances Gerard in her book 'Picturesque Dublin, Old and New,' quotes a letter from Lord Charlemont to his architect and friend Sir William Chambers, in reference to Charlemont House, then in course of construction, in which he says, "I have sent herewith a plan of the manner in which I think the sweepstakes should be ornamented," &c. What in this connexion are sweepstakes? I cannot find the word in

any dictionary within my reach. I sent these particulars and inquiry last August to Dr. Murray, Oxford, for his new dictionary, but have had no acknowledgment, and I therefore fall back on the ever-courteous 'N. & Q.'

HENRY SMYTH.

Harborne.

DECLARATORY ACT.—In 1775 Lord Chatham introduced a Bill for the repeal of this Act. What were its provisions? H. T. B.

"ESTO PERPETUA."—This was the prayer of Father Paul (presumably the historian Father Paolo Sarpi). In what connexion did he use these words? H. T. B.

[A dying apostrophe to his beloved Venice.]

WHATELY AND J. B. PÉRES.—Can you inform me whether any one has noted that Archbishop Whately's 'Historic Doubts concerning Napoleon' are anticipated, both in topic and method, by Jean Baptiste Péres, who published in 1817 a little book entitled 'Comme quoi Napoléon n'a jamais existé.' Péres died at Agen in 1840. Possibly the coincidence has been dealt with previously in the columns of 'N. & Q.' in which case I should be grateful for a reference.

JOHN DE SOYRES.

BREAD AND CHEESE CLUB.—About the year 1824 was established, under the leadership of Fenimore Cooper, the Bread and Cheese Club, New York. We are told members were admitted by bread and cheese. If during the voting when a name was up for admission any cheese was found on a plate the candidate was rejected. Where can I find a history of this club?

WILLIAM ANDREWS.

THEBAL.—Was he a saint or a devil? His name, inscribed on amulets, assuaged abdominal affections. The cure of colic in the middle ages, and in the middle regions, was his speciality. An interesting paper by Dr. Tille in an early number of *Scots Folk-Lore* suggests that Thebal is either a transformed Theobaldus or a distorted Diabolus, and the writer traces the diabolical descent through *diabulus*, *deobalus*, *deobals*, and *debal* to Thebal. But what says 'N. & Q.'? SENEX.

THE EARL'S PALACE, KIRK WALL, ORKNEY ISLANDS.—Can any one give me fuller information about the above than is contained in Barry's 'History of the Orkneys,' or the 'Journal' of Sir W. Scott in Lockhart's 'Life of Scott'? I mean information as to the number of rooms, and whether there is any staircase into the vaults from the upper story.

FRANCESCA.

## Replies.

AN UNCLAIMED POEM BY BEN JONSON.

(9th S. iv. 491; v. 34, 77, 230.)

MR. CURRY's reply is little to the point. That is a pity, for my argument was wrong, and he should not have left it to me to prove his case for him. A knowledge of Mr. Fleay's work was needed; the views of Gifford and Whalley may be accepted after verification, not otherwise. I was aware that the plays in the 1616 folio of Jonson ended with the year 1611; but I believed that the 'Epigrams,' with which alone we are concerned in this discussion, went on to 1614. Gifford gives no help. The extract supplied for my benefit contains two errors (one of which is very serious) and does not touch the question of the 'Epigrams.' In point of fact, the latest possible limit of date for any of these poems is 15 May, 1612, six months before Prince Henry's death, and an analysis of the collection points to a probability that the actual limit is 1611, as in the case of the plays. See the 'Biographical Chronicle of the English Drama,' vol. i. p. 316, by Mr. F. G. Fleay, who arrives at this result by a minute study of the separate poems with special reference to their dates. The Stationers' Register, under 15 May, 1612, enters for John Stepneth "A booke called, Ben Johnson his Epigrams" (Arber, 'Transcript,' vol. iii. p. 485). "Not known," is Mr. Fleay's comment. No edition published by Stepneth is either known or likely to be. This is the last entry for which his name appears in the Register, and it must refer to the epigrams collected for the forthcoming folio. Probably Stepneth died at this time, and Stansby (who published the folio) acquired his rights in the matter of the 'Epigrams.' Mr. Fleay's final summary of the folio (*l.c.* p. 323) is vitally connected with the subject of our discussion:—

"There can be little doubt that the entry S.R. 1612, 15 May, marks the conclusion of Jonson's work, and that it would have been followed by a similar entry for the newly printed masks [*i.e.*, 'Prince Henry's Barriers,' 'Oberon,' and 'Love freed from Folly'] and the whole book issued in 1613; but Prince Henry (to whom, I think, it was meant to be dedicated) died 1612, 6 Nov., and the publication was put off."

It was, as we know, actually issued in 1616, with five additional masques—the only section of the work complete at the time of publication.

This evidence is unanswerable, and I now accept as genuine the poem recovered by Chetwood and Mr. CURRY. The folio of 1640

should have contained it; but Jonson was dead when that edition appeared. The 'Underwoods' have a separate title-page dated 1640, and include, as Gifford says, all the scattered verse that could be found by editor or publisher. It is strange that lines to the memory of one so eminent as Prince Henry should have disappeared; but MR. CURRY's parallel from the poem on the death of Queen Anne disposes of any scruple that might be felt on that account. He is, however, wide of the mark in what he says about the omitted poems generally. My "singularly unfortunate" statement that Jonson did not hide his light under a bushel is, of course, quite sound—a truism rather than a truth, as most people acquainted with the poet's writings and the temper displayed in some of them would expect. What proof has MR. CURRY that the poems to which he refers were deliberately omitted by Jonson himself?

Omissions due to accident do not touch my contention, and, with few exceptions, the omissions will be found to be accidental. Jonson twice suffered loss from fire, which would fully account for the editor of the 1640 folio not finding copies of the scattered poems among Jonson's papers. The following poems, of earlier date than 1611, constitute the chief omissions from the folio of 1616—omissions for which Jonson was personally responsible: Verses prefixed to Thomas Palmer's 'The Sprite of Trees and Herbes,' 1598-9; Nicholas Breton's 'Melancholike Humours,' 1600; Thomas Wright's 'The Passions of the Minde,' 1601; Hugh Holland's 'Pancharis,' 1603; Coryat's 'Crudities,' 1611 (but entered in the Stationers' Register 26 November, 1610); and some poems afterwards printed in 'Underwoods,' notably the ode to the Earl of Desmond (44 in Gifford); the 'Epigram on the Court Pucell,' Mrs. Boulstred, who died in July, 1609 (68); and the epigram 'To the Honour'd Countesse of —' (69). Can these omissions be accounted for? Three of the above writers—Palmer, Wright, and Holland—were Catholics, and Jonson's verses to them were written in his Catholic days. I attribute the suppression to an estrangement on his reverting to Protestantism. Breton has been claimed as a Catholic, but without proof. The coincidence is curious, but it may be an accident. Personal feeling probably dictated the omission here; the sneer at "Nicholas' Pasquils" in the 'Execration upon Vulcan' is levelled at Breton. The verses to Coryat would be pointless in a separate reprint; the chief copy is a description of the engraved title-page of the 'Crudities.' All

the references to Coryat in Jonson's works are contemptuous. The ode to Desmond was "writ in Queene Elizabeth's time, since lost, and recovered," the folio tells us. It is to be hoped that a sense of decency prompted Jonson's suppression in 1612 of the foul attack on Mrs. Boulstred, and therefore that it was not his hand that revived it for the second folio. The unnamed Countess was the Countess of Rutland; the allusion to her as a "widowed wife" could hardly have been printed in her husband's lifetime, and he died in 1612. A few other poems in 'Underwoods' can be conjecturally dated earlier than 1611; but I have preferred to deal with pieces the date of which is certain. Two lyrics, 'The Phoenix Analysed,' and 'Ode ἐνθουσιαστικὴ' in R. Chester's enigmatic work 'Love's Martyr,' 1601, were rightly assigned to Jonson by Gifford. They were preceded in Chester's work by the 'Prælude' and 'Epode' which Jonson reprinted in 'The Forest' (1616 folio). Any one who will read the four poems together will see that the two reprinted admit of separate publication, while the two omitted would not have been intelligible. There remains the tribute 'To the Worthy Author, M. John Fletcher,' in the quarto of 'The Faithful Shepherdess.' Mr. Fleay assigns these lines to the first quarto, 1609, and Dyce also says they are found in all the quartos. If so, Jonson's suppression of them is inexplicable. But I believe they were first published in the quarto of 1629. The first quarto has four leaves of preliminary matter with the signature T. Jonson's verses are not in these in any copy which I have seen; and Hazlitt does not record them in this edition. In the 1629 quarto they appear at sig. a 3. That closes my case, for the length of which I apologize.

A last point about the poem on Prince Henry. The resemblance to other epitaphs by Jonson is, as I noted, in its favour. He was fond of ringing the changes on any phrase or turn of thought which pleased him—I suppose on the Greek principle of δὲς ἡ τοῖς τὰ καλὰ.

MR. CURRY's remark that he has "not lost much" by not knowing Chetwood is rather naïve. The credit of recovering and assigning the poem belongs primarily to Chetwood, and the absence of this knowledge can hardly be reckoned gain by ordinary methods of valuation. Nothing is scored by citing Steevens; his remark is as unfair as it is brutal. As for the supercilious Gifford, he appropriated Chetwood's results, and was equally careless about "mentioning his authority" (see *ante*, p. 25). Personally I am

indebted to Chetwood for some useful information.

I have nothing more to say about the relative merits of the comedies and the minor poems. I have not sat at the feet of Gamaliel-Hallam; and it never occurred to me to consider Gifford a judge of lyric poetry. MR. CURRY probably knows "what porridge had John Keats." The quoted comment on Jonson's lyrics is droll enough, but the note on "Oh do not wanton with those eyes" ('Underwoods,' 2) is Gifford's master-stroke: "If it be not the most beautiful song in the language, I freely confess, for my part, that I know not where it is to be found." Here is one verse of this perfect lyric:—

O, be not angry with those fires,  
For then their threats will kill me;  
Nor look too kind on my desires,  
For then my hopes will spill me.

The authorship of 'Underneath this Sable Harse' has provoked fruitless discussion elsewhere. Mr. A. H. Bullen's article on Browne in the 'Dictionary of National Biography' should have been consulted before penning gibes about the methods of Mr. Donnelly. A vindication of Jonson's authorship, conducted on critical lines, will be most welcome. Whalley's statement in 1756 that the lines were "universally assigned" to Jonson is now the earliest authority for so assigning them. Browne's autograph MS. tacitly claiming them and Aubrey's assertion that he was the author are far older. Aubrey's statement is repeated in Aubrey MS. 6, fol. 81 b, of the Bodleian.

A personal point remains. From the phrase "a serious student," MR. CURRY, employing inverted commas of his own, has inferred that he is looked upon as "frivolous." An innuendo of that kind would be beneath criticism, and I did not indulge in it.

PERCY SIMPSON.

There is a family likeness in such elegies, tending to hyperbole, which renders speculation doubtful. The late Henry Morley, a frequent contributor to 'N. & Q.' and a versatile author, drew attention to one written on a blank page in Milton's 'Early Poems' of 1645; it appears to be signed "J. M.," but, unfortunately, the Museum stamp has obscured the first initial. It opens: "He, whom Heaven did call away," and, although the metaphors are obscure, it certainly records a male who wrote verse and communed with nature. It is dated 1647, the year in which Milton's father died, to whom the poet had inscribed a memorial in Latin verse dated 1633. It has been abridged by Mr. Beeching in his 'Paradise of Poetry,' and

is not inferior to Milton's epitaph on the Marchioness of Winchester, commencing

This rich marble doth inter.

The imagery is not unworthy of Milton, for he compares his "supposed" father's remains to the ideal butterfly, which insect he apostrophizes as his father, ending with the Christian hope of immortality:—

When this cold numbness shall retreat  
By a more than chymick heat.

It had obviously been "thrown off," and remains unrevised. A. HALL.

Highbury, N.

What is remarked by the Editor (p. 232) is true: "The best styles admit of ornateness as well as simplicity." The first book, also the best, of 'Paradise Lost' is ornate throughout. The fine address of Satan to the sun is, I think, quite simple. There is nothing ornate in it. In the later books of 'Paradise Lost' Milton is often tumid rather than ornate. The style of Shakspeare's prose is sometimes, as in '1 Henry IV.,' Act II. scene iv., as good as possible; but nothing could be worse than the first scene of 'The Winter's Tale,' that between Camillo and Archidamus. I have said that the style of Jonson's prose in his first play of 'Every Man in his Humour' is very good; but it is not always so in his later works. In 'The Tempest,' the latest, or one of the latest, of Shakspeare's plays, the language of Prospero, when he informs his daughter of the circumstances of his expulsion from his dukedom, is tumid. Immediately afterwards the language becomes as simple as it is beautiful. Then in the inferior scenes the mannerism of Shakspeare again becomes conspicuous. In 'The Winter's Tale,' a very late play, there is continued turgidity in the verse of the first three acts, and in most of the serious prose; but most of the verse and prose becomes excellent and simple when Perdita's story begins. 'Antony and Cleopatra,' 'Cymbeline,' 'Coriolanus,' late plays, have much of this mannerism to which I have referred. So have other plays, late, but not so late as the above-mentioned, such as 'Macbeth,' 'King Lear,' 'Measure for Measure,' 'Othello.' But we see little of it in 'Hamlet,' 'Julius Cæsar,' 'As You Like It,' 'Romeo and Juliet,' 'Henry IV.,' 'Merchant of Venice,' 'Midsummer Night's Dream.' Generally we can distinguish between Shakspeare's earlier and later plays by the growth of his ugly mannerism. Sometimes, however, the style seems to mislead us as to the date of the play. I should have said from its style that 'Twelfth Night' was after 'Julius



Cæsar.' Yet it seems to have been produced before. Malone said that 'Twelfth Night' was written about 1607, and that date might suit its style. But there is, I believe, good reason for supposing that it was written long before. A very early play, 'Love's Labour's Lost,' abounds with unintelligible conceits. But this use of conceits, shown less conspicuously and with more taste in other plays, such as 'Romeo and Juliet,' is quite a different thing from the mannerism which Shakspeare acquired late in life. The above remarks refer chiefly to the verse of Shakspeare. We cannot tell equally well from his prose the time in which his plays were written. E. YARDLEY.

AMERICAN WORTHIES (9th S. v. 147).—Samuel Huntington, LL.D., one of the signatories of the Declaration of Independence; born at Windham, Connecticut, 3 July, 1731; died at Norwich, U.S., 5 Jan., 1796. He learnt the trade of a cooper, but devoted his leisure to study; settled as a lawyer in Norwich, 1758; and (1761) married Martha, daughter of the Rev. Ebenezer Devotion; member of the Assembly, 1764; State Attorney, 1765; member of the Council, 1773; member of the Old Congress, 10 Jan., 1776, to 4 Nov., 1783; president of that body, 28 Sept., 1779, to 6 July, 1781; judge of the Superior Court of Connecticut, 1774-84; Chief Justice, 1784; Lieutenant-Governor, 1786-96.

John McAllister Schofield, born 29 Dec., 1831, in Chautauqua county, N.Y.; educated at West Point; captain, 1861, and, soon after, chief of the staff to General Lyons, with whom he served in Missouri; brigadier-general of volunteers, Nov., 1861; major-general, 1863; operated with success in Arkansas; commanded the army of the Ohio, 1864; assisted in the capture of Atlanta, 2 Sept.; commanded at the battle of Franklin, 30 Nov.; the campaign ending with the victory of Nashville, 15 and 16 Dec., 1864; military commander of Virginia, 1867; Secretary of War, 1868; Superintendent of West Point, 1882; and in August, 1888, was appointed Commander-in-Chief of the United States army.

George Gordon Meade, LL.D., born at Cadiz, Spain, 31 Dec., 1816; died at Philadelphia, 6 Nov., 1872; entered at West Point, 1835; served in the artillery against the Seminoles in Florida, 1836; appointed second lieutenant topographical engineers, 1842; first lieutenant, 1851; captain, 1856; major, 1862; brigadier-general of volunteers, 1861; major-general of volunteers, Nov., 1862; brigadier-general, U.S. army, 1863; major-

general, 1864. Served during the Mexican war at the siege of Vera Cruz; commanded a brigade at Dranesville, Virginia, 20 Dec., 1861; severely wounded, 30 June, 1862; engaged in battle of Manassas, 29-30 Aug., 1862; commanded a division at South Mountain and Antietam; commanded the fifth corps at Fredericksburg and Chancellorsville; commanded the army of the Potomac, 28 June, 1863, to 1 July, 1865; engaged at Gettysburg, and in all battles and operations in Virginia to the surrender of Lee, 9 April, 1865.

Nathaniel Prentiss Banks, born at Waltham, Mass., 30 Jan., 1816; his parents were factory operatives. He applied earnestly to study; edited a paper in Waltham, and afterwards in Lowell; studied law; became a popular Democratic speaker; member of the Mass. Legislature, 1849; Speaker, 1851-2; President of the State Convention, 1853; Governor of Massachusetts, 1858-61. When civil war broke out he offered his services to Lincoln, and was made major-general May, 1861, and appointed to command the Annapolis military district, and subsequently that of the Shenandoah. On 24 May, 1862, Stonewall Jackson compelled him to make a rapid retreat; he commanded a corps under Pope at the battle of Cedar Mountain, Virginia, 9 Aug., 1862; took Opelousas, April, 1863 (after defeating the enemy and taking 2,000 prisoners), Alexandria, May, 1863, and Port Hudson, 8 July, 1863; 8 April, 1864, he was defeated by Dick Taylor at Sabine Cross, but repulsed him in return, 9 April, at Pleasant Hill; relieved from command May, 1864.

See 'Dict. of American Biog.' and Thomas's 'Univ. Dict. Biog.'

HERBERT B. CLAYTON.

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Samuel Huntington, signer of the Declaration of Independence, born in Windham, Conn., 3 July, 1731; died in Norwich, Conn., 5 Jan., 1796. A cooper by trade, but had a soul above barrels, studied law, held any number of public offices up to President of Congress, 1779-81, and Governor of Connecticut, 1786-96.

Nathaniel Prentiss Banks, born Waltham, Mass., 30 Jan., 1816; died Waltham, Mass., 1 Sept., 1894. As a boy worked in a cotton mill, hence his *sobriquet* of the "Bobbin Boy." He studied law; became an editor, a member of legislature, Governor of Massachusetts, 1857-9, and major-general in 1861; served in army of the Potomac and in Louisiana; resigned 1864; member of Congress up to 1877; U.S. Marshal for Mass., 1879 to 1888; in 1890 became mentally un-

sound, and was pensioned for his army services in 1891. General Grant, in his 'Memoirs,' exculpates him from the blame of failure of the Red River expedition.

George Gordon Meade, major-general, born of American parents, Cadiz, Spain, 31 Dec., 1815; died Philadelphia, 6 Nov., 1872; graduated at West Point, 1835; resigned from army, 1836; re-entered in 1842; served in Mexican war and with great distinction in Civil War, commanding army of the Potomac for two years; won battle Gettysburg; a member of many learned societies; distinguished as an engineer.

John McAllister Schofield, born Chautauqua co., New York, 29 Sept., 1831; still living; graduated West Point, 1853; distinguished in Civil War; Secretary of War, 1868-9; senior major-general U.S. when retired.

W. ABBATT.

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ANCIENT DOGS (9th S. v. 269).—I doubt if any particular or recognized breed of dog was peculiar to Devonshire alone in ancient times. The English dog *par excellence* was the mastiff. The greyhound and Irish wolfhound were more used in Scotland and Ireland; but probably the sheep-dog, of uncertain descent, is the oldest breed of all. The "old English" bobtailed sheep-dog is the southern type of sheep-dog; but "the most ancient times" is a long way back to define any recognized breed.

B. FLORENCE SCARLETT.

Possibly some information on the subject might be found in Boyd Dawkins and Sanford's report on the remains in Kent's Cavern. The report was published in 1869, but by whom I cannot say. Consult the *Proceedings* of the British Association or the *Transactions* of the Anthropological Institute.

W. E. WILSON.

EGYPTIAN CHESSMEN (9th S. v. 28, 111, 273).

—The writer at the last reference appears to argue on the assumption that if a thing might have happened it did happen. We are told that chess was played in Hindustan nearly 5,000 years ago, and that this antiquity "makes it easy and natural" for the game to appear on Egyptian monuments; and further, that it is "reasonable to conclude" that the Egyptians "must" have known chess. Even granting the 5,000 years of chess in India (a matter on which scholars are by no means agreed), that fact can prove nothing as to Egypt. A. M. attempts to meet the point as to the necessity for pieces of various shapes by suggesting that the drawing in the *Art Journal* is on so small a scale that the artist may not

have been able to distinguish the different forms, "specially as his Egyptian customers would know the game." It is a little startling to be told that those who are best acquainted with the subject of a picture are more inclined than others to pardon errors in detail; and the remark appears to conflict with A. M.'s own reference to "the minute detail of most Egyptian paintings." The awkward fact that has to be explained is that no picture of this supposed game of chess (whether large or small) shows pieces with different forms. It is further suggested that, even if the pieces used were all of the same form, they might have been distinguished by painted or inlaid cipher emblems. A. M. apparently assumes (and perhaps justly) that these emblems could not be conveniently shown in a picture, but we might have expected that among the fairly large number of actual pieces known to us some of this class would have been preserved. But the actual pieces, equally with the pieces shown in the pictures, are quite unfitted for playing a game like chess, in which it is essential that one piece shall be easily distinguishable from another. It follows from the above that, if chess is really represented on the Egyptian monuments, the artists have with a singular unanimity omitted to show an essential detail; and further, that, while the appliances for other games have survived in some quantity, no trace of chess remains. I find such conclusions too great a strain upon my powers of belief, and I shall continue to hold that the Egyptians were not acquainted with chess. I note that A. M. offers no ground for the belief that the objects mentioned in the original query are Egyptian.

F. W. READ.

EMERY (9th S. v. 27, 115, 174).—In addition to *Beds Notes and Queries*, MR. ADDY should consult Mr. Blaydes's 'Gen. Benfordiensis' for the particulars he requires. If these books are not accessible to him I shall be glad to copy and forward the information.

THOS. WM. SKEVINGTON.

Wood Rhydding, Ilkley.

CAPT. SAMUEL GOODERE (9th S. v. 209, 275).—In my possession are several pamphlets relating to the murder of Sir John Dinely, which, together with cuttings from magazines, MS. notes, and a traced copy of the original order for the erection of a gibbet to hang in chains the body of Mahony, one of the murderers, on land on the eastward side of the Bristol river, are bound together in a volume.

One of the pamphlets (n.d. 8vo. pp. 36),

which apparently was published shortly after the execution of Capt. Samuel Goodere and his accomplices, which took place on Wednesday, 15 April, 1741, is the production of the celebrated Samuel Foote, described in the title-page of the pamphlet as "of Worcester College, Oxford, Esq.; and Nephew to the late Sir John Dinely Goodere, Bart." This pamphlet, which purports to be "the genuine memoirs of the life of Sir John Dinely Goodere," states (*inter alia*) that

"Sir John Dinely's [that is Sir John Dinely Goodere, who long prior to the year 1740, when he was murdered by his brother, Capt. Samuel Goodere, had, probably in pursuance of a royal licence, dropped the surname of Goodere] Grandfather and Grandmother, by his mother's side, were Sir Edward Dinely of Charlton, in Worcestershire, and Frances, a sister to the Earl of Rockingham; his Father, Sir Edward Goodere of Burghton, in Herefordshire, married Miss Dinely, their only daughter, by whom that great estate came into the Goodere family. Sir Edward Dinely had settled his fortune on his daughter's eldest son."

I gather from the narrative that Sir Edward Goodere had several sons; that the eldest died without issue, leaving John Dinely Goodere (who afterwards dropped the surname) the heir to the Charlton estate. It appears, however, that during the father's lifetime he and the son, John Dinely Goodere, had made some sort of disposition of this property, which resulted (probably contrary to the expectations of the son) in John Dinely Goodere's interest in the Worcestershire property being curtailed to a tenancy of the estate "for life, subject likewise to an impeachment of waste."

The narrative goes on to say that John Dinely (Goodere) after his father's death became entitled to the Goodere baronetcy, and thereupon he took possession of the Herefordshire estate, the property of his father in his own right, but not without a claim being first made to it by his younger brother, Samuel Goodere. It should be stated that Mr. Samuel Foote's mother was a daughter of Sir Edward Goodere's, and therefore a sister to John Dinely (Goodere) and to Samuel Goodere. Sir John Dinely (Goodere) married the granddaughter and heiress of Alderman Lawford, of Bristol, who was possessed of freehold property in Gloucestershire, and by whom he had one son, who appears to have been sadly neglected by his father—at any rate, it is so stated in the pamphlet. It seems pretty clear that the son was entitled to a certain portion of the property—either one or both of the estates, paternal and maternal—subject to the interests of his parents therein. The father, Sir John Dinely (Goodere), who appears to have found the son in London in a

very sad condition and deeply in debt, agreed to pay off a portion of the debts subject to the execution by the son of "a common recovery" of the property—that is, I apprehend, equivalent to a conveyance—to the father. The son was removed to an attorney's house in Fetter Lane, and, apparently, died there within a few days of the execution of the deed. It appears that the deed purported to grant the son an annuity of 200*l.* Capt. Samuel Goodere took proceedings to upset the deed, but was defeated in a court of law. I rather think, but I am not certain, that an inspection of the will of Sir John Dinely (Goodere) would show that one of the estates was bequeathed to his sister's son, Samuel Foote, and the other to John Foote (Samuel's brother). After the murder of Sir John Dinely (Goodere), according to Latimer's 'Annals of Bristol in the Eighteenth Century,' pp. 233, 234, the widow set up a claim to the effect that another son had been born of the marriage. This claim, however, proved to be fraudulent.

Samuel Foote states that the body of Samuel Goodere, after the execution, "was carried in a Hearse and six horses, to be buried in Hereford, amongst his ancestors." It appears, however, that Foote omitted to state that the body was first taken to the Bristol Infirmary, and, after dissection, was exposed to the gaze of the populace "until the close of the day."

Is Burghope House, formerly the property of the Gooderes, which was described as "nine miles from Hereford, on the Leominster road," still in existence? In 'The Fratricide; or, the Murderer's Gibbet,' a reprint of a riming story of the Goodere tragedy which appeared in or about the year 1839 in the *Bristol Mirror*, we are told:—

The house was shut up; and the grandams say  
That ghost and rats at hide and seek did play,  
Until the building fell to sheer decay,  
And stone by stone has mouldered clean away  
Under the winds and rain—as well it may.

It has been stated that Sir John Dinely, who, according to the quotation sent you by MR. G. GREEN SMITH, "became a poor knight at Windsor," issued bills in which he advertised for a wife. A writer in the *Penny Magazine*, 11 September, 1841, states that one of the bills contained the following words:—

"Pray, my young charmers, give me a fair hearing; do not let your avaricious guardians unjustly fright you with a false account of a forfeiture."

This unfortunate man, who was probably the person—as the son of Samuel Goodere—rightly entitled to the Goodere baronetcy, was found dead under sad circumstances.

He was one morning missed from his usual attendance at St. George's Chapel at Windsor, and, when the door of his house was broken open, he was found dead upon a pallet bed. The house was "without furniture except a table and a chair or two." G. E. WEARE.  
Weston-super-Mare.

WISDOM FAMILY (9th S. v. 230).—Robert Wisdom, the author of a metrical prayer against the Pope and the Turk, was Rector of Settrington, in Yorkshire, and collated Archdeacon of Ely 20 February, 1559/60, ob. 20 September, 1568, and was buried at Wilberton ('N. & Q.,' 2nd S. vii. 80).

EVERARD HOME COLEMAN.

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"OUT OF PRINT" (9th S. v. 124, 195).—MR. CHAS. F. FORSHAW evidently does not understand the meaning of the phrase which he says is "generally understood." A book is "in print" so long as the publisher has copies unsold. When he has sold all the impression he says the book is "out of print." MR. FORSHAW's alternative expression "out of type" has quite a different meaning, and would be still more confusing. Though a book is "out of print" and the type is distributed, it is not necessarily "out of type," for the publisher may have, and usually has, the stereotype plates from which he is able to reprint. Where is the phrase "out of print" first met with?

W. HAROLD MAXWELL.

DISCOVERIES OF CAPT. EDGE (9th S. v. 209).—MR. LAWSON will find an account of Edge's discoveries in Purchas's 'Pilgrimes,' vol. iii. p. 467, under the title of 'English and Dutch Discoveries.' He was a factor of the "Muscovy Company" or "Russia Company," and sailed in 1611. See also Scoresby's 'Arctic Regions,' vol. ii. p. 20.

THOS. A. MARTIN.

"BARNYARD" FOR "FARMYARD" (9th S. iv. 419, 527).—"What is the reason that *barnyard* has been adopted in the [United] States for our term *farmyard*?" The answer is that the usage grew up out of the fact that many Americans have a barn and some land about it, and yet have no farm at all. Such owners are found in every village. The word *barnyard* describes their actual holdings, while *farmyard* would not, for a farmyard is surrounded by farm buildings or is attached to them.

Dr. Murray's definition of *barn* would be better if he had added to it, as the 'Century Dictionary' does, that "in America barns usually contain stabling for horses and cattle." As a matter of fact village stables in New

England have been generally called "barns." The shorter of two alternative words will be sure to displace the longer. *Portage*, for instance, very soon ousted the old native English "carrying-place."

JAMES D. BUTLER.

Madison, Wis., U.S.

THE PIGEON CURE (9th S. v. 226).—In the life of Mrs. Alice Thornton, 1627-1707, is recorded the last illness of her father, the Lord Deputy Wandesforde. He was dying of a broken heart, which the physicians called "a fever." Shortly before his death, all other remedies having failed, "that night pigeons cut was laid to the soles of his feet, when my father smiled and said, 'Are you come to the last remedy? but I shall prevent your skill'" — 'Autobiography of Alice Thornton,' p. 23 (Surtees Society publications, 1875).

Stephens in his travels in Central America tells how a Catholic priest—a friend of his—when dangerously ill, had recently killed sheep one after another applied to his body. His recovery was supposed to be due to this remedy (Stephens's 'Incidents of Travel in Yucatan').

FRANCESCA.

This is new to me, nor can I find any reference to it in any works on medicine or medical folk-lore I have in the house. The application of pigeons' dung to the feet was common enough in fevers and delirium down to Pepys's day and later, and was sanctioned by medical writers. Dr. Alleyne in his 'Dispensatory' (1733) defends the practice on the ground that if we

"may judge of the nature of this [the dung] from that of the birds of which it is the produce, which by the way is no ill rule, it certainly consists of subtle hot parts, which open the pores where it is applied, and by rarifying and expanding them, occasion a greater flux of fluid that way."

C. C. B.

Salmon in his 'Pharmacopœia Londinensis' (1716), p. 200, says that a pigeon,

"cut in the middle and laid to the feet, abates the heat of burning Fevers, though malignant, and so laid to the Head takes away Headaches, Frenzy, Melancholy, and Madness."

W. E. WILSON.

Hawick.

See 'N. & Q.,' 7th S. i. 49, 97, 198, at which references several additional seventeenth-century instances of the practice of laying pigeons to the feet of sick folk will be found. Another example occurs in Congreve's 'Love for Love,' IV. iii. (1695), where Valentine in his pretended frenzy exclaims, "Ha! ha! ha! that a man should have a stomach to a

wedding-supper, when the pigeons ought rather to be laid to his feet, ha ! ha ! ha !" See also Mr. W. G. Black's 'Folk Medicine' (Folk-Lore Society, 1883), p. 163.

G. L. APPERSON.

MARK ON THE SPINE OF CHINESE CHILDREN (9th S. v. 209).—In A. R. Cartensen's 'Two Summers in Greenland' it is mentioned that Greenlanders are born with a similar mark, which disappears after a time. I have not the book at hand to consult, but if my memory is accurate, the author says that the mark is also to be seen on Japanese babies.

G. W.

This deserves physiological research ; for instance, is it a surface survival of the caudal appendage recorded by the *os coccygis* ?

A. H.

TERMS IN ANCIENT LEASE (9th S. v. 268).—I observe that the word *algeus* is inquired after. I offer, as a guess, that it is a Latinized form of *F. auge*, a trough, which some one, unacquainted with the laws of French phonetics, has tried to turn back into its original Latin form. The right form is *alveus*, originally *alveus*.

WALTER W. SKEAT.

Are the *plumba pendencia* about which J. F. W. inquires anything but weights ? I recently heard the weights used for raising a font cover called by the verger "the plumbs." These *plumba* may have been used to raise the covers of vats. D'Arnis ('Lexicon Manuale Mediæ et Infimæ Latinitatis') gives "*Stannum. Sedes et apotheca, ubi merces venum exponuntur*," which well suits its meaning in the passage quoted by J. F. W. *Algeus* or *algeum* apparently = a measure, and it is, perhaps, related to *algia*=*pertica*.

YGREC.

May I suggest to J. F. W. the following as a translation ?—

"Two leaden weights in the Brewhouse, and one can (*cunam* for *canam*) for salt, and one measure (*algeum* for *algia*, a certain measure of land ?) for the same ; two counters for the large shop or booth (*stannum* for *stagnum*), one folding table, one pair of trestles, one wooden bushel (measure), one half-bushel ; one measure (?) for food."

*Algia* seems to be only applied to land ; perhaps it may have a secondary meaning as applied to a measure of capacity.

J. G. WALLACE-JAMES, M.B.

Haddington, N.B.

OLD AND NEW STYLE OF CHRONOLOGY (9th S. v. 268).—The explanation of W. E. B.'s difficulty is practically this, that an Act of Parliament can do anything in this country.

By the alteration of the style in 1751 (made operative in 1752, the year of confusion) two things were arranged : that in future every year divisible by 100 without remainder should not be a leap-year unless it was also divisible by 400 ; and eleven days were omitted at a stroke from the calendar, and the count of days advanced by eleven from 2 September, 1752, so that the day after, which would have been 3 September, was reckoned as 14 September. Lord Mayor's Day was formerly 29 October, and by this alteration would have become 9 November, just as George III.'s birthday, which was on 24 May by the old style (the same day as the birthday of our present beloved sovereign by the new style), was kept throughout his long reign on 4 June, eleven days afterwards.

But sacred festivals were treated in a different way. It being thought necessary to keep them on the same nominal days as before the alteration of style, they were earlier instead of later in the year. Christmas Day, for instance, was still 25 December ; but the day in the Julian style which corresponded to that day in the Gregorian was 5 January in the following year from 1752 to 1799, 6 January from 1800 to 1899, and 7 January, which is henceforth Old Christmas Day, for two hundred years, or until 2099, no change taking place in 2000, because a bissextile will be dropped that year according to either Julian or Gregorian reckoning. In the same way Old Michaelmas Day was 10 October from 1752 to 1799, 11 October from 1800 to 1899, and is now 12 October, as rightly marked in Whitaker. Now Lord Mayor's Day partook of the nature of a sacred festival in its dating, because the installation by old usage was "on the morrow of the Feast of St. Simon and St. Jude," and therefore kept on 29 September, as that feast is on 28 September. The change then was not (like that of the royal birthday) automatic, but was a subject of enactment, as is stated by NEMO in 'N. & Q.,' 7th S. iv. 49. It would seem then to be a pure accident that the number of days by which it was changed was the same, but in the reverse direction from what it would have been in the other case. At any rate, 9 November will always be Lord Mayor's Day, unless, or until, another Act of Parliament changes it.

W. T. LYNN.

Blackheath.

PRICE PAID FOR CHINA (9th S. v. 249).—The story goes that, in exchange for twenty-two large pieces of Oriental porcelain, Frederick Augustus gave Frederick William of Prussia a "fine regiment," H. T. B. mentions two

regiments as the price. Probably both statements are excessive. I can find no mention of the incident in Carlyle. Some things, however, are certain. Frederick William was not the man to give without receiving. He did not value art or art-treasures in any way. Augustus, a brave man of enormous physical strength, valued frail porcelain; Frederick William, a coward and a bully, adored big soldiers. The Tsar got an "amber cabinet," a valuable yacht, a statuette of somewhat scandalous tradition, and other things in exchange for a yearly hundred of these valueless giants. Frederick William was frightened of the Tsar. He thought the Elector of Saxony was not so terrible, and sent his recruiting scoundrels to kidnap big men in Saxony. This was too much for even the easygoing Augustus. A threat was enough for a man of Frederick William's kidney; and henceforth big Saxons had to be paid for. After all, "August the physically strong," as Carlyle calls him, was a more estimable being than the King of Prussia. If this incident is true, it is pleasant to think, here at all events, how much wiser he proved himself. The collections of Augustus remain—a wonder for their time. The useless Potsdam big men of the ignorant Prussian were kicked ignominiously from history by Frederick the Great.

GEORGE MARSHALL.

Sefton Park, Liverpool.

In a journal kept by my grandfather, during the grand tour made by him to various European courts in company with Lord Herbert and Dr. Cox, he mentions seeing at Dresden, on 22 September, 1777, twenty-two jars of Indian china which Frederick William I., King of Prussia, had given to Frederick Augustus, King of Poland, for eight hundred dragoons mounted and equipped.

W. C. L. FLOYD.

GOthic "SPAÜRDS" (9th S. v. 148, 273).—It is usual to connect this with the O.H.G. *spurt*, "stadium"; and perhaps it may be related to G. *Spur* and to E. *spur*. But any connexion with E. *sport* is out of the question, as this is merely a clipped form of *disport*, and is of Latin origin, from L. *portare*.

WALTER W. SKEAT.

THE OLDEST TRADING CORPORATION (6th S. vi. 288, 456, 479).—I trust the revival of this subject will be stimulated by the recently published 'Story of the Hudson Bay Company,' *vide Athenæum*, 24 March, p. 359. And may I be permitted to ask if there are any printed records relating to "the Ham-burgh merchants, first incorporated anno 1298," mentioned on the fourteenth page of

the introduction in 'The Modern Gazetteer,' by Mr. Salmon, 1746; also references to trading corporations *ante* 1700? H. J. B.

COCKAYNE FAMILY (9th S. v. 267).—In a book entitled 'Cockayne Memoranda,' printed for private circulation in 1869 at Congleton, Miss PEACOCK will find full accounts of the various branches of the Cockayne family, in Derbyshire, Warwickshire, Bedfordshire, and other counties, with portraits, pedigrees, and views of mansions and monuments. I possess a copy given to me, as I am connected by marriage with the Cockayne family. A second volume is promised to complete the work.

ISAAC TAYLOR.

MOUNTED INFANTRY IN EARLY TIMES (9th S. v. 146).—If COL. MALET will refer to Rawlinson's 'Sixth Oriental Monarchy' he will find a still earlier reference to mounted archers. The Romans led one of their highly disciplined, heavily accoutred armies into Parthia; the Parthians, mounted and armed with bows and arrows, lightly equipped, and mobile to a degree, walked—or rather rode—round the Roman army and destroyed it. I regret I cannot give the page; I have not the volume by me. Is there any earlier reference than this to the same kind of force?

FRANK PENNY, LL.M.

Fort St. George.

PYTHAGORAS AND CHRISTIANITY (9th S. v. 248).—The Church has always approved of the particular branch of Pythagorean symbolism alluded to in the quotation from Bernard of Morlaix, who, by the way, is canonized by M. without any sufficient authority. What is referred to by the "Via dextera Pythagoræ" is the letter Y, which the Pythagoreans took as a symbol of the two paths of life open to youth—the right-hand narrow path of virtue ("via dextera") and the broad left-hand path ("via læva" or "lata") of vice (cf. Auson., 'Idyll,' xii. 'De Literis Monosyllabis,'

Pythagoræ bivium ramis pateo ambiguis Y; also Persius, iii. 56; Lact., v. 3, &c.). In the early centuries of Christianity the growing Church was considerably influenced by the Neo-Pythagorean and Neo-Platonic philosophies, but they were not definitely recognized.

NE QUID NIMIS.

"SERRIF" (9th S. v. 246).—I found this word in the first four dictionaries I consulted. It is *ceriph* and *seriph* in Webster; *seriph*, *serif*, and *ceriph* in the 'Century Dictionary'; *ceriph* in Ogilvie; and *ceriph* in the 'H.E.D.' The last quotes from 'N. & Q.' the suggestion

of a derivation from Du. *schreef*, a line or stroke, with the remark that it fairly suits sense and form, but historical evidence is wanting. This suggestion is so probable and obvious that it occurred to myself quite independently many years ago. The spelling *cer-* or *ser-* is an attempt at giving the sound of the Du. *sch*, which is quite different from the G. *sch*, and not quite easy. In the E. word *skipper*, from Du. *schipper*, it has been rendered by *sk*, though the true sound is not much like it.

WALTER W. SKEAT.

ASSASSIN OF WILLIAM THE SILENT (9th S. v. 248).—Philip's patent of nobility, so far as the seignories granted from the lands of William were concerned, was not long lived. Whether the family of Balthazar Gérard became landed aristocrats in any true sense may be doubted. The lands were restored to one of the sons—either Maurice or Frederick Henry—of William the Silent. And at this restitution the estates were charged with annuities to the family of the assassin! (See Mr. Frederic Harrison's 'William the Silent.') How long these awful pensions were paid may well be doubtful. The panegyrics on Gérard, who was as near a hero as an assassin can well be, might tell us much. But they are not easily accessible.

GEORGE MARSHALL.

Sefton Park, Liverpool.

"The estates remained with the Gérard family, and the patents of nobility which they had received were used to justify their exemption from certain taxes, until the union of Franche-Comté with France, when a French governor tore the documents in pieces and trampled them under foot."—Motley's 'Rise of the Dutch Republic.'

H. R. G.

DOMINICAN ORDER (9th S. v. 230).—According to Brockhaus's 'Konversations-Lexikon,' which makes a leading feature of heraldry on its corporate side, the arms of the order are a dog carrying a lighted torch in its mouth, with a label bearing the words "Domini canes," indicating the double purpose of the order, viz., to prevent the entrance of heresy into the Church, and to illuminate the world by the preaching of the truth. The motto was doubtless of the punning class. Their insignia are the white cloak and white hood, with a black robe for outside wear.

ARTHUR MAYALL.

"ARGH" (9th S. v. 48, 97, 212).—The word corresponds in form to Lat. *arc-a*, meaning, amongst other things, a quadrangular landmark, and, in mediæval times, a measure of land, probably from its quadrangular shape. I think this later meaning of *arca* will make sense of all the passages cited by W. F.,

because ancient English allotments of land were as nearly as possible in the form of rectangles, being mainly derived from the assignments of the Roman land surveyors.

S. O. ADDY.

THAMES TUNNEL (9th S. iv. 419, 467; v. 35, 75, 169, 291).—Readers of 'N. & Q.' must admit that Ralph Dodd has now had justice in its pages, whatever may have been the meagre patronage meted out to him in his day and generation. But if I might have just a last word, it would still be that MR. GEORGE MARSHALL need not deny the distant view of a statue to every new engineering enthusiast. A great enthusiast is a healthy member of society—that evil smell of the great Manchester Ship Canal notwithstanding. Of course, I assume that MR. MARSHALL's allusion to smell refers only to its physical element, and has nothing to do with the thousand and one other factors which go towards the building up of "a thing carried out." In my humble opinion the only danger of seaming the country with horrors for the sake of a statue would be that the wrong men would step on to the pedestals, whether they happened to live in Gravesend or anywhere else, while men may be measured only by their capacity for filling their pockets, and so leaving only mundane things instead of great ideas behind them.

CHARLES COBHAM.

The Shrubbery, Gravesend.

"HOPPING THE WAG" (9th S. v. 25, 154).—A story entitled 'Charley Wag, the New Jack Sheppard,' was issued in 1861 in penny numbers, with illustrations so vulgarly done that it was always a wonder to me how any artist who could draw the figure at all could demean himself by executing such low-class illustrations.

RALPH THOMAS.

Perhaps "playing the charley wag" is to be explained by a kindred saying, "To have Charlie on the back," which is variously explained in 'N. & Q.' (5th S. vi. 168, 258) as being applied, not only to a round-shouldered person, but also to a person of an inveterately idle disposition.

J. H. MACMICHAEL.

A local variant here seems to be "hopping the twig," used in the sense of "bolting." An omnibus driver said to me, alluding to the electric cars that disfigure our streets, "You can 'op the twig rosy in them things!" This use of "rosy" for "finely" is common enough here, but it is probably peculiar to this part of England.

GEORGE MARSHALL.

Sefton Park, Liverpool.

*Miscellaneous.*

## NOTES ON BOOKS, &amp;c.

*The Book of the Courtier.* By Baldassare Castiglione. Done into English by Sir Thomas Hoby, anno 1561. With an Introduction by Walter Raleigh. (Nutt.)

Hoby's translation of 'The Courtier' of Castiglione has been added to Mr. Henley's happily conceived and admirably executed collection of "Tudor Translations," and constitutes one of the most interesting and valuable volumes of the series. The vogue 'The Courtier' once enjoyed is past, and modern scholars, when they mention the work, do little more than echo the praises of their predecessors. Among the writers of the Italian Renaissance, however, Castiglione occupies a distinguished place, and his book is far more diversified in interest than is generally conceived. Its main purpose is, doubtless, to paint the life at an Italian Court at the beginning of the sixteenth century. Rather optimistic is the view taken, and it is scarcely supported by evidence derived from other quarters. The views of Castiglione, however, won acceptance. Great admiration has been expressed for the perfection of his style, while the praise of the man is contained in the words uttered concerning his death by the Emperor Charles V., to whom he had been sent on a mission by Pope Clement VII.: "Io vos digo que es muerto uno de los mejores caballeros del mundo" ("There has died, I tell you, one of the best cavaliers of the world"). It is natural to compare Castiglione with Boccaccio, the conduct of his work having some resemblance to the passages of conversation by which the separate tales in 'The Decameron' are linked. Castiglione is, moreover, himself a story-teller, or at least a narrator of jests, few of which are likely to have much prosperity in the ear of the modern reader. Some of the jests survive, however, and the student of comparative folk-lore will find matter of interest. It is pleasing to see the female sex treated with a reverence not common among Italian story-tellers. It is true that the Lord Gaspar speaks somewhat satirically of women, and is very severe upon some of their failings. But his criticisms do not pass unchecked, and his heresy that woman, like "frutes that never ripen," may be said to be "a creature brought forth at a chance and by happe," is answered sagely, philosophically, and at length by the Lord Julian. The views as to what is continency on the part of a woman are singularly naïve, but are, of course, characteristic of the epoch. We are asked, "What will you say of an other? that for sixe months almost nightly laye with a moete deere lover of herres, yet in a garden full of most savoury frutes, tempted with her owne most fervent longings and with the petitions and tears of him that was moore deere to her than her owne selfe, refrayned from tastinge of them. And for all she was wrapped and tyed in the strict chaine of those beloved armes, yet never yelded she herselfe as vanquished, but preserved undefiled the floure of her honestie." Naïveties and quaintnesses of this kind abound, and the book, though it is scarcely one to be read through at a breath, may be dipped into with the certainty of amusement, satisfaction, and delight.

Mr. Walter Raleigh, who dedicates the volume to Mr. George Wyndham, gives a most scholarly

and interesting introduction concerning the book, its author, and its translator. Castiglione's position with regard to the Italian Renaissance is admirably shown, and the whole is a capital piece of literary criticism. The discourse on jests is compared favourably with Poggio's 'Facetie' and with the less-known 'Detti e Fatti Piacevoli e Gravi,' &c., of Guicciardini. Mr. Raleigh speaks of Sir John Harington as incurring wrath on account of his "ingenious and ill-famed 'Metamorphosis of Ajax.'" This is, of course, accurate, and the book, though scarcely on account of its indecency, almost took Harington to the Star Chamber. His translation of the story of Giocondo, which forms the twenty-eighth book of the 'Orlando Furioso,' had brought him previously into trouble scarcely less serious. Hoby's translation is republished from the first edition, 1561, a copy of which has been put at Mr. Raleigh's disposition by the President and Fellows of Worcester College, Oxford. It was often reprinted, and enjoyed in its day great popularity. An aftermath of success with scholars may be hoped from the issue of this excellent reprint.

*The Chantry of Cockersand Abbey of the Premonstratensian Order.* Transcribed and edited by William Farrer. Vol. I.; Vol. II. Part I. (Chetham Society.)

THE White Canons were founded by St. Norbert of Cleves, Archbishop of Magdeburg. As their first house was at Premontre, in the diocese of Laon, they acquired the name of Premonstratensians. The order is said to date from 1120. Their first English foundation was at Newhouse, in Lincolnshire. The order was very popular, and its houses were soon dotted about in most of the shires of England. Little has as yet been done to illustrate the history of the White Canons in this country. So far as we remember, the very meagre notices in the 'Monasticon' are pretty nearly all that the student can find regarding Cockersand, which was for upwards of three centuries and a half one of the chief agents engaged in spreading civilization in Lancashire. Like many another religious house, Cockersand is obscure in origin. On a treeless stretch of land by the seashore, near the mouth of the river Lune, which had once been barren moor, a hermit named Hugh established himself at some period when the reign of the second Henry was fast drawing to a close. Who he was or whence he came is unknown. A sixteenth-century authority calls him Hugh Garthe. This may possibly be the record of a vague tradition; but there are good reasons for questioning its truthfulness. Whether the hermit Hugh had any sort of claim to the land whereon he took up his abode, or whether he was a mere squatter, we shall probably never know. There may well have been some sort of a hermitage on the spot from a remote time; but, if so, its existence is unrecorded. Every one admired asceticism in those days, just as Orientals do now; so Hugh the hermit drew towards himself the reverence of his neighbours. They helped him with their alms, not only in the maintenance of himself and his humble abode, but also in the support of a hospital which he had established for lepers and other infirm persons. The great man in those parts, the second William de Lancaster, had for wife Hawise de Stutevill, whom he had dowered with a large estate. Through her influence the hermit was endowed with lands and a fishery on the Lune. When the good man died we are



ignorant; but we soon find grants made "to God and St. Mary and to the Hospital of Cockersand, and to the brethren serving God there," which indicates that the hospital had become a permanent institution, not dependent for its existence on the life of its head. How and when it ceased to be a single unit, owing no obedience elsewhere, we have not ascertained, but it had become a house of the White Canons before 6 June, 1190, for at that date Pope Clement III. issued a bull of privilege and protection to Henry, the Prior of the Hospital and Monastery of Cockersand, as a Premonstratensian house. It is probable that this Papal act was really what may be called a declaration of the union of the old independent charity with the order of St. Norbert, which was spreading its branches far and wide.

The charter-book of Cockersand now forms a part of the valuable collection of books and manuscripts of Mr. Thomas Brooks, of Armitage Bridge, near Huddersfield, who has kindly permitted it to be printed. Mr. William Farrer has transcribed and edited the Latin text as well as adding to it several documents which, for some reason or another, have not found a place in its pages. He has, moreover, given a condensed English version of each deed. This work is excellently done, though, when we say this, we must not be held to imply that we accept every clause as absolutely without blemish. To those who have never undertaken work of this sort it no doubt seems very easy to turn the old law Latin of the Middle Ages into the vernacular of to-day. Those who have tried know that the road from one language to the other is beset with pitfalls. We give a single example of what is undoubtedly an error. *Helewisa de Stutevilla*, somewhere about 1220, gave the church of Gairstang to the canons, as she says in her charter, "intuitu divine caritatis et sancte religionis promotione." This the editor renders by the words "by divine inspiration, and for the promotion of the blessed truth." What the lady meant was not the promotion of truth as an abstract quality, but of the order she was benefiting. Monks and nuns in those times were known as "religious," and to become a member of a monastic order was spoken of as entering religion. The genealogical notes which the work contains are numerous and accurate.

We trust that when it comes to an end Mr. Farrer will give an index of place-names, not only of the towns and villa, but also of fields, brooks, trees, and stones which have distinctive designations. We beseech him also to retain in every case the original spelling.

The third volume of *Lancashire and Cheshire Wills and Inventories*, edited by Mr. J. Paul Rylands (Chetham Society), extends from 1563 to 1807. The documents are given in abstract only, but we do not think the editor has left out anything of importance. Modern testamentary documents are often of portentous length. No service would have been rendered by the reproduction of the legal verbiage with which such things are too often saturated. For genealogical purposes the volume will be most useful. Among the testators were members of the families of Byron, Cholmondeley, Crewe, Grosvenor, and other noteworthy houses.

The second part of the *Minutes of the Bury Presbyterian Classis, 1647-1667*, edited by Mr. William A. Shaw (Chetham Society), is most

useful as a contribution to the history of Non-conformity. Lancashire was, notwithstanding the great number of Roman Catholics therein and the ardent Royalism of not a few of its gentry, a stronghold of Presbyterianism. It was, we believe, the only county in which that form of Church government took permanent hold, though, of course, isolated congregations existed throughout the length and breadth of the land. The book is very useful as illustrating the spiritual developments of the Civil War and Commonwealth times, without some knowledge of which any real comprehension of the history of the period is impossible. The appendix gives an interesting account of the ministers whose names occur in these old papers.

A. H. has published for private circulation, in the form of an appendix to vol. lxii. of the 'D.N.B.', "Mr. C." H. S. Woodfall, and the Letter "C.", in which he shows that C. of the *Public Advertiser* was Sir Philip Francis.

MR. FRED. HITCHIN-KEMP, of 6, Beechfield Road, Catford, has made active progress with his 'General History of the Kemp and Kempe Families of Great Britain and her Colonies,' and hopes before long to issue it to his subscribers. He is still anxious for particulars concerning individuals bearing either of these names with whom he has not yet been put into communication. The book is to be published at the Leadenhall Press.

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H. M. S. ("Chestnut").—See 'N. & Q.,' 7th S. vi. 407, 436; vii. 52, 392; viii. 52; and Farmer's 'Slang and its Analogues.'

E. SYNE.—Your queries are outside the scope of the paper.

W. T. FIELD.—Apply to a bookseller.

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## CONTENTS.—No. 123.

NOTES:—House as a Measure of Land, 349—"The Blood of Hailles," 361—Will proved in the Archdeaconry of London, 362—Dryden—"Box and Cox," 363—"Pavilion"—Vanishing London—Dickens and Yorkshire Schools, 364.

QUERIES:—Elizabeth Alkin—Rylands Family—Oxford: Braose—Empty Titles—Sergeant-at-Arms—Armorial, 365—"Bernardus non vidit omnia"—"Pop goes the weasel"—Lights of Baglake—Lady Sandwich and Lord Rochester—"Cerebos"—"Bed waggons"—Crabs' Eyes as Medicine—Elverton Manor—"Swoond"—Ladies and Leap Year—"Heit"—Father—"Obvoys," 366—French Stanza—Hamilton Family—"Scolinson Arch"—Bryce's Riming 'Register,' 367.

REPLIES:—Cowper Centenary, 367—Welsh Manuscript Pedigrees, 368—"In Gurdano"—Goat in Folk-lore, 369—Twenty-four-Hour Dials—Grammatical Usage—A Shield of Brawn—Horse Equipment, 369—"The Law List": A. Steinmets—F. E. Accum—"Byre," 361—Curiosities of Collaboration—Flodden Lists—"Nimmet"—Town Gates outside London, 362—Prince of Wales as Duke of Cornwall, 363—Mackay's 'Court Characters'—Coronation of Henry II., 364—The Discoverer of Photography—Elizabethan Terms, 365—"The Three Sister Arts"—Roman Numerals—"Rackstraw's old man," 366—Pictures composed of Handwriting, 367.

NOTES ON BOOKS:—Whibley's Urquhart's 'Rabelais'—Skeat's 'Chaucer Canon'—Edinburgh Review—'Antiquary'—'Genealogical Magazine.'

Notices to Correspondents.

## Notes.

## THE HOUSE AS A MEASURE OF ARABLE LAND.

In an essay on 'The Origin of the English Coinage' \* I considered the peasant's house as a measure of value, and incidentally as a measure of quantity. But value depends on quantity, and I now propose to treat value as a sequel or corollary to the main thesis, and to exhibit the peasant's house as the measure of the agrarian units. It is true that the English imperial acre is not a multiple of the bay of 240 square feet; but two acres, and all even numbers of acres, are multiples, and originally all the English, as well as all the Roman, land measures were multiples of the bay of 240 square feet. I do not, however, in the present article, propose to show how English land measures became differentiated from Roman.

When we find a house described in an old document as a *mensura* or *mansura* we may be sure that it was the measure of something. It was the measure of the acres held therewith because its area was exactly proportioned in size to them. This equality or similarity of ratios may be seen even more

clearly in the French *masure*, or exact area or spot on which the bays stood, and with which their foundations coincided. Again and again we read in English documents of the *toftum edificatum* and the *toftum vastum*. \* In the former case the toft or area had received its superstructure of timber-work, of moes, and clay. In the latter the structure had perished, and only the toft remained as evidence of the amount of arable land, with other appurtenances, assigned to its late tenant.

The owners of ancient messuages or dwelling-houses in the village of Royston, near Barnsley, were lately known as 'metestead owners,' and such owners were alone entitled to common rights in the wastes and unenclosed lands of their township. Mr. S. J. Chadwick, F.S.A., has kindly sent me some extracts from the Court Rolls of the manor of Dewsbury, of which Queen Elizabeth was once lady. At a court held 22 September, 32 Eliz., Elizabeth Speight surrendered "a messuage or tenement called a *meestead* or the *Newe Wales*." At another court, held a few months later, the same house is described as "a messuage called *meastead* or the *new wales*." The place-name Medstead, near Alton, in Hampshire, may be identical with this word. One can hardly doubt that "metestead" means "measuring-place," and, in a derived sense, "taxing-place." The form "meestead" seems to be owing to assimilation with the Anglo-French "messuage," and "mes-place," or "mese-place." † It is probable that "messuage" also means "measuring-place," and is not connected with the verb *manere*. Jamieson, in his 'Scottish Dictionary,' which I quote from the small edition, defines "mete hamys" as manors, and "methowas" as "a house for measuring." The same meaning must be given to the Yorkshire place-name and surname Metham or Mettam. These words are connected with the Icelandic *meta*, to tax, value, and with *met-ort*, a valuation. If "messuage" means "measuring-place" or "taxing-place," the term "capital messuage" must originally have meant "principal measuring-place." That is to say, it must have meant a house of twenty bays containing 240 square feet each, corresponding to a hide, or, as the case might have been, of twelve bays containing 400 square feet each. The house-space attached to the hide might have been covered by one large building, or it

\* Compare the *vacua mensura*, i.e., toft, of French records, and the mediæval Latin *metatus* or *metatum*, meaning "house."

† The word sometimes occurs as simply "mese" or "meese."

might have been distributed rateably amongst the several agrarian divisions of which any hide was, for fiscal purposes, made up, and such a distribution was, no doubt, the general practice. Clear evidence of the apportionment of house-room amongst the various tenants of a hide appears in the 'Domesday of St. Paul's' (pp. 43-47), which mentions "*quolibet domus de hida*" and "*unaqueque domus hidae*."

Since the quantity of a man's agrarian rights depended on the size of his house we may be sure that he would do nothing that would be likely to diminish those rights. If his house fell into ruin he would rebuild it as soon as possible on the old site and in the same form, and equality and regularity in the size of tofts would favour the transportation of wooden houses from one site to another. If he could not immediately rebuild, he would at least preserve the territorial evidence of his title. He would keep the stones on which his decayed forks or pillars stood *in situ*, or the bare forks themselves would remain on their stone bases as dumb, but visible witnesses. On the other hand, he would do nothing that would be likely to increase his obligations. If he had a single bay of 240 square feet, on which he paid a shilling for chief rent or royal tribute, he would not build another bay to his house, and so incur the danger of paying twice as much chief rent. Or, to put it in another way, if he was taxed by the number of forks which supported his house, *i.e.*, at the rate of one fork to a bay, he would not add another fork, and so possibly become liable to pay twice as much *gafol*.

What, then, was the poor man to do as his family grew larger, and wanted bedrooms or other decencies of life? He could get over the difficulty in two ways: he could make a little chamber in the roof, or he could affix "outshots" to the ends of his one bay, or even on its sides. In 'The Evolution of the English House' I have given plans of old Lancashire houses in which there was no upper story, and in which the central and fork-built living-room had received these lateral additions. The "outshots" were not fork-built; they were smaller than the living-room or single bay which formed the central or original dwelling. This living-room was there called the "house-part," and elsewhere the same room is known as the "house-place" or "house." I took this "house" to be an abbreviated expression for "fire-house," or room containing the fire, but I now see that the "house-part" was the only part of the building which was fiscally recognized. I do not know whether the window tax imposed

by the statute 7 Will. III., c. 18, immediately followed an older tax on the bays of the houses, though the window tax itself has been aptly compared to the Roman *ostiarium* or tax on the doors of houses. What I do know is that people did their best to escape the window tax by building up windows, and, in farmhouses, by painting "cheese-room" or "dairy" over the sills, so as to come within the authorized exemptions. And this having been the case, we may be sure that the same thing was done in an earlier time when people were taxed, not by the window, but by the fork or bay. I do not say that the Lancashire cottages which I have described were old enough to have been once subject to *gafol* or bay tax. They may, or may not, have been so subject, but, at any rate, the form in which they were built seems to be a record or survival of attempts to escape taxation, if not of the due maintenance of an equality of ratios between house and land.

To meet the possible objection that I am here relying too much on recent evidence, and, moreover, that this evidence is drawn from one English county, I will "put in" a German builder's plan\* of the year 820. Amongst other things it describes a gardener's cottage, consisting of a single room with narrow "outshots," which Prof. Henning calls *Verschläge*, or partitions, on three sides. The "outshot" or partitioned space on the long side has an entrance passage in the middle, and the remaining parts of the partitioned space contain the *cubilia famulorum*, or servants' beds. One of the "outshots" at the ends is the gardener's private chamber, warmed by a small stove in the corner, the "outshot" at the opposite end being the storeroom where his tools and seeds are kept. The resemblance between the plan of this house and the plans of the Lancashire houses which I have described is most striking; even the very storeroom and chamber at the ends are reproduced. But the important point to notice is that the single room round which the little "outshots" are grouped is described on the plan as *ipsa domus*, *i.e.*, the house itself, or "house-part." Those who believe in the abiding force of custom will see nothing strange in these parallels. Irregular "outshots" or appendices could not have been measures of land.

The rule was: no house, no gavel. In his

\* Henning, 'Das deutsche Haus,' 1882, p. 143. The plan was printed in facsimile by Ferdinand Keller at Zürich in 1884, and relates to the monastery of St. Gall.

'Glossarium,' s.v. 'Gabella,' Spelman quotes the laws of Ina thus:—

"Si quis componat de virgata terræ vel amplius ad gablum et araverit, si dominus velit terram illam tenere ad gablum, vel opus: non necesse est hoc excipi si nulla domus commissa sit."

A man might take a farm of thirty acres or more; he might plough it and reap his crops; and yet if he had no house, no gavel or property tax was payable. The house alone was the measure of his fiscal obligations, as it was the measure and the source of all his agrarian rights. He was assessed in the rate-book by the number of forks, or, which was the same thing, by the number of bays which his house contained.

At what period the house became a measure of the land I have been unable to determine. I have searched the works of the Roman *gramatici* in Lachmann's edition, and found no trace of the custom there. But nowhere do I find houses or building-plots mentioned by these authors. The adjustment of taxation was not a thing which concerned them or their art. The rule which I have discovered seems to have been of wide application, for even the old Swedish laws declare that "tompt är ackers modhir," the toft is the mother of the land. Ihra,\* who quotes these words, with the reference, says: "Pro area villæ est etiam mensura aræe in agro." This is a good definition, and we may well adopt it. As the area of a man's house was, so was the measure of his land. I have already shown what the proportion of arable land to house-room was, and how the monetary units were connected with that proportion.

S. O. ADDY.

### THE "BLOOD OF HAILES."

(Continued from 9th S. iv. 377.)

It is now time to consider a little more closely the origin of this relic, and to see if we can trace it on its journey through Europe; and, first of all, it is necessary to call to mind that drops of the holy Blood belonged to two categories. The first derived by tradition from the story of Longinus and the opening of the side of Christ by his spear, and included that said to have been saved by the Virgin in a vase during the Deposition; the second derived from either images of the crucifixion which had been struck and had bled, or from Hosts which had been profaned. The long mediæval list of these latter traces back to the crucifix said to have been struck by some Jews at Berytus

in A.D. 765; while the former must be referred to the discovery at Mantua, in A.D. 804, of a small leaden chest which contained a vase inscribed "Jesu Christi Sanguis" and a man's body, which the Mantuans, we are told, recognized to be that of Longinus.

We learn that Leo III., stimulated by the reverent curiosity of his friend the Emperor Charlemagne concerning the wondrous discovery, went to Mantua; thence, having satisfied himself regarding its genuineness, he journeyed into France to visit that emperor. As the political conditions then obtaining at Rome happened to be far from pleasant, the Pope's journey to Mantua may have been dictated partly by other motives; but that concerns us not.

Later on some portion of this precious relic was taken by the Emperor himself into France; and, accordingly, we find the Franciscan convent of Saintes\* possessing some of it in 1480, and Pius II. (Piccolomini) informing the prior there that it is not contrary to the faith to believe that there may subsist in the world some particles of the blood shed at Calvary, and left as a record of Christ's passion. That Pontiff also authorized the superiors there to punish those who drew away the faithful from venerating the precious relic held in their convent.

The descriptions which have reached us of the "Blood of Hailes" leave us in no doubt that this relic belonged to the category deriving not from any profaned Host or miraculous crucifix, but from Calvary. Nevertheless, as has been already noted, the great Dominican theologian of the thirteenth century had expressed his opinion that blood of this kind did not exist, and he gave as his characteristic reason that at the moment of Christ's resurrection, perforce, the spilled blood was reunited to the resuscitated body ('Summa,' iii. 54).

Now this view of Thomas Aquinas proved to have grave consequences: Firstly, it tended to depreciate the value of these much-revered relics; and, secondly, it embittered the antagonism between the rival orders of St. Francis and St. Dominic. The controversies resulting therefrom were still being waged in 1463-4, when we find three Franciscans (one of whom was Francesco della Rovere, afterwards Sixtus IV.) taking part at Rome in a debate with three famous Dominicans concerning this point. Their arguments lasted three days; but instead of smoothing the waves, the debate left them more turbulent

\* 'Lexicon Suio-Gothicum,' ii. 922. See also Grimm, 'Rechtsalterthümer,' 1854, p. 539.

\* Xanthona, dep. Charente.



than before. The Pontiff silenced both parties. The influence of these futile contests concerning the Blood was, no doubt, felt by the various congregations who possessed relics like that of Hailes. Still, I have already remarked that John XXIII., Eugenius IV., and Calixtus III. all assisted Hailes in its long troubles by throwing favour on the side of the relic and granting indulgences to its venerated. I shall hope to prove their help more decisively later on.

But to return to earlier days, Charlemagne was not the sole monarch who appropriated a portion of the Blood at Mantua. That venerated treasure, for some reasons not precisely ascertainable now, became so effectually hidden in Mantua, that its whereabouts was lost. Certain it is that it was visited there by Charles the Fat in A.D. 883 (cf. 'Annali di Mantova,' lib. vii. c. iv.). Anyhow, in 1048 it was once more found, owing to a revelation vouchsafed to one Adalbert. Five years later we find the Emperor Henry III. drawn to Mantua by the fame of the re-discovered relic. In his 'Breve Chronicon' the Benedictine Antonio Nerli (1400?)—cf. Muratori, vol. xxiv., 'R.I.Sc.'—relates that this emperor took a particle to Bohemia with him. This particle came into the possession of Baldwin, Count of Flanders, whose daughter caused it to be placed with the Benedictines at Altdorf, Würtemberg, where they owned a convent still known as Weingarten.

Here, then, we have evidence of the holy Blood travelling northward in Europe. Moreover, it has not only travelled into Germany, but into Flanders; and this makes us recollect that Edmund, Earl of Cornwall, received his precious prize from Florenz V., also Count of Flanders.

A monk of Weingarten called Sasso, by order of his superiors, wrote a treatise on the sacred relic about the year 1280; one copy of this, at least, still exists in MS. This, however, is largely borrowed from an earlier work. It is worth noting (cf. 'Monumenta Germaniæ Historica,' Pertz, vol. xv. pt. ii. p. 921) that this dates some years later than the time when Edmund of Cornwall had acquired his portion. We may, I think, partly conjecture the motive which induced the Count of Flanders to part with it. It is certain that Flanders possessed more of it than he parted with; for the royal chapel of S. Basil at Bruges had already enshrined a similar relic of the sacred Blood which it had received from Thierry VI., Count of Flanders and King of Jerusalem, in A.D. 1148. If it were safe to

conjecture that this belonged to the Weingarten relic mentioned above, and therefore likewise traced to the Emperor Henry III. and his visit to Mantua, we might conclude that all the portions of the holy Blood traceable to the Counts of Flanders derive in reality from the said Imperial visit to Mantua. As the "Blood of Hailes" came from a later Count of Flanders, Florenz V., into England, we might adjudge it also to the same source, and regard it as having been a subdivision of that Imperial portion. We have already seen that Edmund, Earl of Cornwall, himself subdivided his own portion and gave some to Ashridge.

But, imperfect as my information yet is, I am bound to say that it points to quite a different conclusion. The Bruges relic purported to have been brought direct from Palestine by Count Thierry, and to have belonged to the Blood saved by Joseph of Arimathea. It is therefore probable that, already possessing this highly venerated treasure in the royal chapel, Florenz V. became willing to part with a much later acquisition, which became by subdivision the Hailes relic and the Ashridge relic. Had this been a portion of the Mantuan "Sanguis Christi," it would scarcely have needed the seal of authenticity which it obtained from Urban IV., perhaps when that Pontiff was Patriarch of Jerusalem and Archdeacon of Liège.

ST. CLAIR BADDELEY.

(To be continued.)

WILL PROVED IN THE ARCHDEACONRY OF LONDON, REGISTER 1, FO. 35.—The following will deserves notice on account of the name and trade of the testator, and the date at which they occur in a London document. "Vhyk" is evidently a phonetic attempt to spell Wyk, and it is probable that this Alan Vhyk was of the same family as the famous Henry de Wyk. The document is given verbatim:—

"In dei nomine Amen Anno d'ni m'ccc' nonagesimo Sexto mens; Septembr' die vicesimo sc'do in domo hita'cois mee in Fleetatret in suburbio London. Ego Alanus Vhyk cloemaker compos mentis condo test'm meu' in hunc modu' In p'mis lego a'iam mea' deo & b'te marie virgini gloriosæ & corpus meu' ad sepeliend' in eccl'ia s'ti Dunstani p'dict' [sic] It' do et lego om'ia bona mea & castalla tam viva q'm mortua in cuiuscu'q' seu quor'cu'q' manu seu manib; existent' Petronillæ uxori mee ben'du' & p'cipiend' ad usum eiusd'm Petronillæ p'pium & pro libito suæ voluntat' lib'æ disponend' sine cont'dic'oe cui'cu'q' ho'is vivent' Et p'fata Petronilla' p'sent' test'i fac'o ordino & confirmo execut'oe mea' In cui' rei testio'm p'sent' sigillu' meu' apposui dat' die & anno sup'dictis p'sentib;

Nicho' Herford Pouchemaker & Garard Hayle  
 Probatu' est istud test'm coram nob' &c vii Kln'  
 Octob; anno d'ni sup'doo' Et comissa est ad-  
 ministratio &c executrici sup'ius no'iate in forma  
 iuris & admiss; p' eandem una cu' dimissione."

GILBERT HUDSON.

49, Finsbury Park Road, N.

DRYDEN.—I put together a few passages of Dryden which resemble passages of other poets. I do not know that these resemblances have been noticed before; but it is not likely that all of them should have escaped observation:—

1. His little children, climbing for a kiss,  
 Welcome their father's late return at night.  
 Dryden's translation of the second Georgic.  
 No children run to lip their sire's return,  
 Or climb his knees the envied kiss to share.  
 Gray's 'Elegy.'

Virgil only says:—

Interea dulces pendent circum oscula nati.

But Dryden and Gray may have remembered Homer:—

οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάουσιν  
 ἑλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.

'Iliad,' bk. v. ll. 408, 409.

2. Out of the solar walk and Heaven's highway.  
 Dryden, 'Threnodia Augustalis.'  
 In climes beyond the solar road.  
 Gray, 'Progress of Poesy.'

3. Now, free from earth, thy disencumbered soul  
 Mounts up, and leaves behind the clouds and  
 starry pole.

Dryden, 'Absalom and Achithophel.'

These remind me of the following lines, in which, I admit, the image is slightly varied: Not here! the white North has thy bones, and thou,

Heroic sailor soul,  
 Art passing in thine happier voyage now  
 Toward no earthly pole. Tennyson.

4. When, in the valley of Jehoshaphat,  
 The judging God shall close the book of Fate;  
 And there the last assizes keep.  
 Dryden, 'Ode on Mrs. Killigrew.'

Much the same image is in one of Milton's poems:—

When at the world's last session  
 The dreadful judge in middle air shall spread his  
 throne. 'Ode on the Nativity.'

5. The sweating Muse does almost leave the chase;  
 She puffs, and hardly keeps your Protean vices  
 pace. An 'Epilogue' by Dryden.

Existence saw him spurn her bounded reign;  
 And panting Time toiled after him in vain.

Dr. Johnson, 'Prologue on the Opening of  
 Drury Lane.'

Bennet Langton suggested that Johnson, when he wrote this couplet, might have had in mind the passage in 'The Tempest':—

She will outstrip all praise,  
 And make it halt behind her.

6. Unused to crowds, the parson quakes for fear,  
 And wonders how the devil he durst come there.  
 Dryden, Prologue to 'The Husband his  
 own Cuckold.'

The things, we know, are neither rich nor rare,  
 But wonder how the devil they got there.  
 Pope, Prologue to the 'Satires.'

7. So fierce they flashed intolerable day.  
 Dryden, 'Palamon and Arcite.'  
 And fiercely shed intolerable day.  
 Goldsmith, 'The Deserted Village.'

E. YARDLEY.

[The obvious source of both Virgil's and Gray's inspiration is

Iam iam non domus accipiet te læta, neque uxor  
 Optima nec dulces occurrent oscula nati  
 Præripere. Lucretius, iii. 894-6 (Munro).

Gray's two other lines in the stanza quoted para-  
 phrase this, as has been pointed out often.]

'BOX AND COX.'—It seems curious to me that Dr. Brewer should have known so little of theatrical matters as to attribute this amusing farce to the authors of 'Cox and Box.' In 'The Reader's Handbook,' 1898, p. 1467, I find "'Box and Cox,' Frank Burnand and A. Sullivan." "Strange all this difference should be 'twixt Tweedledum and Tweedledee," explained by Dr. Brewer at p. 1147, is aptly illustrated here. I had forgotten who the author of 'Box and Cox' was, so I referred to Mr. Robert W. Lowe's 'Bibliographical Account of English Theatrical Literature.' He would probably say, Why did you when it is about theatrical matters, not dramatic? Well, I don't like to miss a chance. If I had wanted Grimaldi, I should have found him and the "'Memoirs,' edited by Boz." I was surprised, however, not to find any word of disparagement for the hackwork 'Memoirs' to which Dickens lent his name, nor any reference to 'N. & Q.' (5th S. ix. 377). I next referred to the Catalogue of the British Museum, where, under 'Box and Cox,' I found this title, in consequence of an anonymous translation, but it gave the name of the author J. M. Morton. Under his name I found this entry: "'Box and Cox, a romance of real life in one act,' see Duncombe's 'British Theatre,' vol. ix. [1825, &c.]" This date is a most aggravating piece of red-tapeism, and would mislead any reader unacquainted with the vagaries of the Catalogue. Moreover, you do not get the proper date if you go to the cross-reference; the only way to do that is to see the book from the inner library. Even then you will only get the year, if the play is dated, a very unusual thing. Having the

author's name, I found a date in F. Boase's invaluable 'Modern English Biography.' He says, "'Box and Cox,' the most popular play ever written, was produced at Lyceum Theatre, 1 November, 1847." Under Sir A. Sullivan's name, p. 1432, Dr. Brewer again makes the mistake of saying he wrote the music for 'Box and Cox,' without a date. It was for 'Cox and Box,' which was a musical version of 'Box and Cox.' The authors of 'Cox and Box,' as in the British Museum Catalogue, were J. M. Morton and F. C. Burnand, with music by A. Sullivan.

A list of English plays is much wanted. Dr. Brewer says his list is entirely original. Although there are probably upwards of 3,000 plays enumerated, I notice in a cursory glance numerous omissions of plays that must have been popular, because I have prints of "scenes and characters" in them, and also theatrical portraits of the more celebrated actors who performed the chief parts. For example, I do not find the 'Battle of the Alma,' the 'Battle of Waterloo,' 'The Blind Boy' (three or four printsellers published their own series of prints for this play), 'The Bottle Imp' (8th S. iv. 46), 'Casco Bay' (4th S. xii. 463), 'The Cataract of the Ganges' (a gorgeous spectacle), 'Elephant of Siam' (*ibid.*), 'Captain Ross,' 'Dumb Savoyard,' 'Echo of Westminster Bridge,' 'Hyder Ali,' 'Mary, the Maid of the Inn,' 'Philip Quarll,' 'Sadak and Kalasarade' (explained by Dr. Brewer at p. 945), and numbers of others.

Most of our plays used to be taken from the French; now, I fancy, it is they who borrow from us. Long lists appeared in the *Figaro* about 1873.

RALPH THOMAS.

[The scene and date of 'Box and Cox,' with other information, may be found under 'John Maddison Morton' in 'Dict. Nat. Biog.' A complete catalogue of plays is indeed wanted.]

"PAVILION."—Under 'Marquée' (*ante*, p. 76), one of your correspondents mentions that *pavillon* began to be used in its present meaning about 1774. The French *pavillon* was so used quite forty-five years earlier, *e.g.*, in Baron de Pöllnitz's letter of 10 Oct., 1729, from Carlsbad to Mr. L. C. D. S.:—

"Les Ecuries [à Pommersfelden] répondent parfaitement au Château, auquel elles font face. Elles sont construites en Demi-lune, avec un Pavillon au milieu, qui est un Sallon ovale," &c.

H. E. M.

St. Petersburg.

VANISHING LONDON.—By degrees the noteworthy landmarks in this little village of ours are being effaced. A sigh of regret

should certainly follow the final disappearance of the old Queen's Concert, or (as they were better known) the Hanover Square, Rooms now in process of demolition. In particular for the musical world pleasant memories must always linger round a spot where concerts, Antient, Select, and Philharmonic, have rejoiced our forefathers and, as late as the year 1875, our own generation. Save in this respect, the place may be said to have been "many things by turn, but nothing long." For have not assemblies, lectures, readings, meetings, all courted somewhat fitful patronage within its walls from time to time? Nor can a permanent success be chronicled for later ventures of the gigantic club kind. Now, alas! we must be prepared for the inevitable erection of flats. But it is to be hoped some reverent hand will spare the many fine ornamentations of the chief, historic "room." These are doubtless familiar to some of us either in their past or renovated glories.

CECIL CLARKE.

Authors' Club, S.W.

DICKENS AND YORKSHIRE SCHOOLS.—To the *Athenæum* of 17 March Sir David O. Hunter-Blair communicates the following interesting piece of information:—

"Having occasion to consult the *Times* of 29 June, 1838, I lighted in its educational column on an advertisement which will, I venture to think, be read with interest side by side with Mr. Squeers's scholastic announcement in 'Nicholas Nickleby':—

*The Times.*

At Mr. Simpson's Academy near Richmond, Yorkshire, youth are boarded and instructed by Mr. S., in whatever their future may require, at 20 or 23 guineas a year, according to age. No extras, and no vacations. Cards with references to be had from Mr. S., who attends daily from 12 to 2 o'clock at the Saracen's Head, Snow Hill. Conveyance by steam vessel weekly.

*Nickleby.*

At Mr. Wackford Squeers's Academy, Dotheboys Hall, near Greta Bridge in Yorkshire, youth are boarded, clothed, booked, furnished with pocket-money, instructed in all languages living or dead. .... Terms twenty guineas per annum. No extras, no vacations, and diet unparalleled. Mr. S. is in town, and attends daily from one till four at the Saracen's Head, Snow Hill.

"There are other similar advertisements in the same column, but none so evidently the prototype of the immortal Wackford's. There is certainly something audacious about the parallel: the locality (for Greta Bridge is, of course, quite near Richmond), the terms, the initial 'Mr. S.', and, above all, the rendezvous at the Saracen's Head. It is worth noticing that the serial publication of 'Nickleby' began in April, 1838, and was therefore actually in progress when the above advertisement was appearing daily in the leading London newspaper.

"Mr. Simpson, it will be observed, recommends his 'load of infant misery' to travel, not by coach,

but by 'steam vessel,' a method of conveyance hardly more expeditious or less uncomfortable, it is to be feared, in those days and under those circumstances, than that by which the young noblemen and gentlemen journeyed down to Yorkshire under the personal convoy of their 'guide, philosopher, and friend,' Mr. Squeers."

F. A. RUSSELL.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**ELIZABETH ALKIN.**—Can any reader of 'N. & Q.' give me information, or tell me where to find any, regarding Elizabeth Alkin, otherwise called "Parliament Joan"? We are told that she nursed the wounded during the war between Charles I. and the Parliament, and, when afterwards our naval struggle took place with the Dutch, devoted herself to the wounded sailors of both nationalities. As to the Dutch prisoners, she is reported to have said, "Seeing their wants and miseries so great, I could not but have pity on them, though our enemies." It is to be feared that she herself died in want. All I at present know concerning her occurs in a note to Mr. Oppenheim's paper on 'The Navy of the Commonwealth,' in the *English Historical Review*, January, 1896, p. 39. She seems to have been a woman who anticipated the noble charities of Miss Nightingale and the nurses now working in South Africa.

ASTARTE.

**RYLANDS FAMILY.**—It is worthy of note that, until recently, a father and two sons in one family held the Fellowship of the Society of Antiquaries at the same time. I refer to Mr. Thomas Glazebrook Rylands, of Highfields, Thelwall, Warrington, who was chosen a Fellow on 7 June, 1877, and to his two sons, Mr. William Harry Rylands and Mr. John Paul Rylands, who were respectively so elected on 8 January, 1880, and 27 March, 1873. Are there any other instances like this? I think Mr. John Brent (the historian of Canterbury) and his two sons, Francis Brent and Cecil Brent, are a parallel instance. Then Thomas Crofton Croker and his son, Thomas Francis Dillon Croker, were both Fellows, as were Sir John Evans and his son Arthur, the curator of the Ashmolean Museum. Again, the talented author of 'Annales Cantabrigienses,' and town clerk of Cambridge, was followed in the Fellowship by his son, Thompson Cooper.

Lancaster.

T. CANN HUGHES, M.A.

**CLIFFORD : BRAOSE.**—Walter de Clifford was owner of Wickham (afterwards Wickhambreux) Manor, in Kent, and married Agnes de Cundy (or Condies), and their daughter, Margaret de Clifford, married John de Braose (of the Gower and Bramber family).

1. Is he the Walter de Clifford who died about 1190, son of Richard Fitz Ponce? Agnes died about 1218, and in the 'Obit Book' of Christ Church Monastery, Canterbury, under 18 January (no year is given), is commemorated "Agnes de Clifford, who gave to the Church of Christ at Canterbury a mill in her Manor of Wickham."

2. Who is the Walter de Clifford mentioned as late as the year 1234 in 'Royal Letters of Henry III.' (Rolls Series, 27)?

3. What is the descent to Matilda, daughter of William de Clifford, who married William Longespee (died 1257)?

4. Ancestors and descendants of John de Braose (who married Margaret Clifford), from which family the parish has been known as Wickhambreux, whose descendant, William de Braose, in 1323 sold the manor to Hugh le Despencer (son of the Justiciar).

As early as 1167-8 a William de Breose (or Braose) paid an aid from his land in Kent.

Any information about the above families will be most acceptable. ARTHUR HUSSEY.  
Wingham, near Dover.

**EMPTY TITLES.**—Who are the two persons alluded to in the following sentence from a letter written by Horace Walpole in 1776: "They may retain their titles.....like Sir M—— N—— and Lord Rivers, but they find they have no subjects"? H. T. B.

**SERGEANT-AT-ARMS : YEOMAN OF THE GUARD.**—Could William Pole, of Pole (*alias* Poole), Cheshire, Sergeant-at-arms 1509-1513, be at the same time a Yeoman of the Guard, or will the latter be another William Poole?

M. ELLEN POOLE.

Alsager, Cheshire.

**ARMORIAL.**—Were the Brokes, Leightons, and Leighs of one common ancestry? Adam Broke, *alias* Adam de Leigh-ton, was Lord of Leighton, in Cheshire, in the twelfth century (*vide* Broke of Nacton, co. Suffolk). In 1580 Sir Thomas Leighton was Governor of Guernsey; he was interred in the church of St. Peter Port, Thursday, 1 February, 1609; he had married Elizabeth Knollys, being the daughter of Katharine Carey by Sir Francis Knollys, and granddaughter of Mary Boleyn. There is Leigh in Lancashire, and the name is characteristic of many other counties.

T. W. C.

"BERNARDUS NON VIDIT OMNIA": "BLIND BAYARD."—I shall be glad if any one can tell me who is the Bernard meant, and what is the story implied in the above words. They are to be found in 'Nashe's Lenten Stuff,' first published in London, 1599, and reprinted in the second volume of the 'Harleian Miscellany,' London, 1809. From his vivacious narrative I make the following extract (p. 230):—

"My readers, peradventure, may see more into it than I can; for, in comparison of them, in whatsoever I set forth, I am (*Bernardus non vidit omnia*) as blind as blind Bayard, and have the eyes of a beetle; nothing from them is obscure, they being quicker sighted than the sun, to espy in his beams the moles that are not, and able to transform the lightest murmuring gnat to an elephant."

JOHN T. CURRY.

"POP GOES THE WEASEL."—This song was originally sung at the Theatre Royal, Sadler's Wells, and Cremorne Gardens, about forty or fifty years ago, by "Mr. L. Edmonds, and also at the London Concerts by Mr. Austin." "Pop goes the weasel" was evidently a saying upon which the song was founded. The original first verse and chorus are:—

In ev'ry street, on ev'ry wall,  
In ev'ry lane with hoarding,  
In shop and stall, both great and small,  
In windows, on door boarding,  
Placarded high and posted low,  
In letters large I see still,  
Where'er I turn, where'er I go,  
This, *Pop goes the weasel*.

Tol de rol de riddle ol,  
Pop goes the weasel.  
Tol de rol de riddle ol,  
Pop goes the weasel.

Now the words best known of this song run:—

Up and down the City Road,  
In and out the Eagle;  
That's the way the money goes,  
Pop goes the weasel.

This version, or verse, "was sung in a burlesque at the Haymarket by a comedian named Clark, I feel pretty sure," Mr. Charles Coote tells me. Can any one throw light on the saying; and can any one tell me the name of the burlesque referred to and the comedian? S. J. A. F.

[We remember the Haymarket version, but cannot recall the name of the burlesque.]

LIGHTS OF BAGLAKE, DORSET.—Has any pedigree of this branch of the Light family been published, and if so, where is it to be found? PERCY CLARK.

LADY SANDWICH AND LORD ROCHESTER.—In a letter to Lady Ossory, written in 1777, Horace Walpole mentions a portrait at War-

wick Castle of a Lady Sandwich "who was no great hero of mine, no more than Lord Rochester and his monkey." What does this mean? It may be mentioned that the wife of the third Earl of Sandwich was a daughter of the notorious Earl of Rochester.

H. T. B.

"CEREBOS."—What is the origin and meaning of this word, as applied to a kind of salt?

W. T. L.

"BED WAGGONS."—Defined as "household objects." What were they? A. H.

CRABS' EYES AS MEDICINE.—Two hundred and fifty years ago crabs' eyes were much in vogue for "stoppage of the bowels," and sold in London at 5s. 4d. per pound. Has any reader further details of this old-time remedy? CHAS. F. FORSHAW, LL.D.  
Hanover Square, Bradford.

ELVERTON MANOR.—Where in Kent is this manor, and where can a history of its descent be found? SIGMA TAU.

"SWOUND" = A FAINTING-FIT.—Is the old word *swound* another form of *swoon*; if so, how did it acquire the final *d*?

T. R. E. N. T.

LADIES AND LEAP YEAR.—I have a notion that there is a convention that if a lady offers marriage to a gentleman in leap year, the gentleman must either accept the offer or make the lady a present of a silk dress. Is this so; and have the ladies this privilege throughout leap year, or only on the day (29 February) that differentiates the year from others? Any information on the subject will be esteemed. LEWIS THOMPSON.  
Bridgwater.

"HEIT" = FATHER IN MODERN FRIESIAN.—Can an explanation be afforded of the above as shown in the translation of St. Matthew into Land-Friesch published by the British and Foreign Bible Society? It occurs *passim*, as applied to the Deity and mankind. There was *feder* in old Fries., and it seems remarkable that this old word should have been disestablished. One looks of course to Goth. *atta*; and cf. Ger.-Swiss *ätti* and Span.-Basque *aita*. In O.H.G. *heit* is found uncompounded, but only in the sense of our head, hood, e.g., *persona, sexus*.

H. P. LEE, Lieut.-Col.

"CHOYS."—Sir John Hayward's 'Annals of the First Four Years of the Reign of Queen Elizabeth,' the Camden Society's edition (by Mr. John Bruce), has the following at p. 8: "Shee [Elizabeth] was rather liberrall than

magnificent, making good choys of the receivoures." What are "choys"? There is an index, but no glossary. Halliwell gives "choys, shoes." S. ARNOTT.  
Ealing.

[Is it not old spelling of *choice*?]

**FRENCH STANZA.**—Through your medium I was so fortunate as to get an answer for the authorship of a verse I much wanted, and now if you will again kindly help me I shall be grateful. My query refers to a well-known French stanza beginning with these lines:—

Le temps emporte sur son aile  
Le printemps et l'hirondelle.

The remaining five lines I do not remember, but I have my translation of the stanza, which I append:—

Time bears off upon his wing  
Both the swallow and the spring;  
Life and many a wasted day,  
All things fade like smoke away;  
Not a joy, not a hope can stay,  
Nor I who like thee so, nor yet  
Thou who dost my love forget.

It is strange that I forget the author's name, but so it is. Will you or some of your gifted correspondents help me?

HENRY CARRINGTON.

Deanery, Bocking, Braintree.

[We can add one line more, but know not the author:—

Et la vie et les jours perdus.]

**HAMILTON FAMILY.**—Can any reader inform me as to the branch of the above family to which belonged Robert Hamilton, of Birkenshaw, West Lothian, N.B.? He died in 1798, leaving Birkenshaw to his nephew, Dr. John Marshall, father of the Col. John Marshall who fought in the Peninsula and died in (I think) 1838. In all probability Robert Hamilton was of the Bathgate branch, but no records of this branch seem to be at hand.

J. C. W.

**"SCOINSON ARCH."**—An antiquarian friend uses this name for the inner arch of a window. I can find it in no dictionary to which I have access; but he assures me he has seen it in print, though he cannot say where. Is it a correct name? YGREC.

**THOMAS BRYCE'S RIMING 'REGISTER.'**—In Dr. Raven's 'History of Suffolk' (1895, p. 163) reference is made to the "Norwich Nobody" of Thomas Bryce's riming 'Register.' The "Norwich Nobody" was Bishop Hopton; but who was Thomas Bryce? He is not in the 'D.N.B.'

JAMES HOOPER.

Norwich.

## Epitaphs.

### THE COWPER CENTENARY.

(9th S. v. 301.)

I ANTICIPATE that the thanks of every reader of 'N. & Q.' will be readily accorded to our old friend MR. JOHN C. FRANCIS for the most interesting article upon the above subject with which he has favoured us, for there is little doubt that the gentle Cowper holds a very real and foremost place in the affections of all who speak the English language. It was an excellent idea to give extracts from previous volumes relating to the poet, and it is to one of these that I wish to direct a little attention, saying a few words about it. The extract to which I refer is that dated 1 July, 1882, wherein "it is denied that the stone to John Gilpin in St. Margaret's Churchyard, Westminster, marks the grave of the hero of Cowper's poem." The writer of this denial, who signed himself AN OLD INHABITANT, was really very well qualified to speak upon the subject, being none other than Mr. Henry Poole, the head of an old-established statuary and marble mason's business in Great Smith Street, Westminster, and the master mason to the Dean and Chapter of the Abbey, who went so far as to say that he was the "person who under the order of one of the family of a modern John Gilpin had the original faded inscription re-engraved." What brought this denial about was undoubtedly an article—and a very clever one too—that appeared in the *Saturday Review* of 9 October, 1875, upon the subject of the restoration of St. Margaret's Church. The writer, among other memories of the church and its surroundings, speaks about the impression wrought upon the mind of the future poet through a gravedigger throwing up a skull from a grave, which fell at Cowper's feet. That this is a fact is well known and well attested. The writer then goes on to say:—

"A less gloomy cause of speculation may still be found in the same graveyard. A stone not far from the south aisle is marked with rapidly fading characters with a name which Cowper has for ever commemorated. The burial-place of John Gilpin was then probably fresh and new, the name now so famous in every nursery had then but lately been cut upon the stone, and the fact has never been noticed by the poet's numerous biographers. We may well believe that it was in this place he received the first impression of an idea which he afterwards so pleasantly worked for generations of happy children."

A very excellent bit of copy, truly, but nothing more. Cowper, born in 1731, left

Westminster School at about eighteen years of age, years before any serious poetic work was thought of. The John Gilpin to whose memory the stone was placed in St. Margaret's Churchyard was a Devonshire man, a native of Teignmouth, who carried on a licensed victualler's business at the "Mitre and Dove" Tavern at the junction of King Street and Great George Street, Westminster, a house demolished only within the last six or eight months to make way for the Parliament Street improvement. He was well known as a highly respected resident in the parish, and died on 27 February, 1838, nearly thirty-eight years after Cowper had passed to his rest, and fifty-six years after the 'Diverting History of John Gilpin' had appeared. Of course Cowper might have seen the name displayed at the hostelry referred to, although one can but think that his appearances at Westminster were very few during the time of Mr. Gilpin's occupancy thereof, and, besides, it would seem that all these speculations are wide of the mark, as, according to the poet's autobiographical notes, the matter is positively set at rest beyond any possibility of dispute. Mr. Poole embodied these facts, which he addressed to the editor of the *Morning Advertiser* in November, 1875, thinking that, as Mr. Gilpin had been one of the "trade," it would be of interest, his letter being signed "An Old Fellow-Parishioner of John Gilpin." When the churchyard was laid out and made presentable in 1881, this and all the other stones were turned over face downward so that the inscriptions should be preserved, and it is still there, covered up as the Chancellor of the Diocese of London decreed when he authorized the faculty to issue.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

J. O. on p. 308 represents the initials of Jonathan Oldbuck, one of the names which Alexander Gardyne, of Hackney, used in 'N. & Q.'; he also wrote under his own initials.

RALPH THOMAS.

The following appears in the *Athenæum* of 21 April:—

"Cowper had not much to say about music, and yet from certain remarks in his letters and lines in his poems we learn his fondness for it. In 1786, writing to his cousin, he refers to his late malady. He says: 'I find writing, and especially poetry, my best remedy. Perhaps, had I understood music, I had never written verse, but had lived on fiddle strings instead. It is better, however, as it is.' In 'The Task' there is further and stronger evidence of his love for the art. The poem was published a year after the great Handel commemoration at Westminster Abbey in 1784. Cowper was undoubtedly sincere in his religious opinions, though

some of them certainly appear narrow-minded, as, for instance, his denunciation of oratorios. In 'The Task' he speaks of the ten thousand who sit

Patiently present at a sacred song,  
Commemoration-mad; content to hear  
(O wonderful effect of music's power!)  
Messiah's eulogy for Handel's sake.

But though the glorification of Handel by such means met with his strong disapproval, he thus speaks of the great composer:—

Remember Handel? Who that was not born  
Deaf as the dead to harmony forgets,  
Or can, the more than Homer of his age?

The comparison of Handel with Homer, the blind musician with the blind poet, has in it an appropriate touch of pathos."

N. S. S.

[Further communications are in reserve.]

WELSH MANUSCRIPT PEDIGREES (9th S. iv. 412, 483; v. 109).—After an unsuccessful endeavour to discover the name of Peter Ellis in the Hanmer register, my attention was directed to the following entry in Mr. A. N. Palmer's 'History of Wrexham Parish Church':—

"Churchwarden, 1686-7, Peter Ellice, Esq., of Croes Newydd, son of Robert Ellice of the same, who, after serving under Gustavus Adolphus, was, during the Civil wars of England, a colonel in the Royal Army. He rebuilt Croes Newydd (near Wrexham). He was still living in 1710, when he again filled the office of Churchwarden."

In reply to inquiry Mr. Palmer kindly examined his valuable collection of pedigrees. He says:—

"I have a pedigree of the Ellices or Ellises of Alltrey, Wern, Pickhill, and elsewhere, but I do not find a Peter Ellis among them; but Mr. Peter Ellis of Wrexham, buried there 13 Dec., 1637, 'learned in the lawes,' was at once thought of. Most fortunately I have a copy of his pedigree drawn up by him in 1636. Herein he mentions no wife, so I suppose he was unmarried. He was the son of Ellis ap Richard ap Ellis of Hope. I am now inclined to believe that the Col. Robert who raised a troop of horse for Charles I. was, as another pedigree asserts, his nephew, son of Griffith ap Ellice ap Richard. This Col. Robert of Croes Newydd, who died before 1681, was succeeded by Peter Ellice, J.P. (presumably his son), who was in 1693 steward of Sir John Wynn's manor of Valle Crucis, and he it was who rebuilt Croes Newydd and was buried at Marchwiel, 26 May, 1719."

I was at first somewhat sceptical as to the identity of the elder Peter Ellice with the object of our search from the fact that the term Maelorensis is applied to him. Mr. Palmer, however, justly says:—

"Maelorensis seems to me a quite natural appellation to be given outside Maelor to a famous lawyer practising within it. Now Welsh Maelor, in which Peter Ellice lived, is universally called 'Bromfield,' and the name Maelor is restricted to English Maelor or Maelor Saesneg."

May we not therefore conclude that Peter Ellis, *jurisconsultus*, has been run to ground? But if so, what is the meaning of "Ist" attached to his name?

GEORGE T. KENYON.

I most gratefully acknowledge the value and aid of your paper in this inquiry. It has brought out the fact that Peter Ellis was a great authority, a distinguished lawyer, and, as his work shows, a most careful genealogist. His will accounts for many of the owners of the book. Humphrey Lloyd, who possessed it after him, was his executor. He was one of the Masters in Chancery-Extraordinary; he died 1673.

I have proof now of Peter Ellis's handwriting (independently of the book itself) from his will (1637) in the P.C.C. and a paper bound up with the book; it is probably his autograph and a copy of Edward Puleston's. I wish to record my thanks to the Hon. G. KENYON, to Mr. H. R. Hughes (of Kennel Park), and most especially to Mr. Alfred Neobard Palmer (the learned author of the 'History of Wrexham'), for their most valuable information. This Peter Ellis MS. ought to be properly edited. Though not an official document or the work of a Herald, it is a careful copy of many Welsh authorities now, unfortunately, lost or inaccessible, and each author is carefully vouched and annotated, and thus it throws a clear light over the confused and badly compiled Welsh authorities, and enables a searcher to grope his way amongst them with some degree of certainty.

Since writing my previous letter I have had an opportunity of comparing my notes and photographs of several pages of the Prothero MSS. in the Bodleian with the volumes in the College of Arms, and it is clear that they form part of the same collection, and are by the same writer. I feel no doubt that my other surmise, that this was the work of David Edwards, the Deputy Herald, is accurate; but the difficulty is to find examples of his handwriting. If any possessor of undoubted MSS. of his will kindly communicate with me I will send him photos to compare. The point is of very great importance, since, if my view is accurate, these volumes are official records, and binding upon the College. I am happy to say that Mr. Watkin, Portcullis, appears to assent to my views.

I have made considerable progress with investigations into the origin of 'The Golden Grove Book,' and feel no doubt that it is the work of Evan Evans, a great genealogist and poet, whom, unfortunately, the editor of

the 'Dictionary of National Biography' has noticed, but chiefly to record his vices, which ought to have been forgotten—he was a Protestant clergyman. There is evidence, from the book itself, that it was compiled between 1752 and 1771; pp. B294, 297, 304-16, prove this. Evan Evans initials it himself; the water-mark is George Rex. Mr. Horwood, in his report to the Historical Commission, states that it was the work of Hugh Thomas, the Deputy Herald. Can any one give me the date of his will? There is a curious connexion between this book and the Peter Ellis MS., and Hugh Thomas bequeathed one volume (which is a copy of that work, and of Mr. Wynne's Peniarth volume) to the Earl of Oxford. Possibly his will, if it could be found, would give a proper description of it. Evan Evans's MSS. remained at Pantton until the death of the late Major Priestley, when, it is said, they were sold, and I am unable to get access to any specimen of his handwriting. Will any correspondent state where they now are?

PYM YEATMAN.

"IN GORDANO" (9th S. v. 126, 254).—The family of Gorges, many of whom lie buried in Wraxall Church, co. Somerset, held lands in that parish in the fourteenth century, and, I think, also in the neighbouring parishes of Easton, Weston, and Walton in Gordano. They bore for their arms Argent, a gurgus (i.e., whirlpool) azure. Now, in later Latin, Gorgus and Gordus were synonyms of Gurgus (see Du Cange, s.v.), and Gordanus would be naturally the derivative adjective of Gordus. I read, therefore, "in Gordano" as short for "in agro Gordano"—in the land of the Gorges.

ALDENHAM.

St. Dunstan's.

GOAT IN FOLK-LORE (9th S. v. 248).—As a very general rule the small farmers in many parts of Ulster keep a goat to graze along with their milch cows. If one makes inquiry as to the reason he will very often be informed either that there is none in particular, or, less frequently, that "it is lucky." It is well known, however, that the real origin of the custom is due to the belief that the goat eats some herb which, although innoxious to this animal, is harmful to the cows. I have often endeavoured to ascertain what particular plant this could be, but have completely failed to do so up to this, and should be much obliged for any suggestions as to its nature. The theory that the goat's effluvium "has an effect on microbes" is, I think, quite untenable, otherwise the same reason might be adduced for the occasional residence of



the pig with the family in Paddy's cabin, where in virtue (!), or in spite, of his presence the inmates are often very healthy. I have never met with an instance of a goat being kept with sheep.

S. A. D'ARCY, L.R.C.P. and S.I.

Rosslea, Clones, co. Fermanagh.

A few weeks ago a strange donkey strayed into my orchard. On making inquiries I found it had been bought that day by a neighbouring farmer, and I was told that it was considered beneficial to the milch kine to have a donkey with them. This is in Worcestershire. W. C. B.

T. F. Thiselton-Dyer, in his 'English Folklore,' says:—

"There is a popular notion relative to goats; they are supposed, says Brand, never to be seen for twenty-four hours together; and that once in that space they pay a visit to the devil, in order to have their beards combed. This is common both in England and Scotland. Martin, in his 'Description of the Western Islands,' says it was an ancient custom among them to hang a he-goat to the boat's mast, in order to ensure by this means a favourable wind."

'N. & Q.' 3rd S. ix. 118, 330, contains a letter published in the *Manchester Courier* of 29 January, 1866, showing the belief in goats keeping diseases from farmyards which formerly prevailed.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have not read that in days of old it was the office of the goat to resist witches. The goat, however, was sometimes their support; for the devil was said to take the form of this animal. He often presided at their nightly meetings in the form of a black goat. The leaders of the witches were supposed to be the pagan gods and goddesses become devils. And one of these leaders was Bacchus, who used to change himself into a goat, as he did when Typhæus frightened the gods out of heaven. E. YARDLEY.

TWENTY-FOUR-HOUR DIALS ON CLOCKS (8th S. xii. 9, 109, 171, 292, 494; 9th S. v. 234).—I wonder that, in correcting the misprint of "Sous" for *Sono*, I did not also correct the misprint in the same sentence (which MR. PIERPOINT indicates) of "ventre" for *venti*. I certainly wrote "venti," as did the author whom I quoted. ALDENHAM.

St. Dunstan's.

GRAMMATICAL USAGE (9th S. v. 288).—The answer to the question is that we must not depend upon logical considerations, but condescend to examine it historically. If readers

would consult such historical grammars as those by Mätzner, or Koch, or Fiedler and Sachs, they would frequently find that these points have long ago been considered and illustrated by long lists of examples.

Of the construction in question I have observed several examples in the works of King Alfred, especially in his translation of Orosius. The actual historical usage is carefully ignored in many English grammars, because the writers will not condescend, as a rule, to examine what forms of syntax were actually in use in the Middle-English and Anglo-Saxon periods. If instead of looking at such a question logically we really consult our old authors, we shall find a usage which may be thus formulated. When a verb occurs as the *second word* in a sentence, and is preceded by such words as *it*, *that*, *what*, *where*, *here*, and the like, such a verb is usually employed in the *singular* number, irrespective of the number of the substantive which follows it. Examples of such usage are common, from the ninth century onwards. Hence a ballad may begin with "It was a lover and his lass," or we may begin a sentence with "There is tears" or "Here is pansies." There are many examples in our dramatists. This is the right explanation of the famous line in 'The Tempest': "What cares these roarers for the name of king?" Yet the commentators have sometimes quarrelled over it; and, if I remember rightly, the form *cares* has been explained as "a Northern plural." But what had a Warwickshire man to do with a Northern plural?

WALTER W. SKEAT.

A SHIELD OF BRAWN (9th S. v. 247).—For the meaning of the expression "a shield of brawn," with quotations for its use, see 'N. & Q.' 7th S. x. 129, 235, 353.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HORSE EQUIPMENT (9th S. v. 148, 213).—It is possible only to give approximate dates for the separate parts.

Saddles, in some form, are of the greatest antiquity. Under Tiglath-Pileser III. the Assyrian cavalry were provided with them (see Prof. Sayce's 'Babylonians and Assyrians: Life and Customs'); and the early Romans used a covering of cloth, hide, or skin, which was no doubt very similar. These early examples would probably represent light saddles. The heavy war-saddle seems to be much later, one of the earliest instances of its use being by the Visigoths in A.D. 340. Theodosius the Great, fifty years later, effected great improvements.

Bridles were also in use in very distant ages. Ancient Thessalian coins often represent a horse with a long rein touching the ground. The young Romans were trained to ride and mount unassisted, but the use of the bridle was known from the first. According to Livy, Aulus Cornelius, in a battle with the Fidenæ, ordered the Roman cavalry to unbridle before charging, probably to give them more weight. At the battle of the Ticinus, Hannibal's Numidian horse had no bridles, and were drawn up on the wings, while the heavy cavalry, with bridles, were in the centre.

Stirrups were about two hundred years later than saddles, the first mention being by the Emperor Mauritius towards the end of the sixth century. In earlier times the Greeks mounted by means of a cramp-iron attached to the lance, while the young Romans leaped, spear in hand, from either side of the horse. The younger Gracchus adopted the Greek method of placing large stones at intervals along the roads to assist horsemen to mount.

Spurs were probably little earlier than the first feudal times. The great importance of the spur in the days of chivalry seems to point to its having been a late invention. The barbarous goad—a single spike, which was the earliest form—was replaced in the fourteenth century by the large rowelled spur.

Horseshoes are of uncertain date, and have caused some discussion among military historians. Nailed shoes were not known by the Greeks, for Xenophon gives minute instructions for hardening the hoof. Nor did the Romans use them. Nero had mules shod with a plate of silver fastened by crossed thongs to the hoof. With Poppæa, his later wife, it is said these plates were of gold. The earliest positive evidence of nailed shoes is furnished by the skeleton of a horse found in the tomb of Childeric I. (458-481) at Tournay, in 1853.

No doubt Prof. Oman's book on the 'Art of War' would be an excellent authority on this subject. Davidson's 'History of Cavalry' is another work that might well be consulted.

GEORGE MARSHALL.

Sefton Park, Liverpool.

There is a very early instance of ornaments being used on bridles to be found in Homer, 'Iliad,' book iv. 141 *et seq.* :—

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίγῃ  
Μρονίς, ἣ Κείρα, παρήιον ἔμμεναι ἵππων  
κέϊται δ' ἐν θαλάμῳ πολλές τέ μιν ἤρσαντο  
ἱππῆς φορέειν βασιλῇ δὲ κείται ἄγαλμα,  
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρι τε κύδος.

This occurs in the description of the breaking of the truce by the wounding of Menelaus, and the probable date is B.C. 1183. Liddell and Scott's 'Lexicon' gives the meaning of παρήιον ἵππων as "the cheek-ornament of a bridle."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE 'LAW LIST': ANDREW STEINMETZ (9th S. v. 165).—I regret that no mention of him appears in the 'Dictionary of National Biography.' Can any readers supply a complete list of his published works? I frequently meet with mention of them in second-hand book catalogues, and from the prices named it seems that they invariably command a goodly sum. Among an extensive collection of works on tobacco I have "Tobacco: its History, Cultivation, Manufacture, and Adulterations.....By Andrew Steinmetz, Esq., of the Middle Temple, Barrister-at-Law. London, 1857."

CHAS. F. FORSHAW, LL.D.

Hanover Square, Bradford.

F. E. ACCUM (9th S. v. 267).—This name is so uncommon in literature that only one possessor of it is to be found, and that was Frederick Christian Accum, whose name in the usual British manner 'A Biog. Dict. of Living Authors,' 1816, pp. 1 and 407, misspells. He was a foreigner, who for imitating another British custom—tearing leaves out of library books—had to leave the country. As he had considerable reputation as a chemist, and was at 11, Old Compton Street, London, it is very probable that the boy inquired for was his son. I should have thought the registers of Westminster School would have given some information. He died 1838.

RALPH THOMAS.

"BYRE" (9th S. v. 6, 277).—Let me assure ST. SWITHIN that there is not the remotest danger in this instance of his being annihilated by the scorn of critics, though I would not positively affirm that he is equally safe from an entirely different and more effective weapon. I do not profess to be a combatant, so that I have some confidence in pointing out to him that he seems to have not fully apprehended the point of the Aberdeen man's onslaught. He thinks the Aberdonian lacks "humour," and goes on to infer what the line "implies." Now the fact is that the Aberdonian is not excited about what the line "implies"; the fun appears in what it "says"; and I question if less than ten to the dozen of Scotchmen who saw the line did not have a good laugh at it. No Scotchman would have penned

such a bull. "Welsh hearths and Scottish byres" is just as good and appropriate as "Scotch hearths and English stables"; in fact, the latter is more appropriate, for by the law of association our minds promptly revert to the yeomanry, whereas the Scotch in general are foot soldiers, and, as far as I am aware, do not necessarily visit the byre or cowshed before departing on warlike expeditions unless to hear the dairymaid asking in soft accents, "Wull ye no come back again?" If this is what the line "implies," we can understand it, certainly; but the old blood is sure to rise at such an imputation, and ST. SWITHIN may be in danger from weapons more tangible than "scorn" (not the other weapon referred to at first). But ST. SWITHIN has a big job on hand if he has mounted Rosin-ante or Buey-ante to whitewash Cockney blunders about Scotland. They are a standing jest among us—from those of the *Times* down to the plum-pudding wit and humour of the sheet called *Punch*. If an Aberdeen poet described the English rank and file as swarming from "stables," the numerous Cockney penny-a-line war critics would have something commensurate with their powers to rave about.

P. F. H.

Perth.

**CURIOSITIES OF COLLABORATION** (9th S. iv. 475; v. 214).—This kind of piece-writing is not always so successful as MR. HANNIGAN seems to think. I have long been of opinion that 'The World's Desire,' written conjointly by Messrs. Rider Haggard and Andrew Lang, would have been more effective from one pen. Such partnership is invariably nothing better than patchwork. One can generally trace the fine Roman hand of the dominant and the crabbed one of the sleeping partner. This unnatural marriage of styles is altogether undesirable. A passage from Mrs. Oliphant's letter to Wm. Blackwood (25 August, 1892) is interesting in this connexion:—

"I should like to say my mind about Louis Stevenson's 'Wrecker' and the 'Naulakha,' both of which are striking instances of the evils of collaboration, and I think would furnish good materials for a little slashing. As I am very fond of the principal authors in both cases, I should not go too far."

Whether the "little slashing" was ever administered the 'Autobiography' of that prolific author sayeth not. It was certainly needed.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

**LISTS OF NORTHERN FIGHTERS AT FLODDEN** (9th S. v. 126, 257).—In 'The Battle of Flodden Field,' edited by Charles A. Federer, L.C.P.

(Manchester, Henry Gray, 1884), is a list of "Craven Men who fought at Flodden, taken from the Battle Roll at Bolton Abbey, in the possession of the Duke of Devonshire." Probably the list of the followers of the Percy may be there also.

G. H. THOMPSON.

**FLEMISH WEAVERS** (9th S. v. 288).—The names of many of the early Flemish weavers who came over with John Kemp, *temp.* Edward III. and later, are given in 'The History of Wool,' by John Smith, LL.B., 1747, a copy of which is in the British Museum (959 c. 19). See also Rymer's 'Fœdera,' tom. iv. p. 496, &c. The names also appear in 'Nidderdale' (Stock), in a list of Yorkshire trades five centuries ago.

FRED. HITCHIN-KEMP.

Beechfield Road, Catford.

**"NIMMET"** (9th S. iv. 438, 506; v. 51).—Jamieson gives "Yimmet, s. A piece, a lunch, several yims of food." But one cannot accept his derivation from A.-S. *gemete* without question. The form is, however, interesting as providing a second word to *nimmet*, consonant, and with a similar meaning, but with a different origin. The case, however, would be much simplified if one could assert that *yimmet* was an echoic form of *nimmet* and that *yim* had nothing to do with it.

ARTHUR MAYALL.

**TOWN GATES OUTSIDE LONDON** (9th S. v. 228).—The amount of wall and the area of different cities would be interesting points connected with this question. Most English cities were, like London, bounded partly by a river. London had a mile and a quarter of river and about two miles of wall. Though the Lord Mayor's district may be a square mile, the walled city was barely a third thereof. York, though not so large, claimed, being walled all round, more wall, I believe. Next in size, I think, were Chester and Canterbury, also walled all round. Winchester approaches half the size of London—one hundred acres. It keeps two gates of five—the West, and St. Swithun's, which King John rebuilt with the church over it, and it is hence called King's Gate. The others, North, South, and Durn Gates, only give their names to streets. The North and South were on the Roman road from Silchester to Southampton, the last twenty miles of which, from Popham to Southampton, are still in use, except about a quarter of a mile in Winchester, which has been shifted about fifty yards eastward. Southampton keeps its North Gate and about one hundred yards of western wall. Salisbury,

being founded in 1220, never attained, like other English cities, to walls. The Cathedral close, about ninety acres, is half bounded by river and half by walls, about fifteen feet high and five thick, with a moat. They have four gates, three for the public and one for the bishop. None of them is vaulted, and only three have rooms over them.

E. L. GARBETT.

In this city we have Miller Gate, Hustler Gate, Ive Gate, West Gate, Kirk Gate, North Gate, Queen's Gate, Emma Gate, Anne Gate, Hannah Gate, Harper Gate, South Gate, John Gate, Jonas Gate, Norton Gate, Park Gate, Denholme Gate, Tyersal Gate, West Gate (Eccleshill), West Gate (Baildon), West Gate (Low Moor), West Gate (Shipley), Kirk Gate\* (Shipley). At Malton we have Yorkers Gate, Wheel Gate, Castle Gate, Old Malton Gate, and Green Gate. The names of these only remain.

CHAS. F. FORSHAW, LL.D.

Hanover Square, Bradford.

Berwick-on-Tweed has a well-preserved wall and five gates. The chief gates are known as the Scotch Gate, the English Gate, and the Cowgate.

Canterbury has Worthgate, Northgate, Westgate, Burgate, Queningate, Ridingate. A part of the city is called Northgate. Burgate survives in the name of a street, and the West Gate is still standing.

Carmarthen had four gates. Some remains exist.

Carnarvon has a North Gate and an East Gate still visible.

Chester has Eastgate, Northgate, Bridgegate, and Watergate. The last mentioned derives its name from the fact that the tide once flowed up to it.

Conway has three principal gates flanked with towers. They are Porth Uchaf, the upper gate; Porth Isaf, the lower gate; and Porth-y-Felin, the mill gate. There are also two posterns, the Porth-y-Adfor and Porth Castell.

Dundee has the Cowgate Port still standing. Nethergate, Seagate, Overgate, and Murraygate are among the names of its streets.

Glasgow had no walls, the outermost row of houses serving as a fortification; but it had several gates or ports. Names survive in the Gallowgate and the Trongate, where the place of weighing was.

Monmouth has only one gate left. It is known as the Dixon or East Gate, and is "perhaps the most perfect relic of its kind."

The other gates were known as Monk's Gate, Wye Gate, and West Gate.

Newcastle, according to Mr. Tomlinson, has "the Sally-port or Carpenter's or Wall Knoll Tower, the only gate now standing."

Perth had the Spey Gate near the Spey Tower, a now vanished part of the fortifications.

York has several gates or "bars" dating back, for the main part, to the fourteenth century. They are Micklegate Bar, Bootham Bar, Monk Bar, Walmgate Bar, Fishergate Bar, and Victoria Bar. The last is a modern erection.

T. P. ARMSTRONG.

In this ancient city of Chichester, of which Camden says, "Four gates it hath opening to the four quarters of the world," the names of the gates, the last of which disappeared at the end of last century, are yet retained, and the prolongations of the main streets leading to the gates, when they get beyond the city walls, are known as North Gate, South Gate, East Gate, and West Gate, respectively.

E. E. STREET.

Chichester.

PRINCE OF WALES AS DUKE OF CORNWALL (9th S. v. 4, 215).—I should have mentioned what these titles are in the reply which appeared on p. 215. They are, in addition to Carrick, Earl of Cunynghame, Kyle, and Kilmarnock. The first is an older royal dignity than Baron of Renfrew, so far as Renfrew is on record, and the title Baron of Ardmannock is also older than Renfrew, and both Cunynghame and Ardmannock are likewise older than Lord of the Isles. Nothing has taken place to reduce the Prince of Wales from the use of these ancient ancestral titles—Cunynghame, Kyle, Kilmarnock, and Ardmannock, and there is, therefore, no reason why, in what are generally supposed to be, or pass for, official narrations of his titles, they should not be given in full. The Earldom of Kilmarnock was alienated in 1661, by patent, to William, ninth Lord Boyd, but returned to the Prince and Steward of Scotland on the attainder of the fourth Boyd Earl in 1746. The Earl of Errol was created Baron Kilmarnock in 1831; but the higher dignity remains with the Prince and Steward. With due consideration of the peculiar privileges of the High Stewards of Scotland it is perfectly certain that the Crown itself, without first attainting the Heir Apparent, could not rightly deprive the Prince of Wales of these ancient titles, which were borne by his ancestors before they were Dukes of Rothesay and Lords of the Isles. Yet Garter and Lyon have presumed to do so. Why? Dalry,

\* To say nowt abaht "get aht o't gate."

Stewartoun, Bute, and Cowal would be other titles to accompany Prince and Steward, only they were alienated at different periods. These matters are minutely dealt with in my articles in the *Irvine Herald* of 19 and 26 May, 1899. WALTER M. GRAHAM EASTON.

These queries are purely technical in purport; but a new feature has been given to the Duchy of Lancaster. Lord Cross, who is in Her Majesty's confidence, states that this title is not merged in the Crown, but co-existent. So the Queen is Duke of Lancaster, independently of the mere form of coronation as Queen regnant. It is the valid survival of an independent Palatine Government. A. HALL.

MACKY'S 'COURT CHARACTERS' (9<sup>th</sup> S. v. 165).—The following extracts, collected while making a bibliography of Andrew Fletcher's writings, may interest W. I. R. V.

1. Hearne's 'Diary,' cxxx. 126:—

"1731, Aug. 17, Tues.—They are reprinting at London the scarce Pieces of that famed Republican Fletcher of Saltoun,.....A Character of him will be taken from a MS. said to be wrote by L<sup>d</sup> Somers, found in the Study of Thomas Rawlinson, Esq.; and now penes Ric. Rawlinson, LL.D., who is so scarce, that there are only two other copies in being."

2. Fletcher's 'Works,' 1732:—

"Characters of the Author. I. From a MS. in the Library of the late Thomas Rawlinson, Esq.; [foot-note] Intitled, Short political Characters of the chief of the Lords and Commons of England, of the then Ministry, and the most noted Officers both by Sea and Land: Of the Foreign Ministers, and Nobility and Gentry of Scotland before the Union of the two Kingdoms."

3. "Memoirs of the Secret Services of John Macky, Esq.;.....Including, also, The true Secret History of the Rise, Promotions, &c., of the English and Scots Nobility; Officers, Civil, Military, Naval, and other Persons of Distinction, from the Revolution. In their respective Characters at large; drawn up by Mr. Macky, pursuant to the Direction of Her Royal Highness the Princess Sophia. Published from his Original Manuscript; As attested by his Son Spring Macky, Esq.; London: Printed in the Year M.DCC.XXXIII. (Price 6s.)"

It was edited by A. R., and, according to the B.M. Catalogue, some copies have a new title-page bearing the words "Second Edition."

4. "Codicum Manuscriptorum Bibliothecae Rawlinsonianae Catalogus.....to be sold on Monday, 4 March, 1733/4. By Thomas Ballard, Bookseller. [Written by Ric. Rawlinson.] Eleventh Day's Sale. Lot 1001, page 88:—

"Some short Political Characters of the Chief of the Lords and Commons of England, of the then present ministry, and the most noted officers both by sea and land. Of the Foreign Ministers, and of the Nobility and Gentry of Scotland before the Union. N.B. 'This Book is said to have been wrote by one Capt. Macky, a Commander of a Packet-

Boat, and for the use of the late Princess Sophia: tho' others ascribe it to a more eminent pen. At the End, of the first part of this Copy, it is said to have been finished Aug. 16, 1715. And an imperfect copy (as may be seen by comparing with this) has been lately published, which in the Additional Characters of the chief of Q. Anne's last ministry, are prudently omitted. The Book concludes with Mr. Bromley's Character."

It is placed among the folios, and was sold, according to a MS. note in the Bodleian copy, to Barker for 2l. 2s.

5. Swift's 'Works,' edited by John Nichols, 1812:—

"Remarks on the Characters of the Court of Queen Anne. These Characters, drawn up in the name of John Macky (but written by Mr. Davis, an officer in the Customs), were annexed to 'Memoirs of the Secret Services of John Macky, Esq.;.....' Dr. Swift's notes are transcribed from a copy formerly belonging to John Putland, Esq., a near relation to the Dean, who took them from Swift's own handwriting. This volume afterward came into the possession of Philip Cartaret Webb, Esq., and is now the property of Thomas Aistle, Esq.;....."

A similar copy of the printed edition, with notes from Dean Swift's MSS., was sold at the Bindley sale in 1818; and there are two in the B.M. in which the transcriptions were made by T. Birch and J. Reed respectively. Lowndes says that "in the British Museum is a copy with MS. notes by Dean Swift."

Perhaps some reader of 'N. & Q.' can tell whether Mr. Davis's claim to the authorship of these fascinating sketches has been refuted, and on what evidence it was originally based. In Spring Macky's attestation I have little faith. It seems more than possible that the original MS. was sent to Hanover, and that the copy used in preparing the printed edition of 1733 was a transcript in his father's hand.

My own MS. (the property in 1717 of Secretary Johnstone) contains nothing that was not printed, and had I known of the Tixall copy I would willingly have paid 3l. for it in the hope of recovering the lost characters. R. A. SCOTT MACFIE.

34, Moorfields, Liverpool.

CORONATION OF HENRY II. (9<sup>th</sup> S. v. 210).—In hunting through my books I am unable to find any mention of a second coronation of this monarch. That he is credited with the ceremony may be inferred from the statement of Speed that Henry was crowned, with his consort, at Worcester on Christmas Day, 1158, "this being now the third time in which, at three several places, he had been crowned." In a foot-note to p. 247 of his 'Glory of Regality,' Taylor remarks: "It is most likely, however, that this assertion is grounded on the custom of bearing the crown at festivals." Roger of Hoveden assigns to Queen Eleanor's

coronation a later date, Easter, 1159. Lord Lyttelton's 'History of Henry II.,' which I have not at hand, might help your correspondent.

CHAS. GILLMAN.

Church Fields, Salisbury.

The English chroniclers account for but one coronation—that of the Sunday before Christmas, 1154. But there seems to be some slight evidence of a separate ceremony at Winchester. Whether Eleanor was present on this alleged occasion we are not told. Miss Kate Norgate ('England under the Angevin Kings') merely alludes to the matter in a short note—either thinking it of no importance or doubting it altogether. There is no other possible coronation of Henry II. In 1158 the king and queen finished a royal progress at Worcester, and laid down their crowns at St. Wulfstan's shrine, with an oath that they should never again be worn. Their son Henry was twice crowned during the king's lifetime—not once, as mentioned by MR. I. S. LEADAM. He gives the first date only (June, 1170). But the second coronation, at Winchester, 27 Aug., 1172, was, in a way, more remarkable, from the circumstances that forced it on the king. At the first coronation the young prince was not accompanied by his child-wife Margaret. The anger of her father, the King of France, was great; and when the results of Beckett's murder made Henry II. crown his son once more, Margaret was with him. The question of an early coronation of Henry II. could scarcely be raised with regard to his treaty with Stephen. Yet, on the progress which they made together, Henry received homage and hostages for the royal castles. It seems strange that no coronation accompanied them; but at least they were a good equivalent.

GEORGE MARSHALL.

Sefton Park, Liverpool.

De Rapin-Thoyras, in his 'History of England,' says: "Henry was crowned the next day after his arrival from Normandy by Theobald, Archbishop of Canterbury, on 20 Dec., 1155, at Westminster." Recording the events of the year 1158, he says:—

"In the beginning of the year, Henry's family was increased by the birth of a second son, whom he called Richard. A few days afterwards he renewed the ceremony of his coronation in the suburbs of Lincoln, not being so hardy as to do it within the walls of the city. He showed himself more scrupulous in this point, or perhaps more condescending to the prejudices of the people, than his predecessor Stephen."

Going on to the events of the next year, he notes:—

"A year after (1159) a third son was born to the king, who was named Geoffrey. This same year he

was crowned a third time at Worcester together with the queen. These superfluous coronations, which were very frequent in those days, seem to be designed only to amuse the people, and to let them see that the king really intended to keep the oath which was taken on these occasions. At this last solemnity, the king and queen, coming to the Oblation, laid their crowns upon the altar, and vowed never to wear them more."

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE DISCOVERER OF PHOTOGRAPHY (9th S. v. 28, 116).—It was a chance coincidence that while reading the communications at the last reference there lay before me the following account by Chancellor McCracken, of the University of the City of New York, written at the time to explain a faded daguerreotype in the University's exhibit at the World's Fair, Chicago, 1893. It is not in direct line with the discussion, but may have interest as a supplement:—

"The daguerreotype is a picture of Miss [Dorothy] Draper, and was taken by her brother, John Draper, in 1840, when he was a professor in our university. Previous to that time the Frenchman Daguerre had made experiments in photography.....but he never got beyond landscapes and pictures of still life. When Prof. Draper first tried to photograph a person, his idea was that the face should be covered with flour that the outlines might be more distinct. After many failures he tried one without anything on the face, and this picture of his sister was a success at the first.....Prof. Draper sent the picture to Sir William Herschel that his achievement might be known on the other side of the water, and Sir William acknowledged the gift and sent congratulations in a letter which was fortunately preserved. When our exhibit was being prepared for the World's Fair.....I wrote to the present Sir William Herschel, asking if the daguerreotype, if still in existence, could be loaned to the University. A reply came that no trace of the picture could be found or record of its ever having been received. I then had a copy made of Sir William's letter and sent it to his son. Seeing the acknowledgment from his father, Sir William renewed the search, and the daguerreotype was found among some long-forgotten papers, still in wonderfully good preservation. Miss Draper is living, and sent her photograph, as she looks at eighty-five, to hang beside the one in which, so long ago, she had the honour of being the first person ever photographed."

M. C. L.

ELIZABETHAN TERMS (9th S. v. 148).—*Lugg* or *lug* is, of course, but another term for that overnamed measurement of  $5\frac{1}{2}$  yards linear, or  $30\frac{1}{2}$  superficial—the rod, pole, or perch. The word may be found so defined in old dictionaries, and Spenser has "eight lugs of ground" ('F.Q.', II. x. 11). The exclusion of such a meaning in most dictionaries dealing only with words in modern use seems to point to its general abandonment, but in Gloucestershire and Wilts the term has still

strong vitality, for the majority of labourers will refer to their gardens, or allotments, as consisting of so many lug. They never add an s for the plural. The stick or pole used in the act of measuring was formerly called a *lug*. CHAS. GILLMAN.

Church Fields, Salisbury.

*Welsh Hook*.—Halliwell says, "A kind of bill or axe having two edges. 'A Welsh hook, *rancon, un visarma*,' Howell."

*Wimbell*, an auger. Still in use.

*jis, jis, seyed the wymbylle,  
I ame als rounde as a thymbyll;  
My Maysters werke I will remembre,  
I schall crepe fast into the tymbyre,  
And help my maister within a stounde  
To store his cofere with xx pounce.*

MS. Ashmole 61 (fifteenth cent.).

JOHN P. STILWELL.

Hilfield, Yateley, Hants.

In the Vandyke Exhibition at Burlington House there was a portrait of the fourth Lord Wharton, lent by the Empress of Russia. Lord Wharton is represented holding in his hand what the Catalogue calls a "shepherd's crook," but it is clearly a staff with three prongs at the end of it. This must be the sprangstaff or prangstaff mentioned by C. H.

*Prangs*, I suppose, = prongs.

SHERBORNE.

Most of these are in Halliwell's 'Dictionary of Archaic and Provincial Words':—*Prangstaff*, see under 'Prong'; *Welsh hook* under 'Welch Hook'; *wimbell*, probably "wimble"; and *lugg* under 'Lug.'

W. C. B.

Edward Phillips in his 'New World of Words,' 1720, says that *contravallation*, or *counterline*, is a trench guarded with a parapet, or breastwork, which the besiegers usually cut round a place, without musket shot of it, to secure themselves on that side, and to stop the sallies of the garrison, so that the whole army which carries on a siege lies between the circumvallation and contravallation.

Archdeacon Nares in his 'Glossary of English Authors' describes a Welsh hook to be a sword made in a hooked form, and quotes:—

"And swore the devil his true liege-man upon the cross of a Welsh-hook."—'1 Henry IV.' (1598), II. iv.

As tall a man as ever swagger  
With Welse-hook or long dagger.

B. Jonson, 'Masque in Honour of Wales,' vi. 49.

"And that no man presume to wear any weapon, especially Welch-hooks, and forest bills."—'Sir John Oldcastle' (1600).

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

'THE THREE SISTER ARTS' (9th S. v. 313).—J. S. S., of Yale University Library, quotes Mr. W. H. Husk in reference to 'An Entertainment of Musick,' a piece with music by Dr. Pepusch. It may interest him to know that the score is in the British Museum Library. The title-page runs thus:—

"The score of An Entertainment of Musick call'd The Union of the Three Sister Arts as it is perform'd at the Theatre in Lincolns Inn Fields for S<sup>t</sup> Cecilia's Day, 1723, Compos'd by Dr Pepusch."

This score was

"Printed for I Walsh serv<sup>t</sup> to his Majesty at the Harp and Hoboy in Catherine Street in the Strand, and I<sup>no</sup> & Joseph Hare at the Viol and Flute in Cornhill near the Royal Exchange."

J. S. S. (London).

ROMAN NUMERALS (9th S. iii. 90, 214, 423; iv. 57, 151, 233, 428).—The University of Berlin in its 'Index Lectionum' for the current semester uses the dates MDCCCIC.-MDCCCC. Our library possesses a copy of Scapula's 'Greek Lexicon,' edited by Harmar, published at London, and dated CIΩCXXXIIX. (1637). Should not analogy and brevity be our guides in forming combinations? The principle involved is that a single letter is placed on the left for subtraction instead of several on the right for addition. Thus IX. is shorter than VIII., &c. Why, then, not use CD. for 400 and CM. for 900, IC. for 99, and so on? The Berlin use above is curiously inconsistent, and the example of Harmar's Scapula is bad, as VII. is shorter, as well as simpler, than IIIX. But our eyes would be saved much worry if Roman numerals, along with German characters, could be abolished.

E. H. BROMBY.

University, Melbourne.

"RACKSTROW'S OLD MAN" (9th S. v. 269).—There is plenty of information to be had about Rackstrow's Museum, but I have only time to hunt up one little bit. This is one of his original handbills (issued about 1761), headed "Rackstrow's Museum. To be seen at No. 197, Fleet-Street, near Temple-Bar. In the First and Second Rooms." A very full account is given of the collection, which consisted in the main of male and female anatomical figures. They must have been well worth a visit, as close imitations of the internal organs were displayed, in which

"the Circulation of the Blood is imitated (by Liquors resembling the Arterial and Venous Blood, flowing through Glass Vessels whose Figure and Situation exactly correspond with the natural Blood Vessels), also the Action of the Heart and Motion of the Lungs as in Breathing. The whole making a most wonderful and beautiful Appearance."

The bulk of the exhibits in the first and

second rooms appear to have been connected with the subject of parturition, a matter which has been the leading feature in many more recent waxwork shows. In the third apartment were skeletons of beasts and fishes, and figures of Bamford, the giant, and Coan, the Norfolk dwarf; in the fourth, waxwork figures of his late Majesty King George II. and other great personages, and, as was supposed, the mummy of Pharaoh's daughter. The whole to be seen for 2s. (altered by the pen to 2s. 6d.) each person. I find no special reference to the figure of an old man.

J. ELIOT HODGKIN.

PICTURES COMPOSED OF HANDWRITING (9th S. v. 127, 255).—I am indebted to MISS R. H. BUSK for the name of the author of the remarkable line-engraving of our Lord's face referred to in my last. It was a rather well-known French artist named Claude Mellan, who signs the work in question, adding "G. P. et F. in Ædibus Reg., 1649."

HARRY HEMS.

Fair Park, Exeter.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Rabelais's Gargantua and Pantagruel*. Translated into English by Sir Thomas Urquhart and Peter Le Motteux, 1653-1664. With an Introduction by Charles Whibley. 2 vols. (Nutt.)

So elastic, when applied to literature, is the term "Tudor," that Mr. Henley has been able to include in his "Tudor Translations" the immortal rendering of Rabelais by Urquhart and Motteux, the whole of which belongs to Stuart, and some of it to late Stuart, times. The work is ushered in by a scholarly and eminently appreciative introduction by Mr. Charles Whibley. The present edition contains the first and second books, reprinted from the *editio princeps* of 1653, and the third book, reprinted from the *editio princeps* of 1663. Our hope that the fourth and fifth books—the English rendering of which did not see the light until 1708, and is wholly the work of Motteux—will be given in a further volume is, we see, to be gratified. As the greatest translation from one language into another ever accomplished, the Rabelais is likely to be the most popular volume of the series to which it belongs, and to appeal to a class of readers unlike those who are captivated by North's 'Plutarch,' Shelton's 'Don Quixote,' or Florio's 'Montaigne,' excellent as in their line are these and other volumes of a delightful series.

Since the translation by Mr. W. F. Smith, in which Urquhart had no share, is in few hands, and the reprint contributed by Sir Theodore Martin to the Bannatyne Club in even fewer, the readers of Rabelais in English are driven to the two-volume reprint of Bohn, a work which the somewhat agent of a society sought to suppress, and succeeded in rendering dear in price and a little difficult of access. This and another and popular edition, with

the plates of Gustave Doré, have had to suffice for public requirements. Both will, however, be replaced among scholars by the excellent and authoritative edition before us. Luckily the text of the editions of which we have spoken is adequate for most requirements. For the first time, however, the text as Sir Thomas Urquhart left it is produced *verbatim et literatim*. So far as we have been able to trace, the variations are not of great significance. Apart, however, from such matters as the reproduction of the original title-pages, we have for the first time, so far as we can ascertain, the address "For the Reader" prefixed to the second book, a most interesting restoration.

Mr. Whibley's introduction includes all that is known concerning the life of Rabelais, as well as some sound criticism upon his work. As regards the life, Mr. Whibley is as careful to vindicate the character of his hero as is the warmest idolater of Shakespeare to clear the dramatist from the suspicion of having poached at night or shot Sir Thomas Lucy's deer. We have but moderate sympathy with those who would make of every great writer a flawless hero. It is, however, unmistakable that many legends—some of them wildly absurd, and others capable of disproof—have clung to Rabelais. It is a mistake to point to Rabelais as a man of ascetic life and tastes; it is no less a mistake to regard him in the light in which his arch enemies the monks sought to depict him. Monks who took upon themselves, as says Erasmus, vows of ignorance as well as of poverty, viewed Rabelais with suspicion as well as with rancour. They may not have put him in *pace*—Mr. Whibley says nothing about such a punishment—but they did all in their power to persecute him. Both the Parliament and the Sorbonne were furious with him, and, but for the regal protection accorded him, Rabelais would have shared the fate of his whilom friend Dolet. The possessor of these covetable volumes will without doubt study Mr. Whibley's pages, and find how serious in his opinion was Rabelais's view as to his own mission. Something may, perhaps, be urged in opposition to this, but the view is honourable and defensible. We welcome warmly Mr. Whibley's protest against the supposition, long and absurdly maintained, that real persons are presented behind the fictitious characters of Rabelais—that Picrochole is the King of Spain; Gargantua, Henri d'Albret, King of Navarre; Panurge, Montluc, Bishop of Valence, and so forth. On the cruelty which Rabelais, like many other wits, displays no comment is made. An excellent account is given of Urquhart, that quaint creature, whose life by Mr. Willcock we recently reviewed. We once undertook a journey on the track of Rabelais in France, tracing him from Chinon to Ligugé, and on to Montpelier, Lyons, and elsewhere. Such a route leads through some of the pleasantest and least-known parts of France. We commend the scheme to those with more enthusiasm than is now left us, and more leisure and taste for travel than we at present possess.

*The Chaucer Canon*. By the Rev. W. W. Skeat, Litt.D. (Oxford, Clarendon Press.)

"THOROUGH" might well be Prof. Skeat's motto. If he undertakes the editing of an author he will not lay him by till he has done the utmost that can be done for him. Having given us, in six noble volumes, a critical edition of all that can be called Chaucer, he now follows it up with a supplementary



volume, in which he discusses the various works that have at any time been associated with his name. Most readers would be well content to accept the judgment of an expert like Prof. Skeat on the non-authenticity of these attributions; but he prefers giving us the reasons which have guided his decision, and asks the reader to weigh and estimate them for himself. The intelligent student of English will find it well worth his trouble to do so, and will learn much by the way. The more superficial reader, who has no liking for minute points of textual criticism, will probably take the finished product, and not trouble himself with the chips and shavings of the literary workshop which were struck off in its making.

It is well known that poems by Lydgate, Hoccleve, Ros, Clanvowe, and sundry others, which, like wild geese, flew unclaimed of any man, have long been ascribed to Chaucer through the carelessness or ignorance of successive editors. These are here submitted to certain well-ascertained tests of true Chaucerian verse, drawn from fourteenth-century grammar, rimes, and pronunciation, and are found to be wanting. By this irrefragable internal evidence it is demonstrated that they could not possibly have come from the hand of Chaucer. As to 'The Romaunt of the Rose,' Prof. Skeat is certain, as against Prof. Lounsbury, that Chaucer is not responsible for Fragment B (ll. 1706-5810), which he thinks written by some Northern imitator; and with more confidence than in his larger edition throws doubts on his being the author of Fragment C (ll. 5811-7698).

THE papers on astronomy which have from time to time appeared in the *Edinburgh Review* have usually been of first-rate excellence. The one on 'The Evolution of the Stars' in the April number is assuredly no exception. It will, we feel sure, have no little educative value. It is somewhere about forty years since Kirchhoff found "the key to the hieroglyphics of the solar spectrum"; but still the greater number of well-instructed persons who have not made astronomy a special object of study have but vague notions as to the vast and far-reaching results which have already flowed from this wonderful discovery—results which have entirely changed our estimate of the history and destiny of the stellar universe. The paper on Dean Milman is very interesting, and will be found especially so by those who had the pleasure of knowing him. The writer regards the Dean as a great historian. In this we are in entire agreement with him, though there is no doubt that at times he generalized somewhat rashly, and was not in every instance able to allow sufficiently for differences of time and states of moral feeling. We, on the other hand, do not think the writer estimates Milman's verse so highly as it deserves. 'Alexander Leslie and Prince Rupert' has given us great pleasure. If there be in it no information which is absolutely new, it is none the less valuable, as it demonstrates that the men were real living creatures like ourselves, not mere figures on the great chessboard of war. We wish the writer had vouchsafed some explanation of Leslie's flight from Marston Moor. The Scottish leader was no coward. We believe that he conceived—rightly, according to the information in his possession—that the armies of the Parliament had sustained a complete rout, and that his first duty was to rally his scattered forces. The picture given of Prince Rupert is very effective. He was

not a great soldier, but has seldom had justice meted out to him. He had to work under extraordinary difficulties. No leader of men who ever lived could have been successful, and at the same time obedient to so vacillating a master. 'Cappadocian Discoveries' requires careful reading and no little previous knowledge of what has been done in our own time on the sites of the old empires that had passed away ere Romulus emerged from the she-wolf's den. The Mongolian influence on early civilization is, we are glad to find, dwelt upon as it deserves. 'Morris and Rossetti' and 'Religion in Greek Literature' are both bright papers, which will give pleasure to the reader.

THERE is nothing calling for especial note in the *Antiquary* for April. Perhaps the most interesting thing in the number is the account, by Mr. Thomas Sheppard, of a Roman vase or urn, recently dug up in a clay pit at Barton-on-Humber, Lincolnshire. An illustration is given, which shows that it is an exceedingly fine one.

THE *Genealogical Magazine* appeals only to those who are interested in genealogical subjects, and cannot be regarded in the light of a magazine of general antiquarian interest. Nevertheless, in the present number there are reproductions of the brasses of Margaret, Lady Camoys, and Sir John Leventhorpe, given with accounts of them that cannot fail to be of interest to a wide circle of readers.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. HOLDEN MACMICHAEL.—Brook's Market once existed between Leather Lane and Gray's Inn Lane (now Road), Holborn. Brook Street still survives.

ARGIVE ("Omissions from Peppys's 'Diary'").—We cannot print the passages sent.

E. BENSLEY.—Many thanks; already elucidated.

W. R. CROW ("Forestry").—Apply to a scientific journal such as the *Gardeners' Chronicle*.

### NOTICE.

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We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

THE DRAMA.

*The ATHENÆUM for April 28 contains Articles on*

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ST. PETER in ROME.  
A WEST ENGLAND HIGHWAY.  
CRITICAL ESSAYS of M. BOURGET.  
A MEMOIR of MRS. DELANY.  
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CLASSICAL SCHOOL-BOOKS.  
SHORT STORIES.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
MR. C. I. ELTON, Q.C.; 'THE HISTORY of EDWARD the THIRD'; SALE; 'THE DIRECTORY for WORSHIP'; AMERICAN LITERARY ETHICS; KNOX and the REFORMATION; A REPRODUCTION of DANTE'S 'De VULGARI ELOQUENTIA'.

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SCIENCE:—Books on Physics; Anthropological Notes; The Duke of Argyll as a Naturalist; Astronomical Notes; Societies; Meetings Next Week; Gossip.  
FINE ARTS:—The New Gallery; Two Babylonian Seals; Gossip.  
MUSIC:—Saint-Saëns's L'Art et les Artistes; Gossip; Performances Next Week.  
DRAMA:—The Week; 'The Interlude'; or, Comedie of Jacob and Beau; The Daily Theatrical Portraits; Gossip.

*The ATHENÆUM for April 14, contains Articles on*

A NEW BIOGRAPHY of EDWARD III.  
THE WORK of the BRONTË SISTERS.  
THE MEMOIRS of D'ARTAGNAN.  
A CONFEDERATE GENERAL.  
THE ABYSSIN RACE.  
THE SCOTTISH TREASURY ACCOUNTS.  
NEW NOVELS:—The Farringdons; Arden Masquerade; Fortune's Yellow; The Accused Princess; Breaking the Shackles; The Rhymers; Ora Pro Nobis.  
GENEALOGICAL LITERATURE.  
EGYPTOLOGICAL BOOKS.  
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LAW-BOOKS.  
REPORTS and PASTIMES.  
REPRINTS of ENGLISH CLASSICS.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
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MUSIC:—The Week; Gossip; Performances Next Week.  
DRAMA:—The Week; Recent Biography; The Daily Theatrical Portraits; Gossip.

*The ATHENÆUM for April 21 contains Articles on*

MR. LANG'S HISTORY of SCOTLAND.  
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A HISTORY of GREECE.  
MR. DOWSON'S LAST POEMS.  
A BOOK of BACHELORS.  
RELIGION DURING the CIVIL WARS and COMMONWEALTH.  
MEMOIRS of MADAME D'ÉPINAY.  
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FINE ARTS:—Horns of Honour; Two Books on Pompeii; Clayton Hall, Manchester; New Prints; Gossip.  
MUSIC:—New Publications; Gossip; Performances Next Week.  
DRAMA:—Andromache; The Week; Gossip.

*The ATHENÆUM for April 7 contains Articles on*

THE ROMANCE of GEORGE I.'S WIFE.  
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FRANCE and the EASTERN QUESTION.  
THE WORK of the BRONTË SISTERS.  
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MAGYARS and ROUMANIANS.  
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TRANSLATIONS of FOREIGN CLASSICS.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
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Also—

LITERARY GOSSIP.  
SCIENCE:—Mathematical School-books; Geographical Notes Dr. St. George Mivart; Societies; Meetings Next Week; Gossip.  
FINE ARTS:—Lithography and Lithographers; Minor Exhibitions; Mr. George H. Wright, F.S.A.; Two Babylonian Seals; Sales; Gossip.  
MUSIC:—The Week; Library Table; Gossip; Performances Next Week.  
DRAMA:—Ibsen's When We Dead Awaken; Library Table; The Week; Gossip.

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LONDON, SATURDAY, MAY 12, 1900.

## CONTENTS. — No. 124.

NOTES:—Britain as "Queen of Isles"—The Strappado, 369—Horace Walpole and his Editors—London Volunteers in the Time of Queen Elizabeth, 371—Illustrations of the Waverley Novels—"Glengarry"—"Pillilieu," 372—Queen Charlotte as Author—Parallel Passages, 373—George Withers—Maps—"Sirvente" or "Sirventes"—"Skalts"—Skates—St. George of England, 374.

QUERIES:—"Delabrate"—Miquelon—Tomb in Berkeley Church—"Crowdy-mutton"—"I'll hang my harp on a willow tree"—Sir Peregrine Maitland—Cutting Babies' Nails—English Translations of Baudelaire—Renfard as a Christian Name, 375—Laymen in Cathedrals—Surname of Vinrace—"Sale of Authors"—"Larksilver"—Pocklington Felfree—Kentish Plant-name—Kingston Family—"Kidcoat"—Petition against the Use of Hops—Percival—Borough-English, 376—Leith Halfpenny—J. F. Smith—Arms of Mertoneth—Bloody Monday—Sidney's Chair—Admiral Sir Thomas Dilke, 377.

REPLIES:—Regimental Nicknames, 377—French Prisoners, 380—"Rotatory calabash," 381—Battle Sheaves—"The Flocks—Laws of Cricket—Proverbs in Herbert's 'Jacula Prudentum,' 382—"Putrem"—Arthur Plantagenet, Viscount L'Isle—Norman Gizer, 383—Lyddite—"February Fill-Dyke"—Vice-Admiral—Bibury—"Batsueins," 384—"Farnotsh"—"Otium cum dignitate"—Sir Charles Carteret—Lando—Sir John Weld, 385—Filliol Family—Walton and Layer Families—John Wilkes—Men wearing Barrings, 386.

NOTES ON BOOKS:—Hill's 'English Dioceses'—Reviews and Magazines.

Notices to Correspondents.

## Notes.

BRITAIN AS "QUEEN OF ISLES" AND  
"EMPRESS OF THE MAIN."

At a period when "Rule, Britannia! Britannia, rule the waves," is being sung with more than customary vigour, an effort might be made to trace the association in poetry between this realm and the rule of the seas. A wide field for search would thus be opened up, and at this point I will essay only one corner of it, and that is the portion which refers to Britain as either "Queen of the Isles" or "Empress of the Main," two titles which have been the common property of our poets for certainly a century and a half. The earliest instance I will give is to be found in the concluding lines of the prologue to Smollett's comedy 'The Reprisal; or, the Tars of Old England,' first performed at Drury Lane in 1757:—

Her ancient splendour England shall maintain,  
O'er distant realms extend her genial reign,  
And rise—the unrivall'd empress of the main;  
and the chorus of the song with which the piece concludes runs as follows:—

While British oak beneath us rolls,  
And English courage fires our souls;  
To crown our toils, the fates decree  
The wealth and empire of the sea.

In a note upon an eighteenth-century 'History of England,' given in 'N. & Q.,' ante, p. 276, is a verse from a title-page of 1775, which, opening with an invocation to Britannia as "Queen of Isles," ends thus:—

All hail, Britannia! Queen of Isles!

Where Freedom dwells, and Commerce smiles:  
Whose still undaunted Tars, with Sails unfurl'd,  
Ride in bold Triumph, Conquerors of the World.

The Poet Laureate Whitehead commenced his 'New Year's Ode for 1780' with the verse,

And dares insulting France pretend  
To grasp the Trident of the Main,  
And hope the astonish'd World should bend  
To the mock pageantry assum'd in vain?

What, though her fleets the billows load,

What, though her mimic thunders roar,

She bears the ensigns of the God,

But not his delegated power.

Even from the birth of Time, 'twas Heaven's decree,  
The Queen of Isles should reign sole empress of  
the sea;

and in his 'Birthday Ode' for the same year he declared that

Still o'er the deep does Britain reign,  
Her monarch still the trident bears.

Whitehead's successor, Pye, in the 'New Year Ode for 1798,' was content to wind up with Thomson's

Rule, Britannia! rule the waves;  
Britons never will be slaves;

and in his 'Birthday Ode' he rose to no more concentrated effort than the lines,

Triumphant o'er the blue domain  
Of hoary Ocean's briny reign,  
[Will] Britain's navies boldly sweep,  
With victor prow, the stormy deep.

Our present Laureate has adopted Whitehead as his model rather than Pye, for in a compilation of 'Choral Songs by Various Writers and Composers in Honour of Her Majesty Queen Victoria,' published at the end of 1899, is a contribution of twelve lines, 'With Wisdom, Goodness, Grace,' in which Mr. Austin writes:—

Sceptres may pass and empires fall,  
Her name will never die.

Victoria! Victoria!

Long may she live and reign!

The Queen of our inviolate Isles,  
And the Empress of the Main.

ALFRED F. ROBBINS.

## THE STRAPPADO, AND NECK AND HEELS.

THE strappado is mentioned in Shakespeare's 'Henry IV.,' II. iv.:—

An I were

At the strappado, or all the racks in the world,  
I would not tell you on compulsion.

It derived its name from the Italian *strappare*, to jerk, and it is among the various "engines"

enumerated by Markham in his 'Epistles of Warre,' 1622, such as gallows, gibbets, and scaffolds, which the Provost Marshal was bound to provide on occasion. The usual mode of inflicting this old punishment was as follows: the culprit, having had his legs tied together, was hoisted by means of a rope fastened to his arms behind his back, and was then given a rapid descent which was stopped so suddenly that the jerk often dislocated the joints of his arms and shoulders. This was repeated once or twice. In Callot's 'Misères,' 1633, there is a sketch of a culprit thus suspended from a high beam, at the foot of which the executioner holds with both hands the end of one of four spokes which act like a wheel and lever for hoisting or lowering the culprit, while the executioner's right foot is pressing against a lower spoke, his left foot on the ground. Just about the date of Callot's publication this punishment was discontinued in the French army by order of Louis XIII., but Sir James Turner, writing in 1671, speaks of it as one of our modern and ordinary military punishments ('Pallas Armata,' p. 348); and Randle Holme, in his 'Academy of Armory,' 1688, writes as if it were still in use in our army at that date. He adds that the jerk thus given to a culprit

"not only breaketh his arms to pieces, but also shaketh all his joynts out of joint; which punishment is better to be hanged, than for a man to undergo."—Book iii. chap. vii. p. 310.

The Turkish form of capital punishment known as the *ganche*—from the Italian *gancio*, a hook—consisted in pushing the condemned man from the top of a high wall or tower, to fall on iron hooks and remain transfixed till he died. "Take him away, ganch him, impale him," says the Mufti Abdalla in Dryden's 'Don Sebastian,' 1690 (p. 63). But in carrying out this punishment the strapado apparatus was sometimes used, and we read in Pitton de Tournefort's 'Voyage du Levant,' Paris, 1717:—

"Le Ganche est une espèce d'estrapade, dressée ordinairement à la porte des villes: le bourreau élève les condamnés par le moyen d'une poulie; et lâchant ensuite la corde, il les laisse tomber sur des crochets de fer, ou ces malheureux demeurent accrochez tantôt par la poitrine, tantôt par les aisselles, ou par quelque autre partie de leur corps: on les laisse mourir en cet état: quelques-uns vivent encore deux ou trois jours."—Vol. i. p. 93.

An interesting sketch illustrates this passage.

The British soldier had not much experience of the strapado, but he was for long familiar with a punishment called neck and heels, which probably had its origin in an instrument devised by Leonard Skeffington, Lieu-

tenant of the Tower of London in the sixteenth century. It was a broad iron hoop for forcibly compressing a culprit's body, and the victim was kept in this state for about an hour at a time (Sir William Skeffington, 'Dict. Nat. Biog.'). The instrument came to be known as "Skeffington's Irons" or "Skeffington's Daughter," and afterwards, corruptly, as the "Scavenger's Daughter"; and some remarks upon it are to be found in 'Torture previous to the Commonwealth,' by David Jardine, 1837, p. 14, along with an extract from Matthias Tanner's 'Societas Jesu Europæa,' Prague, 1694, which gives a short description of the punishment. Perhaps this instrument was alluded to in the words of Prospero: "I'll manacle thy neck and feet together" ('Tempest,' I. ii.). The 'Tempest' was written about the year 1610, and Markham, in 1622, mentions "manacles" among the instruments of punishment which the Provost Marshal had in charge. But ropes and straps came into use instead of iron bands, and Sir Ashley Cooper tells us that at Dorchester in 1646 two soldiers convicted of desertion were sentenced to be tied neck and heels (Christie's 'Life of Shaftesbury,' 1871, vol. i. p. 81, and appendix ii. p. 34). The punishment was in frequent use in our garrison at Tangiers soon after 1660, the culprit being sometimes ordered to undergo it one hour daily for three days; and Randle Holme, writing in 1688, says it

"is a punishment of decrepiting and benumbing the body, by drawing it all together, as it were into a round ball, by ropes or match-ropes; that is the heel to the breech, and the head between the knees, and the arms tyed backwards; and thus to lye tumbling for a certain time, according to the hainousness of the soldier's offence."

The St. Helena records of the year 1703 mention the case of a soldier who was tied neck and heels at the head of his company for an hour, and the records of the Plymouth division of marines show that in 1755 men were tied neck and heels on the Hoe, half an hour at a time, for absence from military exercise. An "old officer," writing in 1761, says that the punishment was often awarded without a court-martial, and he gives the following description of the mode of infliction as he himself had often seen it:—

"The criminal sits down on the ground, when a firelock is put under his hams, and another over his neck, which are forcibly brought almost together by means of a couple of cartouch-box straps. In this situation, with his chin between his knees, has many a man been kept till the blood gushed out of his nose, mouth, and ears, and ruptures have also too often been the fatal consequences."—'Cautions and Advices.'

The practice of inflicting punishments in

presence only of the men mounting guard on that day, or in presence only of the company to which the culprit belonged, was confined to garrisons, and arose in a somewhat curious way, which is thus adverted to by Humphrey Bland in his 'Treatise of Military Discipline,' fourth edition, 1740, p. 197:—

"No colonel can order his regiment under arms, either for exercise, punishing offenders, or otherwise, without having leave every time from the Governour: therefore, it is usual to punish the soldier on the regimental parade in the presence of the men who mount the guard in the morning, unless the sentence directs any one to run the gantlet thorough the regiment."

W. S.

#### HORACE WALPOLE AND HIS EDITORS.

(Continued from p. 283.)

LETTER 709, addressed to Montagu and dated 7 March, 1761 (Cunningham's ed., vol. iii. p. 381), is evidently wrongly dated as regards the month. This appears from the following considerations:—

1. Walpole writes of the reverses of Prince Ferdinand of Brunswick, "Prince Ferdinand has been obliged to raise the siege of Cassel, and to retire to Paderborn; the Hereditary Prince having been again defeated." It will be seen from Carlyle's 'Frederick the Great' (ed. 1873, vol. ix. p. 118) that these events did not take place till after 21 March, 1761. Horace Walpole obviously could not mention on 7 March events which did not occur till the end of that month. His letter to Mann of 10 April, giving an almost identical account of these incidents, makes it evident that the intelligence was not received in England until the beginning of April: "All Prince Ferdinand's visionary vivacities are vanished into smoke; his nephew is again beaten, himself retired to Paderborn, and the siege of Cassel raised."

2. Walpole further says, "We are in the utmost hopes of a peace; a congress is agreed upon at Augsburg, but yesterday's mail brought bad news" (i.e., the ill-successes of Prince Ferdinand mentioned above). In his letter to Mann of 10 April Walpole writes, "Blessed be Providence! we are going to have peace.....It is to be treated here.....the congress will be afterwards held, for form, at Augsburg."

There can be little doubt, therefore, that Horace Walpole must, by a slip of the pen, have dated his letter March instead of April. This inference is confirmed by Walpole's references, in this same letter, to Conway and Montagu.

3. He writes, "Mr. Conway is gone to the army." Conway was appointed in March to

command in Germany under Lord Granby. In a letter to Montagu of 25 March, after describing his feelings on revisiting Houghton, Walpole writes, "My mind was extremely prepared for all this gloom by parting with Mr. Conway yesterday morning [March 24].....He is going to Germany." This sentence shows Conway did not leave England till 24 March at the earliest, so that Horace Walpole could not have stated on 7 March that he was "gone to the army" (already in Germany).

4. Horace Walpole congratulates Montagu on his appointment as Usher of the Black Rod in Ireland. This appointment was conferred upon Montagu by the new viceroy, his cousin Lord Halifax. The latter's appointment was announced to Montagu by Horace Walpole in his letter of 13 March (wrongly dated by Cunningham 19 March): "I can now tell you, with great pleasure, that your cousin is certainly named lord-lieutenant. I wish you joy." At the end of the letter he adds, "I shall be impatient to hear some consequence of my first paragraph." The "consequence" anticipated by Walpole was obviously some office for Montagu at the vice-regal court.

As, therefore, this letter belongs to April, it should be placed among letters of that month, and should be between No. 715 (of 25 March) and No. 716 (of 10 April) in vol. iii.

In a letter to the Earl of Hertford, dated 3 Dec., 1764 (Cunningham's ed., vol. iv. p. 301), Walpole writes: "Mr. Sarjent sent me this evening from you 'Les Considérations sur les Mœurs' and 'Le Testament Politique.'" Croker states in a note that the latter was "a French forgery called 'Le Testament Politique du Chevalier Robert Walpole,' of which Mr. Walpole drew up an exposure, which is to be found in the second volume of his works." Only a portion of this note is correct, as the 'Testament Politique du Chevalier Walpole' was not published until February, 1767, when its appearance is mentioned by Grimm in his 'Correspondance Littéraire.' Walpole's *exposé* of the forgery is dated 16 Feb., 1767, and at the beginning of his remarks he writes, "I have just turned over a spurious production called 'Testament Politique du Chevalier Walpoole,'" &c. The 'Testament Politique' mentioned in Walpole's letter was not, therefore, as Croker asserts, and as Wright and Cunningham repeat, the so-called 'Testament' of Sir Robert Walpole.

HELEN TOYNBEE.

LONDON VOLUNTEERS IN THE TIME OF QUEEN ELIZABETH.—This following extract in our volunteering times may interest the



readers of 'N. & Q.' It is taken from the 'History of London,' by William Maitland, F.R.S., an interesting folio volume dedicated to King George II., 1739:—

"According to a manuscript in the Royal Library at Westminster, the London quota of troops were raised and armed in several wards of the city according to the following proportions:—

"Farringdon Ward Within, 807 men.

Shot or Fire Arms ...	...	242 men.
Coraslets with Pikes ...	...	194 do.
Coraslets with Bills... ..	...	48 do.
Callivers ... ..	...	96 do.
Bows ... ..	...	65 do.
Pikes ... ..	...	128 do.
Bills ... ..	...	34 do."

I will not give the full particulars of the various arms from the remaining wards; suffice it to say that they were all constituted more or less as they were in the Farringdon Ward in various proportions:—

"Farringdon Ward Without, 1,264 men; Cheap Ward, 358; Bassingshaw, 177; Aldgate, 347; Cordwayner, 301; Bread Street, 386; Billingsgate, 365; Coleman's Street, 229; Dowgate, 384; Aldersgate, 232; Broad Street, 373; Lime Street, 99; Cornhill, 191; Bridge Ward Within, 383; Castle Baynard, 551; Queenhithe, 404; Tower Street, 444; Walbrook, 290; Vintry, 364; Portsoken, 243; Candlewick, 215; Cripplegate, 925; Bishopsgate, 326; Langbourn, 349."

The above account is a manifest refutation of Stow, who tells us that the Privy Council at this time only demanded of the city a supply of 5,000 men.

The citizens being willing to exert themselves on these extraordinary occasions, on the 3rd of April in the same year the Common Council passed a resolution to grant the queen a supply of sixteen of the largest ships on the river Thames, and four pinnaces or light frigates, pursuant to which they took the said ships into their service, fitted them out with the greatest expedition, and plentifully supplied them with necessaries for war, and during their time of being in the service of the public defrayed the charge, as well as of that of the 10,000 men above mentioned.

WILLIAM PAYNE.

Woodleigh, Southsea.

#### ILLUSTRATIONS OF THE WAVERLEY NOVELS.

—The interesting article on the 'Early Issues of the Waverley Novels,' which appears at p. 181 of the current volume of 'N. & Q.,' induces me to mention several volumes of pictorial illustrations in my small collection. First, allow me to say that I quite endorse the opinion of your correspondent concerning the illustrations in the 'Favourite Edition' of the novels, which have never been either equalled or surpassed—the author's meaning

has been so well apprehended and realized in them.

In 1832 a series of 'Landscape Illustrations,' with portraits of the female characters, was issued. These were very good, as they were the work of first-rate artists and engravers. I possess the work in unbound wrappers, and am disinclined to place it in the hands of the binder lest it should suffer. It was, however, intended to form three volumes, and a supplemental volume in illustration of the poetry was projected, and was, I believe, published.

About 1838 Fisher, Son & Co. (London and Paris) issued a serial in shilling parts of illustrations to the Waverley novels. This consisted of six engravings to each novel by first-rate artists. Two in each volume were by George Cruikshank, who succeeded in finding some exercise for his caricaturing pencil in each. There are several editions of this work. Many of the illustrations have been inserted in the novels, and the impressions have got fainter and fainter. Some of these appeared in Fisher's 'Drawing-Room Scrapbook.'

I have the following twelve volumes of illustrations published by the Scottish Fine-Art Union, folio, of which some are exceedingly good, as the landscapes by Sam Bough; 'Waverley,' 'Guy Mannering,' 'Antiquary,' 'Rob Roy,' 'Old Mortality,' 'Heart of Midlothian,' 'Bride of Lammermoor,' 'Legend of Montrose,' 'The Pirate,' 'Redgauntlet,' 'St. Ronan's Well,' and 'Fair Maid of Perth.'

As to the illustrations in some of the modern editions, they are poor to a degree, especially the frontispieces and vignettes in the 'Centenary Edition,' issued in 1871, which may be instanced as a special case in point.

I once saw a volume of the plates before letters of the illustrations prefixed to the 'Favourite Edition,' small 4to., on tinted paper, which must be of great rarity and value. It was the only copy I ever saw, and, as might have been expected, the plates were beautifully distinct and clear.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GLENGARRY."—In Dr. Murray's big 'Dictionary' the word "glengarry," as the name of a cap, is not noted earlier than 1858, which seems strange, as that was the familiar name, in Fifeshire at least, of such cap before that date.

A. BLACKWOOD.

"PILLILLEW."—This is a word which I have never heard outside Mid-Derbyshire. It is used in connexion with "fallings-out," neigh-

bours' quarrels, family jars, and the like. The last time I heard it was when a person was describing "a falling-out." There "was words, an' then a regular pilliliew" when the fighting began. But to have "a pilliliew" it is not always necessary that there should be a fight, as a wrangle in which a number take part is "a pilliliew." The queer word has also another meaning, for a person who has run himself out of breath pulls up "all of a pilliliew."

THOS. RATCLIFFE.

#### Workshop.

QUEEN CHARLOTTE AS AN AUTHOR.—In one of Mr. G. P. Johnston's interesting catalogues recently issued I find the following entry:—

"Freylinghausen, J. A. Abstract of the Doctrine of the Christian Religion. A. Wilson, 1804. 8vo. original calf gilt. Translated by Queen Charlotte, and edited by Bishop Porteous. Beautifully printed from stereotype plates on a fine thick paper. The first book stereotyped by the new (Earl Stanhope's) process. Prefixed are the 'Standing Rules of the Stereotype Office,' among which are:—(1) Nothing is to be printed against religion; (2) Everything is to be avoided upon the subject of politics which is offensive to any party; (3) The characters of individuals are not to be attacked; (4) Every work is to be composed with beautiful types, &c."

There is no reference to this royal effort in the notice of the queen in the 'Dictionary of National Biography.'

WILLIAM E. A. AXON.

Moss Side, Manchester.

PARALLEL PASSAGES.—Perhaps the following resemblances have not been noticed hitherto:—

1. O fatal love of fame! O glorious heat,  
Only destructive to the brave and great!  
Addison, 'The Campaign.'  
Maudite ambition! détestable manie!  
Dont les plus généreux souffrent la tyrannie.  
Corneille, 'The Cid.'
2. Rides in the whirlwind, and directs the storm.  
Addison, 'The Campaign.'  
Ride the air  
In whirlwind.  
Milton, 'Paradise Lost,' book ii. ll. 545, 546.  
Their life  
A storm whereon they ride.  
Byron, 'Childe Harold,' canto iii. stanza 44.
3. With him went Hope in rank, a handsome maid,  
Of cheerful look, and lovely to behold;  
In silken samite was she light arrayed,  
And her fair locks were woven up in gold:  
She always smiled.  
Spenser, 'Faerie Queene,' book iii.  
canto xii. stanza 13.

Collins, who undoubtedly was remembering this canto when he wrote his ode to the 'Passions,' has the line,

And Hope enchanted smiled, and waved her golden hair.

4. Now fades the glimmering landscape on the sight,  
And all the air a solemn stillness holds,  
Save where the beetle wheels his droning flight,  
And drowsy tinklings lull the distant folds,  
Gray's 'Elegy.'

Collins, who wrote first, has expressed himself somewhat so; but the likeness is not very strong, and Gray has done best:—

Now air is hushed, save where the weak-eyed bat  
With short, shrill shriek flits by on leathern wing,  
Or where the beetle winds  
His small but sullen horn.

'Ode to Evening.'

The flight of the bat and the beetle "with his drowsy hums" indicates the approach of night in 'Macbeth.'

5. In Churchill's 'Rosciad' are these lines:

With that dull, rooted, callous impudence,  
Which, dead to shame and every nicer sense,  
Ne'er blushed unless, in spreading Vice's snares,  
She blundered on some virtue unawares.

A very similar thought to that in the last couplet may be found in Goldsmith's 'Vicar of Wakefield': "They only blush at being detected in doing good." The sentence has reference to vicious people who have no desire or intention to act virtuously. 'The Vicar of Wakefield' was written some considerable time before it was published, but it came out after 'The Rosciad.' There is a passage not very unlike the above in the 'Hard Times' of Charles Dickens. It is there said of Mr. James Harthouse:—

"What was about the very best passage in his life was the one of all others he would not have owned on any account, and the only one that made him feel ashamed of himself."

6. In Churchill's poem 'The Farewell' I read the following:—

Be England what she will,  
With all my faults, she is my country still!

It seems to me very clear, not only from the lines themselves, but also from the lines which precede them, that Churchill wrote, or intended to write, "With all her faults." This alteration would make Churchill's thought coincide exactly with that of Cowper, quoted by Byron:—

England, with all thy faults, I love thee still.

7. Who, if some blockhead should be willing  
To lend him on his soul a shilling,  
A well-made bargain would esteem it,  
And have more sense than to redeem it.  
Churchill, 'The Ghost.'

This is manifestly an imitation of what Shakspeare has written:—

"Sir, for a quart d'ecu he will sell the fee-simple of his salvation."—'All's Well that Ends Well,' IV. iii.

8. She fair, divinely fair, fit love for gods !  
Milton, 'Paradise Lost,' book ix. line 489.  
A daughter of the gods, divinely tall,  
And most divinely fair.  
Tennyson, 'Dream of Fair Women.'
9. Authority melts from me.  
Shakspeare, 'Antony and Cleopatra,' III. ii.  
Authority forgets a dying king.  
Tennyson, 'Morte d'Arthur.'
10. To have done is to hang  
Quite out of fashion, like a rusty mail  
In monumental mockery.  
Shakspeare, 'Troilus and Cressida,' III. iii.  
How dull it is to pause, to make an end,  
To rust unburnished, not to shine in use !  
Tennyson, 'Ulysses.'
- E. YARDLEY.

GEORGE WITHER. (See *ante*, p. 300.)—With regard to the notice of the 'D.N.B.,' I may say that I possess a copy of Wither's 'Collection of Emblems,' 1635, perfect, except that the illustrations only on pp. 173 and 174 are taken out. The portrait is splendid.

F. E. MANLEY.

MAPS.—Would 'N. & Q.,' by a note, draw the attention of the reading public, of publishers, of printers, and incidentally, I suppose, of authors, to the practice of printing maps accompanying books of travel, politics, &c., on the wretchedly thin and weak paper which is so much in use? "Of making books there is no end," and, happily, the use of maps is extending. Surely, with the cheapness of paper, and the improvements in the manufacture thereof, a tougher paper might be used with a very small increase of cost. My copy of Von Höhnel's 'Discovery by Count Samuel Teleke of Lakes Rudolf and Stephanie,' Longmans, 1894 (the translation), has the two large maps backed a few inches at the binding with thin linen, at the point where the principal wear and tear comes in. This is an excellent plan, and the maps fold well. No doubt it is necessary to print separate maps, to be folded in pockets in books, on very thin paper, e.g., Mr. Fitzgerald's 'Climbs in the New Zealand Alps'; but the paper used in that case is too fragile. In cheaper publications, such as Baedeker's, I can understand the desire to put the maps on cheap paper, but when the maps are only doubled once the difficulty does not present itself; it is when a large map is folded and doubled, and then it is very annoying to find the map cutting and tearing in spite of care, particularly in the case of books published at, say, 21s. to 30s. or so. A really tough paper is sadly wanted. I venture to think this is a matter in which an improvement should accompany the rise in cartography.

W. H. QUARRELL.

"SIRVENTE" OR "SIRVENTES."—The two principal branches of Provençal poetry were the love song and the satire. The latter is called in Provençal *sirventes*; the plural is either the same as the singular or (in later times) *sirventeses*. English writers (e.g., Hueffer in his book 'The Troubadours') employ *sirventes* in the singular, and either the same or *sirventeses* in the plural. Why do all our dictionaries, including the 'Century,' omit this normal form, and give only the barbarously truncated *sirvente*, seldom, if ever, found in any English author? It appears to be peculiarly French. Raynouard uses it (in the 'Lexique Roman'), and Littré admits it to his dictionary along with the more correct *sirventois*. It seems to have originated in the same manner as our words *cherry*, *sherry*, and some others. The final *s* was mistaken for the sign of the plural, and cut off to make a new singular. This caused the accent to recede from the last syllable to the penultimate—*sirventés* became *sirvente*. JAMES PLATT, Jun.

"SKAITS"—SKATES.—The 'Century Dictionary' does not give the form *skaits*, but that spelling must have been long in use, for I find it in the 'Annual Register' for 1778 (p. 163), while Dickens, in 'Pickwick' (chap. xxix), several times employed *skait* as a verb and *skaits* as a noun.

ALFRED F. ROBBINS.

ST. GEORGE OF ENGLAND.—The amount of attention and research bestowed this year upon the history and legends of that shadowy hero St. George of Cappadocia reminds me of the spirited ballad in Bishop Percy's 'Reliques,' with its refrain,

St. George he was for England, St. Denis was for France,  
Singing *Honi soit qui mal y pense*.

In this connexion may be mentioned the interesting article by the Rev. A. Smythe Palmer, D.D., in the number of the *Guardian* for 18 April.

The Russians have a popular expression, "Vot emu Yuriev dien" ("Here is St. George's Day for him"), of which the exact equivalent would be, "Here is a pretty how-d'ye-do for him."

In the Turkish tale 'Ashik-kerih,' by the unfortunate bard Michael Lermontov, St. George appears as a wonder-worker. Whether the poet translated the story or founded it upon oral tradition during exile I am unable to say. The hero, a musician, starts home for Tiflis to claim his bride, Magul-Megeri, after seven years' appointed absence for the purpose of making his fortune. Finding it im-

possible to make the two months' journey in two days, when she will become the bride of another, he is about to throw himself from a rock in despair, and is accosted by a rider on a white steed, who pities him and promises help. Ashik is bidden to mount behind the rider, name his destination, and close his eyes, whereupon he is successively transported to Erzroum, Kars, and Tiflis (the back-stairs method of Charles Kingsley's severely beneficent fairy in 'The Water Babies'). Full of gratitude, Ashik asks for some miraculous sign, as people will not believe that he has travelled from Arzinian to Tiflis in one day. The rider commands him to take a clod of earth from beneath the hoofs of the horse, and, in the presence of the incredulous, to anoint therewith the eyes of a woman who has been blind for seven years. Ashik obeys, and, as he rises, the horse and rider disappear, whereupon he recognizes his patron as Khaderiliaz (St. George). Thus, by the timely help of the saint, the poor musician is enabled to baffle his rival, secure his bride, restore his aged mother to sight, and richly endow his sister on her marriage.

FRANCIS P. MARCHANT.

Brixton Hill.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"DELABRATE."—My friend Prof. Clifton, of Wadham College, Oxford, tells me that, when he was staying near Crowland, in South Lincolnshire, a few weeks ago, he heard an old peasant woman speak of a cottage which was falling into ruins as "delabrate." We may compare with this word Cotgrave's "*Delabré*, unbraced.....ragged, torn, tattered." The word "delabrate" is not registered in 'E.D.D.' Is it in common use about Crowland or elsewhere? A. L. MAYHEW.

Oxford.

MIQUELON.—Some months ago the *Athenæum* rebuked a writer on Newfoundland for referring to "St. Miquelon." In an article in the very interesting May number of the *Contemporary Review* this blunder of "St. Miquelon" is repeated by a different pen. Is Miquelon an Indian name, or is there any authority for supposing it to be French and a diminutive for St. Michael? D.

TOMB IN BERKELEY CHURCH.—Which of the Ladies Berkeley is represented on a tomb in

this church "with a curious headdress..... like a long horseshoe quilted in quatrefoils"? See letter of Horace Walpole to Cole, the antiquary, 15 Aug., 1774. H. T. B.

"CROWDY-MUTTON."—In George Withers' 'Christmas Carol' what is the meaning of the line,

For Crowdy-mutton's come out of France?

F. M.

["Crowdy-mutton" is a name for a fiddler.]

"I'LL HANG MY HARP ON A WILLOW TREE."—It will oblige me greatly if any of your readers can say whether the song beginning with

I'll hang my harp on a willow tree,

I'll off to the wars again,

was really written by T. H. Bayly or not. There is some idea that this is merely a *nom de plume*, as the song has been ascribed to the fourteenth Lord Elphinstone, who is supposed to have written it about 1837 when leaving England on appointment to the Governorship of Madras. The original publisher of the song, Mr. D'Almaine, died many years ago, and the present publisher—Mr. J. Williams, 32, Great Portland Street—has no information on the matter. E. B.

SIR PEREGRINE MAITLAND.—The Rev. A. R. Pennington, M.A., Canon of Lincoln, in his 'Recollections of Persons and Events' (Wells Gardner, circa 1894), says, p. 14, "Sir Peregrine Maitland was cashiered because he would not salute the Hindu idol in a grand religious ceremony." Full particulars and authorities asked for.

M. MILLETT, Major-General.

Channu, India.

CUTTING BABIES' NAILS.—Several people have told my wife that "if you cut the baby's nails he will grow up a thief." It appears that the mother must bite them herself until the child is short-coated. The nurse refused to use the scissors until told she must do so. Is this superstition known? S. J. A. F.

ENGLISH TRANSLATIONS OF BAUDELAIRE.—Are there any English translations of the poems of Baudelaire. If so, kindly give particulars. P. J. LUCAS.

[Isolated translations of individual poems may be found in magazines, but no translation of the whole is, so far as we know, in existence.]

RENFRED AS A CHRISTIAN NAME.—I have lately come across the Christian name Renfred. The owner of it cannot tell me after whom he was so called, or what led to his being so christened. Is anything known of the history of this name? ARGINE.

**LAYMEN READING THE LESSONS IN CATHEDRALS.**—It is a common practice for laymen to read the lessons in Church of England parish churches and also, of course, in college chapels; but I was lately assured by a Church dignitary that in English cathedrals the custom is quite unknown. Can any one say whether his statement is accurate?

PERTINAX.

**SURNAME OF VINEACE.**—Can any reader of 'N. & Q.' tell me the signification of this name? I should be glad of any information as to its derivation. The name has been traced in Leicestershire for over a century, but it does not appear in any of the county histories.

CHARLES HIATT.

**'THE SALE OF AUTHORS.'**—Can any possessor of this book (by Archibald Campbell) supply a passage from it in which is stated Gray's reason for leaving Peterhouse? H. T. B.

**"LARKSILVER."**—In an account of the parish of Meldreth, Cambridgeshire, written by John Layer, of Shepreth, about 1635, he says: "The lete is of Clare, of fee, and ye townsmen paid, besides the common fine, 3s. per annum for larksilver, but what the meaning of it is, I know not, and it is paid to this daie." This payment of "larksilver" can be traced back through the Court Rolls and Ministers' Accounts of the Honor of Clare to the reign of Henry III. It was originally made at Christmas time. The term "larksilver" first occurs in the reign of Richard II. The Court Leet at Meldreth has not been held for centuries, but the "larksilver" and common fine (now called fee farm rent) are still paid by the parish constable to the Commissioners of Woods and Forests. I should be glad of further information concerning "larksilver."

W. M. PALMER.

**POCKLINGTON PEDIGREE.**—I shall be very glad if any of your readers can supply me with information as to the present whereabouts of a MS. pedigree of the family of Pocklington which was in the possession of the Rev. Henry Sharpe Pocklington, of Stebbing, Essex, in 1840, and was probably disposed of at his death in 1842. A similar document was in possession of another branch of the family, but was lost in a fire.

GEOFFREY R. POCKLINGTON.

**KENTISH PLANT-NAME.**—What flower is known by the name of "wax dolls" in Kent? T. E. K.

**KINGSTON FAMILY.**—Could any readers assist me with particulars of the ancestors of the Kingston family? They were an old and

well-known West Indian family, and claimed to have given their name to Kingston, Jamaica. Benjamin Kingston, of Walton Hall, Esse- quibo, died about 1830, and left a son, the late Capt. A. J. Kingston, R.N., and a daughter.

J. LESLIE.

[You will find references to various Kingstons in every series except the first.]

**"KIDCOAT": "KITCOTE" = A PRISON.**—The following is an extract from some parochial accounts quoted in Stark's 'History of Gainsborough' (1843), p. 285:—

"1772, February 6th.—The constables immediately to remove the stocks from under the Town Hall—and that they procure a pair of moveable stocks to be kept in the Kidcoat."

A foot-note runs thus:—

"Kidcoat, the name usually applied to the prison in this town. Its derivation is unknown."

"Kitcote" is mentioned by Thomas Miller in 'Our Old Town' (Gainsborough), chap. viii. p. 199 (London, 1857):—

"The old town lock-up was called the 'Kit-cote,' why so I must leave to be answered by some one learned in *Notes and Queries*."

Have the words ever been discussed in 'N. & Q.'? If so, I should be glad to have a reference; if not, perhaps some reader can give information respecting them.

H. ANDREWS.

Gainsborough.

**PETITION AGAINST THE USE OF HOPS.**—Walter Blith, in his 'English Improver Improved,' published in 1653, says that

"as for Hops it is grown to be a nationall commodity. But it was not many years since the famous city of London petitioned the Parliament of England against two anisances [sic], or offensive commodities were likely to come into great use and esteem, and that was Newcastle-coal in regard of their stench, &c., and Hops in regard they would spoyl the tast of drink and endanger the people."

What is the exact date of the petition referred to, and where may the petition or a copy of it be seen? John Clark, in the 'General View of the Agriculture of Hereford' (1794), states that a petition against the use of hops in beer was sent to Parliament in 1528, but I have not been able to find any evidence of such a petition.

J. P.

**ORIGIN OF THE SURNAME PERCIVAL.**—What is the derivation of the surnames Percival and Perceval? J. P.

[See 7th S. iii. 517; iv. 177.]

**BOROUGH-ENGLISH.**—I have been told that the custom of borough-English succession to real estate exists in the parish of Skidly, a place near Beverley. Can any one inform me

whether this statement is true? It has been asserted that borough-English is not to be found north of the Humber.

EDWARD PEACOCK, F.S.A.  
Kirtion-in-Lindsey.

**LEITH HALPENNY.**—I have in my possession a copper coin (about one-eighth of an inch larger in diameter than a current halfpenny) having on one side a figure, evidently meant to represent Britannia, seated and looking towards the left; the right hand stretched out and holding what seems to be a cornstalk, and the left hand grasping a spear. Underneath is the date 1797. In front of the figure, near the bottom, is a six-pointed star, followed round the margin of the coin by the words, "Leith Halpenny [*sic*]." On the reverse a full-rigged ship is depicted in a breeze of wind, with the bows pointing to the right. The only sails set are two yards on the foremast, two on the mainmast, and one on the mizzen-mast. Underneath the ship two cornstalks crossed are shown, and at the stern of the ship a six-pointed star, followed, as on the other side, by the words "Leith Halpenny" round the margin. Can any of your readers give information regarding local coins such as this?

Kilmarnock, N.B.

**J. F. SMITH.**—I should be glad of any information respecting the late J. F. Smith, author of 'Woman and her Master,' &c. What was his position in the world of letters? Is a list of his works accessible? I believe several of his novels were dramatized, and are still occasionally acted.

R. D.

**ARMS OF MERIONETH.**—Where can I ascertain the arms of the county of Merioneth (if any)? The Clerk of the Peace informs me that he does not know them.

LL. LLOYD.

Blandford Lodge, Chiswick.

**BLOODY MONDAY.**—Can any reader explain the reason for the Monday after Ascension Day being so alluded to in a letter of 1682?

R.

**SIDNEY'S CHAIR.**—In Hone's 'Table Book' is a reference to Sir Philip Sidney's chair which used to be at Penshurst, but had been removed. Is there any trace of this?

G. W. TOOLEY.

**ADMIRAL SIR THOMAS DILKS.**—A portrait of this eighteenth-century officer is at Hampton Court. Can any one give me any information concerning him? T. BRUCE DILKS.  
Bridgwater.

## Regimental.

### REGIMENTAL NICKNAMES OF THE BRITISH ARMY.

(9th S. v. 104, 161, 224, 263.)

MAY I, as an old officer taking some interest in this subject, be allowed to add a few explanations and corrections to the article under the above heading?

The "Black Horse" are the 7th Dragoon Guards, raised as a regiment of "Horse" (as distinguished from "Dragoons"), and are so called from the colour of their facings, which have remained unaltered since the formation of the regiment in 1688. The name is mentioned in Cannon's 'Historical Records,' and is still kept up in the regiment, which publishes a paper under the title the *Black Horse Gazette*. Two other old nicknames for the regiment have been "Strawboots" and the "Virgin Mary's Guard" (*temp.* George II.).

The 7th Hussars and the Inniskilling Dragoons were both raised as regiments of "Dragoons," and not "Horse," and during many years' service in the cavalry and infantry (commencing in the 7th Dragoon Guards) I never heard of their having the name of the "Black Horse." Capt. Trimen, in his book 'The Regiments of the British Army' (1878), says that the Inniskillings were known about 1715 as the "Black Dragoons," probably from being mounted on black horses.

The 63rd Regiment, I believe, owed its nickname to the fact that formerly the officers had the fleur-de-lis embroidered on the tails of their coats.

The present 1st Battalion Dublin (and not Royal Irish) Fusiliers are the "Blue Caps." They gained the name when they were serving as the 1st Madras Fusiliers, H.E.I.C.S., under Brigadier-General Neill in the Mutiny. They were subsequently numbered as the 102nd in the Queen's Army, and became the 1st Battalion Dublin Fusiliers in 1881.

"County Downs" was the official sub-title of the 86th, and therefore hardly to be reckoned as a nickname.

Capt. Trimen states that the 8th Hussars gained the privilege of wearing the sword-belt over the right shoulder for their gallantry at the battle of Saragossa (1710), where they took the belts of the Spanish cavalry. This was confirmed by the King's Regulations of 1768, thus causing the regiment to be commonly known as the "Cross-Belts."

The 5th Lancers were called the "Daily Advertisers," I believe, because they were at

one time regularly "paragraphed" in a certain society paper.

The 17th Lancers—"Death or Glory Boys"—bear a skull and the words "Or Glory" not on their banner, but on their appointments, for the reason that they, in common with all our other Lancer and Dragoon regiments, have no standard or guidon, but bear all badges, devices, &c., on their appointments (*e.g.*, officers' sabretaches, &c.), in accordance with Queen's Regulations, sec. 1, par. 10.

The present 18th Hussars, having only been raised in 1858, have no connexion, except the number, with the regiment raised by Lord Drogheda in 1759, which was disbanded in 1822.

The reason of the Royal Fusiliers being called the "Elegant Extracts" was that, as formerly all the subalterns were full lieutenants, no direct first appointments to the regiment could be made, and officers of that rank had to be transferred from other regiments.

The *sobriquet* "Evergreens" of the 13th Hussars refers to the regimental motto "Viret in æternum," borne since the raising of the regiment, and, no doubt, an allusion to the green facings they originally wore when the uniform was scarlet. Another name given to the regiment in the Peninsular War was the "Ragged Brigade," from their caring more for work than appearances, for during the war they served in thirty-two affairs besides general actions, and lost 274 men and 1,009 horses (Trimen's 'Regiments of the British Army'). C. S. HARRIS.

The list of these supplied by our friend MR. AXON at the above references has, as he thought, doubtless surprised many readers. In the work of collecting these nicknames, &c., I have been engaged, at odd moments, for many years, and I am in a position to supplement the list already given with a goodly number which will probably be acceptable. They are not all to be classed as nicknames pure and simple, as many of them are in a different category from those born of ridicule. Some are well and widely known, while others, perhaps, are scarcely known beyond the confines of the regiment itself.

The "Admiral's Regiment" is a fairly well-known name for the Royal Marines, on account of the work they have to perform on board ship.

The "Bays" is a name popularly bestowed on the 2nd Dragoon Guards from the colour of their horses.

The "Bengal Tigers," a name given to the

24th South Wales Borderers, the tiger being an Indian badge.

The "Bermuda Exiles" was the name given to the Grenadier Guards some years ago when, after some insubordination, a portion of the regiment was sent for a while to the West Indies.

The "Black Dragoons" is another name for the 6th Dragoons.

The "Blues" is a well-known cognomen of the Royal Horse Guards, so dear to Londoners, of which the "Blue Guards" is only a variant.

"Bland's Dragoons" is a name given to the 3rd Hussars in honour of a former smart officer.

The "Blue Horse" is another name for the 4th Dragoon Guards.

The "Brothers" is a name given to the 25th Scottish Borderers, of the origin of which my informant was ignorant.

"Bubbly Jocks" is a name bestowed upon the 2nd Dragoons.

"Coy's Horse" is a well-known name for the 5th Dragoon Guards, for which a popular commander was responsible.

The "Devil's Royals" is a name often heard for the 50th West Kent Regiment.

The "Docs," a name for the 32nd, Duke of Cornwall's, being formed of the initials thereof.

"Don't Dance 10th," a name for the 10th Hussars, which arose from one of the officers telling the hostess at a ball that "the Tenth don't dance."

"Douglas Écosais," a name for the 1st Royal Scots, is hidden somewhat in mystery.

The "English Horse" is a name for the 1st Dragoons.

"Elliott's Light Horse," a name for the 15th Hussars, for which an officer of the regiment has stood sponsor.

The "Emperor's Chambermaids," a peculiar name for the 14th Hussars, bestowed upon them, I believe, while out in India.

The "Fighting Ninth," a name for the well-known 9th Norfolk Regiment.

The "Five-and-Threepennies," a name for the 53rd Shropshire Light Infantry, arising out of the number of the regiment.

The "Gallant Fiftieth," another name for the 50th Royal West Kent Regiment.

The "Glasgow Greys" is a name for the 70th East Surrey Regiment.

The "Glesga Keelies" is a nickname for the 71st Highland Light Infantry, but, not being a Scot, I cannot say what its exact significance may be.

"Godfrey's Horse" is another name for the 4th Dragoon Guards, an officer, as is often the case, being responsible for it.

"Graham's Grey Breeks," a name for the 90th Cameronians, explains itself.

"Green Dragons," a name for the 13th Hussars, the reason not very apparent.

"Green Horse," a name for the 5th Dragoon Guards.

"Green Howards," a name for the 19th Yorkshire Regiment, a name with which, I am told, a former commander had something to do.

"Green Tigers," another name for the 17th Leicestershire Regiment, for which Mr. Axon has already given two.

"Grey Dragoons," another name for the 2nd Dragoons, given on account of the colour of their mounts.

"Heroes of Talavera," a name justly bestowed and hardly earned by the 48th Northamptonshire Regiment in the Peninsula under Wellington.

"Housemaids' Pets," a name given to any of the three regiments of Foot Guards, but, I believe, chiefly claimed by the Grenadiers.

The "Illustrious Garrison," a name belonging to the 13th Somerset Light Infantry, and given in India.

The "First Invalids," a name bestowed—not quite apparent for what reason—upon the 41st Welsh Regiment, or Wardour's Horse.

The "K. D. G.'s," an abbreviation of the 1st (King's) Dragoon Guards.

The "Kings," the name of the Liverpool Regiment, and also of the 8th Hussars.

The "K.O.S.B.," or "K.O.B.S.," the somewhat affectionate name of the 25th King's Own Scottish Borderers.

"Leinster's Horse" is a name for the 7th Dragoon Guards, as is also "Ligonier's Horse."

The "Light Brigade" is a name for the 43rd Oxfordshire, but has a somewhat wider significance than this.

"Levenson's Horse," a name for the 3rd Hussars, derived from a popular commander.

The "Lily-White Seventh" is a name for the 7th Hussars.

The "Linseed Lancers," one of the many somewhat sarcastic names given to the Army Medical Corps.

"Little Grenadiers" is a name for the Royal Marines—how, why, or when given, does not appear to be clear.

"Liverpudlians," another name for the 8th (King's) or Liverpool Regiment.

The "Lumps," as a name for the 108th Inniskilling Fusiliers, appears to be probably only a variant of "Limps," of which Mr. Axon has spoken.

The "Measurers" is a name sometimes given, although not very widely, to the Royal Engineers.

The "Namurs" is a name for the 18th Royal Irish.

"Neptune's Bodyguard," another name for the Royal Marines.

The "Ninth Horse," a name for the Carabineers.

The "Norfolk Howards" is a not very pleasant name which has been given to the 9th Norfolk Regiment, and for which there seems to be very little reason.

The "Old Brags" is a name for the 28th Gloucester Regiment.

The "Old Dozen" is the appropriate name for the 12th Suffolk.

The "Old Inniskillings," an entirely correct name, popularly bestowed upon the 6th Dragoons.

"One and All," I have been informed, is the name for the 11th Devonshire Regiment; but this being the Cornish county motto, it is a little hard to understand why or how the Devonians appropriate it.

The "Oxford Blues" is yet another name for the Royal Horse Guards.

The "Pig and Whistle Light Infantry" is a peculiar name for the 74th Highland Light Infantry; its origin very hazy.

"Pills," another uncomplimentary name for the Army Medical Corps, as is also the "Poulitice Wallpapers."

The "Powos" is one of the names belonging to the 14th West Yorkshire.

The "Queen's" is a name possessed by two cavalry regiments, the 9th and 16th Lancers, and both are equally proud to be the bearers of it.

The "Queen's Bays," yet another name for the 2nd Dragoon Guards.

The "Queen's Own," a name given to the 7th Hussars.

"Ready Reckoners," a name given to the Highland regiments of the British army. This is upon the authority of 'The Slang Dictionary.'

The "Redbreasts," a name for the 5th Lancers, and one that carries its own explanation.

The "Red Feathers," a name, self-explanatory, of the 46th, Duke of Cornwall's.

The "Red or Scarlet Lancers," another name for the 16th Lancers.

The "Rightabouts" is another name for the 28th Gloucester.

The "Royals," a name widely known for the 1st Dragoons.

The "Royal Goats," a well-known name given to the 23rd Welsh Fusiliers on account of their regimental pet being a goat.

The "Royal Irish" is a name for the 4th Dragoon Guards.



The "Rorys" is a name belonging to the 93rd Highlanders, bestowed upon them many years ago.

The "Sevens" is another name belonging to the 25th King's Own Scottish Borderers.

"Schomberg's Horse" is yet another of the many names given at various times to the 7th Dragoon Guards.

"Scots Greys," yet another name for the 2nd Dragoons, as is also the "Scots White Horse."

"Skull and Cross Bones," a well-known name for the 17th Lancers.

The "Splashers" is a name given to the 62nd Wiltshire Regiment, in accordance with the tradition that says the people of this county, seeing the reflection of the full moon in a pond, got a rake to try to get it out, thinking it was a cheese; hence the name of Wiltshire people is "Moonrakers" or "Splashers."

The "Star of the Line" is a name for the 29th Worcester Regiment, and a fairly proud one at that.

The "First Tangerines" is another name for the 2nd, the Queen's Regiment.

The "Tangiers Cuirassiers" is another name acquired by the popular 1st Dragoons.

"The Tenth," of course, proclaims itself as a fitting name for the 10th Hussars, and, as they give it, with considerable emphasis on "The."

The "Trades Union" is a name belonging to the 1st (King's) Dragoon Guards.

The "Two Sixes" is the name that explains itself as belonging to the 66th Berkshire.

The "Ups and Downs" is one of the names of the 69th Welsh Regiment, and a solution of it may be easily found in the regimental number.

The "Wagga-Wagga Guards," a name bestowed upon the 6th Dragoon Guards at the time of the Tichborne trial.

The "Whisky Blenders," a name of the 34th Border Regiment, the reason of which is not, so far as I know, on record.

The "Whitewashers" is a not very clearly understood name for the 61st Gloucestershire Regiment.

The present South African campaign has, so far as I am aware, only produced one fresh regimental cognomen, for the 2nd Royal Berks has been given a new name by General Gatacre. One of the men thus wrote:—

"It did look grand in the dark. There was the hill and there were three tiers of fire from the enemy, but being close under the hill our loss was nil. Our Major gave the command 'Fix bayonets,' and they went home with such a click that the Boers couldn't stick it. Our boys got that hill, and it has been named after the Major, who was first

up, 'McCrackan's Hill.' The general, who witnessed our work, gave us a good name and called us the 'Iron Chests,' which name we will keep for that day in place of 'Green Howards,' which was our former name."

In this list I have tried not to duplicate Mr. Axon's very interesting one, and can only re-echo his wish that a further and complete list may be the outcome of this.

W. E. HARLAND-OXLEY.

14, Artillery Buildings, Victoria Street, S.W.

Charles II., when he landed at Dover in 1660, told the Coldstreams that they should henceforth be his Second Regiment of Guards. They murmured at the word "Second," and General Monk told the king that his regiment of Guards thought themselves "second to none," which is said to be the origin of the phrase. It should be "Nulli secundus," surely, not "Nullus secundus." D.

In 1854 and 1855 the Land Transport Corps Regiment was formed for service in the Crimea; it was principally raised in London at the "King's Arms," Bridge Court, Cannon Row, Westminster; dépôt, Horfield Barracks, Bristol. The officer in charge of the recruiting staff was Quartermaster Wm. Stevens, who died colonel and Military Knight of Windsor at Salisbury Tower, 13 September, 1890, aged seventy-six. This regiment went by the nickname of "London Thieving Company." On 1 January, 1857, the title was changed to Military Train; this was nicknamed "Murdering Thieves" and "Muck Tumblers." A few years afterwards it was changed to the Army Service Corps. What nickname does this go by?

RICHARD HEMMING.

Ardwick.

[More to follow. Our correspondents should carefully read at all the references in order to avoid repetition.]

FRENCH PRISONERS (9th S. v. 269).—An interesting account of the prisoners of war at Greenlaw and Valleyfield, in the parish of Penicuik, a few miles from Edinburgh, is to be found in 'A Military Life,' by James Anton, who, in the years 1808 and 1811, belonged to the militia regiment which then furnished detachments for duty over the prisoners.

Before quoting from Anton let me refer readers to 8th S. xi. 453, where extracts are given from 'Wesley's Journal,' in which he notes having visited the French prisoners at Knowle, near Bristol, and found them in a wretched condition, with hardly anything to cover them; how he at once collected money and provided them with clothing; and how on his

next visit, only a year after, he found many of them almost naked again, and raised money and had them reclothed. Anton says:—

"The prison was fenced round with a double row of stockades; a considerable space was appropriated as a promenade, where the prisoners had freedom to walk about, cook provisions, make their markets, and exercise themselves at their own pleasure, but under the superintendence of a turnkey, and in the charge of several sentries.....The prisoners were far from being severely treated: no work was required at their hands. Some were occupied in culinary avocations, and as the guard had no regular mess the men on duty became ready purchasers.....Others were employed in preparing straw for plaiting; some were manufacturing the castaway bones into dice, dominoes, paper-cutters, and articles of toy-work.....and realized considerable sums of money.....Those prisoners were well provided for in every respect, and treated with the greatest humanity; yet, to the eye of a stranger, they presented a miserable picture of distress, while some of them were hoarding up money.....Others were actually naked, with the exception of a dirty rag as an apron.....and strangers who visited the prison commiserated the apparent distress, and charity was frequently bestowed to clothe their nakedness; but no sooner would this set of despicable obtain such relief than they took to the cards, dice, or dominoes, and in a few hours were as poor and naked as ever.....When they were indulged with permission to remain in their hammocks when the weather was cold, they drew the worsted out of the rugs that covered them, wound it up in balls, and sold it to the industrious knitters of mitts, and left themselves without a covering by night.....The inhabitants of Penny-cuik, previous to the establishment of this dépôt of prisoners, were as comfortable and contented a class of people as in any district in Britain. The banks of the Esk were lined with prospering manufactories.....When the militiamen were first quartered here they met with a welcome reception: in a few years those kindly people began to consider the quartering of soldiers more oppressive than they had anticipated. Trade declined as prisoners increased. One of the principal factories, Valleyfield, was converted into another dépôt for prisoners, and Esk mills into a barrack for the military; this gave a decisive blow to trade."—Pp. 28-35.

W. S.

Several years ago a query appeared in 'N. & Q.' regarding the above. I understood that the querist (MR. MACBETH FORBES, if I remember rightly) was working on this subject, but, so far as I have seen, no book or article has yet appeared. Undoubtedly a great deal of interesting information might be gleaned. A number of prisoners were stationed in this district in the second decade of the century, and the impression they made seems to have been wholly pleasing. The officers were refined and gentlemanly, and those of lower rank seem to have been extraordinarily clever with their hands. I have a silhouette portrait of my grandfather which was executed by one of them. A friend has a beautiful model of an old three-decker made of

pieces of bone and finished with wonderful detail. In the museum here there is a model of a guillotine, also made of bone, with its guard of soldiers and even the decapitated body lying *in situ*. There is also an excellent sketch in Chinese ink of a view of the town as it looked in the beginning of the century. There are also two families here of the names of Diener and Domingo, whose ancestors are said to have been French prisoners who settled down in the district and did not leave it after peace was declared; but on this point I cannot speak with certainty. In the 'Life and Times of George Lawson, D.D.,' by Macfarlane (Edinburgh, Oliphant & Co., 1862), on pp. 222-3, there is an interesting letter written by a French officer, Augt. Bouard, who was stationed at Melrose. Possibly some readers might be able to supply additional information.

W. E. WILSON.

Hawick.

MR. THORP will find the information he requires in the Edinburgh volume of the 'New Statistical Account of Scotland' (1845), p. 33, from which the following is extracted:

"The paper mills at Valleyfield, near Penny-cuik, Midlothian, were in 1810 fitted up by Government for the reception of 6,000 French prisoners. On the close of the war in 1814 the mills returned to their former proprietors and purposes. The only memorial which remains is a very chaste and appropriate monument erected by the proprietor of Valleyfield to the remains of 300 prisoners of war who were interred in a beautiful spot amidst his grounds."

H. A. P.

Valleyfield is close to Culross, on the north shore of the Firth of Forth. SHERBORNE.

"ROTATORY CALABASH" (9th S. v. 186).—Can this custom have had its origin in the Roman practice of suspending *oscilla*, little heads of Bacchus, supposed to bring fertility to whichever direction they looked? The practice is alluded to in the 'Georgics' (lib. ii. 388):—

Et te, Bacche, vocant per carmina læta, tibique  
Oscilla ex alta suspendunt mollia pinu.

There is an *oscillum* of white marble engraved in Smith's 'Dictionary of Antiquities,' which is said to be preserved in the British Museum.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A long extract from Egerton's 'Tour through Spiti,' entitled 'Praying by Machinery,' will be found in the *Christian Remembrancer*, No. cxxviii., and 'N. & Q.,' 3rd S. viii. 66. A Japanese praying-wheel is described in the *Sunday at Home* for 1858.

EVERARD HOME COLEMAN,

71, Brecknock Road.

**BATTLE SHEAVES** (9th S. v. 230, 296).—I have on no fewer than five occasions visited the battlefield of Towton, near Tadcaster, in Yorkshire (fought on Palm Sunday, 1461), and seen with my own eyes the dwarf rose-bushes growing in great luxuriance on the field which is still called the "Bloody Meadow." J. R. Planché has thus alluded to the circumstance :—

There still wild roses growing,  
Frail tokens of the fray,  
And the hedgerow green bears witness  
Of Towton Field that day.

A lady in the neighbourhood once told me that on bringing some of the little bushes for transplantation, her gardener told her that they would only grow on the battlefield, and of that he was firmly convinced.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

**THE PLOCKS** (9th S. v. 127).—Halliwell in his 'Dictionary of Archaic and Provincial Words' gives the meaning a small field. He considers "plock" and "pleck" to be synonymous, the former being in use in Herefordshire and the latter in the county of Warwick. See Skeat's 'Etymological Dictionary,' and for further illustrations, 'N. & Q.,' 6th S. viii. 25, 98, 178, 458.

EVERARD HOME COLEMAN.  
71, Brecknock Road.

If there are any especial payments on account of great and small tithes, or arrangements with churchwardens about church dues, it is possible that the word "plocks" may have connexion with *Muse Plots* or *Marsh Plots*, which are noted in 9th S. iii. 88, 176, as existing in two parishes of Surrey and Hants with reference to charges as above upon the land.

VICAR.

Plock, one of the eight palatinates of the kingdom of Poland. Here in London we have the Seven Dials. In Blandford Forum, Dorset, is it only one thoroughfare named the Plocks, or is it several streets meeting in a circle, as in Seven Dials? If the latter, perhaps what I have said explains it.

ALFRED J. KING.  
101, Sandmere Road, Clapham, S.W.

This word occurs in a little poem entitled 'Keepen up o' Chris'mas'—

Var we'd a-work'd wi' al our might,  
To scour the iron things up bright;  
An' brush'd an' scrub'd the house al droo,  
An' brote in var a brand, a plock  
O' wood so big 's an uppenstock—

and is explained by Barnes in his 'Grammar and Glossary of the Dorset Dialect' as "a block; a large block of wood, particularly

a 'choppèn plock' for chopping up small wood upon."

T. P. ARMSTRONG.

**LAWS OF CRICKET** (9th S. v. 288).—In the chapter of the Badminton 'Cricket' devoted to the history of the game the date 1774 is recorded as the earliest on which the laws of cricket were published, so far as was known to the writer. MR. NORMAN's note is therefore sure to be of general interest, unless there has been some subsequent discovery of which I am not cognizant.

HOLCOMBE INGLEBY.

Heacham Hall.

**PROVERBS IN HERBERT'S 'JACULA PRUDENTUM'** (9th S. v. 108, 177).—Here be some attempts at explanation which may perhaps be helpful in suggesting others :—

Being an ill beast itself, the wolf knows what an ill beast thinks.

It is well to have a horse ready broken, a man who is open to learn your ways.

A gentle hawk half trains herself.

Germans are cleverest with their fingers.

Do not dwell in a newly built house; let somebody else put it to the test.

Do not finger a sore eye.

Figures may be made to prove anything.

You must be chary about admitting men (including women) to confidence.

Do not reckon your coin before you get it.

If it were not for idleness everybody would do a little wright's work. "I have a bone in my leg" was formerly a common excuse for inaction, whereas it ought to have been the justification for activity.

Supper is bad (or was considered bad) for an old man.

The more refined people are the less need there is to attack them with coarse weapons; "a little ill finely wrapped" will do them sufficient injury.

ST. SWITHIN.

"The wolf knows what the ill heart thinks." The wolf has been always accepted as emblematical of a vile and cruel person. Would it not be natural that any one with such a mind would soon find out the guile lurking in the hearts of those whose thoughts were wicked as his own?

"Disorders of the eye are to be cured with the elbow." To use "elbow-grease" is a common phrase, indicative of persevering labour; so, I think, we may translate thus: "Fancied disorders or sorrows will soon be cured by industry."

"Count not four, except you have them in a wallet." Another way of saying, "Don't reckon your chickens before they are hatched."

"Were it not for the bone in the leg all the world would turn carpenters." To have "a bone in the leg," or arm, is a jocular form of excuse for laziness. We often hear a parent say to a troublesome child, "I can't carry you; I've a bone in my arm." So one might say, "But for a dislike for taking trouble everybody would be industrious," a carpenter being a fair type of a plodding workman.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Perhaps some may be explained as follows: "The German's wit is in his fingers." Both are clumsy.

"After the house is finished, leave it." Leave well alone.

"Diseases of the eye are to be cured with the elbow." The eye is too delicate to be rubbed, and it would be difficult to rub it with the elbow.

"The eye and religion can bear no jesting." As the eye is too delicate to be rubbed, so is religion too holy to be spoken of in a sneering manner.

"He wrongs not an old man that steals his supper from him." Too heavy meals are likely to give an old man indigestion, as he has no longer the strength and activity of youth, when plenty of food is needed. M. N. G.

[An explanation of "Diseases of the eye," &c., will be found in 3rd S. xii. 490.]

"PUTREM": 'ÆNEID,' VIII. 596 (9th S. v. 248).—In employing his epithet here the poet probably thought more of the dust raised by the galloping of the cavalry than of the crumbling, rotten character of the woodland soil on which the movement is taking place. In the edition of Virgil prepared "ad usum Serenissimi Delphini" the annotation on the word is "Putrem, in pulverem facile solubilem." Gavin Douglas, who anticipated this view, translates thus:—

The horny hovyt horsis wyth foure feyt  
Stampand and trotand on the dusty streyt.

Dryden, in the free treatment characteristic of his version, uses the phrase "solid ground." William Morris comes close to Douglas in these terms:—

With shout and serried band  
The clattering hooves of four-foot things shake  
down the dusty land.

Interpreting the expression as it occurs in 'Æneid,' xi. 875,

Quadrupedumque putrem cursu quatit ungula  
campum,

Douglas has the strong, resonant line,

Wyth swift renkis dyndillit the dusty ground.

Here Dryden uses the conventional equiva-

lent "rotten," while William Morris ('Æneids of Virgil,' p. 343) reproduces his previous version with three interesting variations:—  
The horny hoofs of four-foot things shake down the  
dusty mead.

In the Globe 'Virgil' Messrs. Lonsdale and Lee give "crumbling plain" as their interpretation in both passages.

THOMAS BAYNE.

MR. THORNTON will easily see on consideration that *putrem* here is a secondary or complementary predicate, expressing the result of the charger's trampling. From the action of his hoofs the ground is crumbled or reduced to powder.

A. SMYTHE PALMER, D.D.

S. Woodford.

The meaning of *putrem* in this line seems obvious enough. The soil, whatever its degree of hardness, is turned into dust by the trampling of horses; whether hard or soft, it becomes *putris*, crumbling. Of the commentators that I know, Heyne is the only one that notices the word; his comment, both here and in 'Æn.,' xi. 875, agrees with the above.

D. H.

*Putrem*, besides having the meaning of foul, crumbling, and rotten soil, would also apply to the hard, friable, dusty surface of a field or road. Statius, 'Th.,' iv. 728, speaks of

Tellus sole et pulvere putris.

Surely a dry, dusty road, or even dry arable or pasture land, would reverberate more than when in a moist condition. I have always taken this to be the force of the adjective without a second thought.

NE QUID NIMIS.

ARTHUR PLANTAGENET, VISCOUNT L'ISLE (9th S. v. 269).—Does MRS. POOLE know R. Bell Calton's 'Annals and Legends of Calais,' 1852? There are many lists of names in it, both of householders, "spears," and other dwellers in the town. In 1533 the garrison consisted of a regiment, called Le Vyntheyne, of some two hundred men. No names of servants of Lord L'Isle are given, but the "spears" in attendance on the council were Richard Lee, Richard Carew, Richard Cole, and Thos. Massingberd. Probably the names of Lord L'Isle's retinue, at the time he met Anne of Cleves (December, 1539), would be mentioned in the State Papers of the time.

B. FLORENCE SCARLETT.

NORMAN GIZER (9th S. iii. 486; iv. 112, 545; v. 115).—In reply to the REV. J. B. WILSON at the last reference I have pleasure in stating that the outside cover of Commander Willcox's little book bears the short title

"What's in a Name? or By Commander Scott Willcox, R.N." The inside cover has the legend:—

What's in a name?  
A Tit when called a Huck-Muck;  
Sings the same!

The actual title-page, a rather lengthy one, runs as follows:—

"The | Egg Collector's | Handy Dictionary | of  
| Reference | for | Curious Local Names of our |  
| British Birds, | containing more than 1,000 Curious  
Local Names; together | with the generally accepted  
Names and also the Scientific | Names of our British  
Birds. | To which are added Lists of those Birds  
which occasionally | Nest with us, and whose Eggs  
are rare; | and also | of those Birds who are only  
Winter Visitors and have | never been known to  
Breed in the United Kingdom, and | whose Eggs  
are very Rare. By | Commander Scott Willcox,  
R.N., | Rangitoto, Shaftesbury Road, Southsea.  
| One Shilling (bound in Cloth; post free 1/3). | In  
paper covers, Sixpence; post free 7½d. | 1894 |  
Printed & Published by | Holbrook & Son, 154-155,  
Queen Street, Portsmouth."

G. YARROW BALDOCK.

Many thanks to MR. BALDOCK. MR. CRAWLEY's opportune "mime thrush" fixes the meaning of "gizer." Now we want to know, why Norman? The "pink, pink, pink," followed by a derisively flourishing chuckle, is, undoubtedly, the note of the rowdy "oxeye." The blue-tit is a quieter and more lovable little bird. The mavis and the merle are the thrush and blackbird throughout the Keltic-speaking countries. Let us not forget Shakespeare's

Ousel cock, so black of hue,  
With orange-tawny bill.

THOMAS J. JEAKES.

Not "craggy heron," as MR. CRAWLEY quotes, but *craggy* heron, i.e., the long-necked heron, from the Scots *craig*, the neck.

HERBERT MAXWELL.

LYDDITE (9th S. v. 185, 234).—Lyddite receives its name not from the place of its manufacture—it is merely picric acid melted and poured into the projectile to solidify—but from the place where the trials of it took place. Lydd is used as an artillery practice ground for guns of position. Lyddite was first used on active service at the capture of Omdurman by Lord Kitchener of Khartoum. The effects of it may be seen in an interesting series of photographs in the Museum of the Royal United Service Institution.

THOS. C. MARTIN.

"FEBRUARY FILL-DYKE" (9th S. v. 188, 277).—I have heard this old proverbial saying quoted in the following connexion, in the month of February of several years, by a

lady of my acquaintance, born (c. 1830) and bred in Northamptonshire, who probably learnt it in childhood from her father or mother, both of whom were, I believe, natives of the same county, and long resided therein:

February fills the dykes;  
March winds blow the organ-pipes.

This lady is, I may add, the one referred to in my reply to the query on 'Lincolnshire Sayings' ("As black as the devil's nutting-bag") in a recent issue of 'N. & Q.'

W. I. R. V.

I have heard the following rime, but cannot at present locate its source:—

February fill dyke  
Either with the black or white;  
A Welshman would rather see his dam on her bier  
Than that he would see a fair Februer.

JOHN T. PAGE.

West Haddon, Northamptonshire.

VICE-ADMIRAL (9th S. v. 149, 252, 325).—Sir Sherston Baker, Bart., in his work 'The Office of Vice-Admiral of the Coast, being some Account of that Ancient Office' (privately printed), gives as late as 1854 a list of appointments as Vice-Admiral of the Coast to nine counties.

E. H. C.

BIBURY (9th S. iv. 108, 172, 295, 331, 524).—It seems that in Domesday Bibury had a hundred all to itself, and under Chedworth, held then as a manor by Count Roger of Bellomont, the separate manor of Alvredintune was thereto attached as one tenure in the so-called Begeberie hundred. Rudder does not trace this Alvredintune, but I fancy it is now called Ablington, still a hamlet of Bibury. Assistance from any Gloucestershire expert will oblige.

A. HALL.

"BATSUEINS" (9th S. v. 288).—*Batsuein* is the Anglo-French (Norman) spelling of the modern E. *boatswain*, familiarly pronounced *bo'sun*. The "A.-S. *bātsweġen*," with the second *e* short, is not a true native word, but a late borrowing from the Old Norse *bātsweinn* (Icel. *bātsveinn*). It is not given in Bosworth's 'A.-S. Dictionary,' nor even in the 'H.E.D.'; but it occurs in the Leofric Missal (at fol. 1, back, of MS. Bodley, 579), in a passage quoted at length in Earle's 'Land Charters,' p. 254. The *a* was doubtless sometimes shortened in this compound on account of the strong combination of consonants (*tsu*) that followed it, just as we have *Acton* in the sense of "oak-town," &c.

The *u* is written for *w*, but *ei* is correct. In the A.-S. form *eye* represents the same sound (that of *ei* in *vein*), the *g* being a mere glide, and the second *e* being added merely as a

symbol to show that *g* had the sound of *y*. There was no true *ei* as a diphthong in A.-S., the Norse *ei* being represented by *ā* in native words. Hence the Old Norse *sveinn* is cognate with A.-S. *swān*, a labourer, servant. A *boatwain* was originally a "boat-servant"; but the special sense of "steersman" seems to be very old. It is worth notice, on the other hand, that *bāt*, a boat, is not a true Norse word, but was simply borrowed from the A.-S. *bāt*; and this is why we can hardly expect to find the hybrid form *bāt-swegen* before the eleventh century. Indeed, the quotation from Domesday ranks as an early one for the use of the word.

The word *swain*, Old Norse *sveinn*, A.-S. *swān*, is of great interest. It only survives in the Norse form; the A.-S. *swān* would have given a modern English *swaan*, but it seems to have been superseded by *swain* at quite an early date. The collation of O.N. *sveinn* with A.-S. *swān* shows that the primitive Teutonic type was \**swainoz*, with the original sense of "swine-herd." It is derived, by gradation, from the Teutonic neuter type \**sweinom*, represented by A.-S. *swin*, Icel. *svin*, Goth. *swein*, a swine or pig, which (being neuter) had the unchanged plural *swin*, mod. E. *swine*. Modern English practically uses *swine* as the plural of *sow*, by obvious analogy with *kine*, pl. of *cow*. But the analogy is at fault; for the *-ine* in *kine* represents the A.-S. *-ġ* in *cȳ*, cows, followed by the weak plural suffix *-en* (A.-S. *-an*); whereas the *-ine* in *swine* is of adjectival origin, like the *-ine* in *canine*; and the original sense of *swine* was "sow-like." Indeed, the cognate Lat. *suinus* is actually an adjective, and formed from the sb. *sus*.

WALTER W. SKEAT.

"FAERTOSH" (9th S. v. 28, 136).—Sir Walter Scott, writing from Edinburgh in 1813, says:

"I am glad the whisky came safe.....I have plenty of right good and sound Highland Ferintosh, and I can always find an opportunity of sending you up a bottle."—"Life," by Lockhart, ch. xxvi. (1845, p. 249).

W. C. B.

"OTIUM CUM DIGNITATE" (4th S. v. 145).—At this reference a correspondent thirty years ago traced back this phrase to its origin in Cicero ('Pro P. Sext.', c. 45). The first instance quoted in the 'Stanford Dictionary' for the use of the expression by an English author is from Pope's letters in 1729. It is to be found in Melancthon's writings, nearly two centuries earlier. The great reformer in his 'Letter to the Clergy of Cologne,' printed at Leipzig in 1543, is defending the German reformers generally, and Bucer in particular,

for his share in Archbishop Hermann's 'Deliberation.' At sig. A5, after asserting the honesty of their motives in trying to spread purer teaching, he continues:—

"Res ipsa nos purgat. Multi enim docti et boni viri, qui in otio cum dignitate vivere poterant, etiam vitæ suæ hanc professionem antetulērunt, quales fuerunt Henricus Sutphaniensis, Johannes Cæsius, theologiæ doctor.....et possem nominare alios multos."

Probably some instances of the use of this phrase might be found in our own country before the time of Pope. C. DEEDES.

Brighton.

SIR CHARLES CARTERET (9th S. v. 187, 292).—The baronet of this name referred to by A. H. was baptized at St. Margaret's, Westminster, 4 June, 1679; succeeded his father, Sir Philip, in 1693; and was buried in Westminster Abbey 8 June, 1715, aged thirty-six. (See Chester's 'West. Abbey Registers.') It is therefore clear that he was a different person from Sir Charles Carteret, Knt., M.P. for Milborne Port from 1690 to 1700, whose identity I am seeking, and whom, so far, I have failed to find in the Carteret pedigree. Nor is he named in Le Neve's 'Knights.'

W. D. PINK.

If MR. PINK will apply to me I can give him information from notes in my possession.

J. H. COPE.

Sulhamstead Park, Reading.

LANDO (9th S. v. 312).—I think MR. FLETCHER has given the editorial comment a wider meaning than it was intended to bear. I have not seen Signor Sanesi's essay, but in my paper on Lando I refer to the extensive and elaborate monograph about him by Sebastiano Bongi. I have made no exclusive claim, though I am not acquainted with any other account of Lando in English.

WILLIAM E. A. AXON.

Moss Side, Manchester.

SIR JOHN WELD (9th S. v. 229, 298).—Inasmuch as William Avery, Deputy Town Clerk of London, was admitted to the principal office 12 November, 1666, "*loco* Weld deceased," the latter could not possibly have held the position until 1667, nor could he have died on 11 September, 1674, as stated by MR. PINK at the latter reference. This Sir John Weld was of the Middle Temple, son of John Weld, of London, by Dorothy, daughter of Roger Greswold, and nephew of Sir Humphrey Weld, Lord Mayor in 1608; he married, 4 February, 1610/11, Elizabeth, eldest daughter of Alderman Sir William Romney (Sheriff in 1603), and was admitted Town Clerk *loco* Sebright, who surrendered, 27 April, 1613. Robert Mitchell

was admitted *loco* Weld, discharged by the Common Council 27 October, 1642, for, as he complained to the king in 1660, sympathizing with Charles I. Weld was, however, admitted *de novo* 21 September, 1660, and died probably in October, 1666. W. I. R. V.

FILLIOL FAMILY (9th S. v. 287).—I have no doubt that the volume of Sir Richard St. George's collections referred to by Morant is the volume now marked as Rawlinson, B 103, in the Bodleian Library, but unfortunately the leaf numbered 158 is wanting. In my description of this volume in the catalogue of this portion of the Rawlinson MSS., published in 1862, I have mentioned that folios 1, 2, 80, 112, 153, 155, 157, and 158 are wanting; they have all evidently been cut out. I hope, for the sake of Morant's credit, that they are not all cited by him. W. D. MACRAY.

WALTON AND LAYER FAMILIES (9th S. v. 289).—Col. Valentine Walton married (1) the Protector Oliver's sister Margaret, (2) a widow named Austin. He was taken prisoner by the Royal army, confined at Oxford, and exchanged for Col. Sir Thos. Lemsford. His name occurs in almost every public and private sitting of the Commissioners of the High Court of Justice appointed for trying the king, and his hand is also to the warrant for Charles's execution. He was of the Council of State in the years 1650, 1651, and 1652, and was appointed Governor of King's Lynn and Croyland with all the level of Ely, Holland, and Marshland. The close of his life was spent in the greatest privacy in Flanders under a borrowed name, and in the disguise of a gardener. He died in 1661. He generally wrote his name Wauton; it is spelt so in the commission empowering the High Court of Justice, and is the signature appended to the death warrant of the king. See Mark Noble's 'Memoirs of the Protectoral House of Cromwell,' vol. ii., second edition, 1787; also 'Lives of the English Regicides and other Commissioners of the Pretended High Court of Justice appointed to sit in Judgment upon their Sovereign King Charles I.' by the same author, vol. ii., 1798. F. E. MANLEY.

JOHN WILKES (9th S. v. 315).—If MR. MASON means the prebendal estate at Aylesbury, which came to Wilkes by his marriage with Miss Mead, and upon which he resided, some account of its history and transmission will be found in Gibbs's 'History of Aylesbury'; if he means the rectory manor of that town, which Wilkes owned for a time, he will find the boundaries set out on p. 319 of the same work. Mr. Gibbs had access to about

seventy letters written by Wilkes to a friend of his at Aylesbury, many of which he has printed in the volume referred to, small quarto, viii-688 pp., 1885.

RICHARD WELFORD.

MEN WEARING EARRINGS (9th S. v. 88, 191, 321).—There is a portrait here of Thomas Dutton (*nat.* 1507, *ob.* 1582), the founder of the Sherborne branch of the Duttons of Cheshire. He is represented in the prime of life, and wearing a remarkably fine pearl in his left ear. The right ear is not shown, but presumably he wore a corresponding earring in it. SHERBORNE.

Sherborne House, Northleach.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Dioceses.* By the Rev. Geoffrey Hill. (Stock.)

MR. HILL has been fortunate in finding a subject comparatively fresh and unworked. An historical account of the origin and development of the dioceses of England from the earliest times to the present day is a vast undertaking, not lightly to be taken in hand. To carry through his investigation to any fruitful result the writer must familiarize himself with an array of old chroniclers, ecclesiastical historians, and constitutional authorities that might daunt the spirit of any but a resolute student. This, however, Mr. Hill has done with conscientious industry, and we can felicitate him on a really learned and exhaustive treatise. The notes of his volume everywhere bear witness to the keenness and accuracy of his researches. He was able, of course, to take his stand on the existing works of such masters as Haddan and Stubbs, Green, Bright, Freeman, Phillimore, and Skene, but he exercises an independent judgment in accepting or discarding their conclusions, and generally gives satisfactory reasons for doing so.

The formation of the dioceses—or, as they were at first called, *parochie*—was largely due to Archbishop Theodore of Tarsus. The ambiguity of the Latin word in after times caused him to be regarded as the founder of the parochial system in England, which was really of later introduction. On entering upon his office in 668 he found only seven sees in existence. During his primacy these were increased to seventeen, but three of these new creations had already ceased at his death. This was the period of the greatest expansion of the English episcopate, and few material changes were made in it until the reign of Henry VIII. As the parish was originally commensurate with the manor, so the diocese, as a rule, corresponded to the petty kingdom, or shire, or group of shires. Similarly St. Patrick appears to have appointed a bishop in Ireland for each separate *tuath* or tribe. Accordingly the oldest episcopal sees are found to follow the boundaries of the ancient English principalities. The kingdom of Kent became the diocese of Canterbury, as Mr. Green noted, and the kingdom of Northumbria became the diocese of York.

None of these unwieldy and unmanageable sees fulfilled the ideal of Bede, that the bishop should

be able to make its circuit in preaching once in the year.

Mr. Hill incidentally in his notes illuminates many points which would prove puzzling to the ordinary reader. For instance, Cornubiensis, as a bishop's title in William of Malmesbury, does not refer to Cornwall, as one might naturally suppose, but is a corrupt rendering of Corviniensis in Leofric's Missal, which is itself a Latinization of Hrafenesbyrig (Ravensbury), now Ramsbury, in Wilts, which once gave name to a see (p. 216). The Channel Islands, which are now an appendage of the diocese of Winchester, belonged originally to the diocese of Coutances, but when that dependency was lost to England they were detached and given for a short time to Salisbury, and ultimately to Winchester. Mr. Hill expresses a doubt as to the exact meaning of Giraldus Cambrensis when he says that Wallia, as a name of Wales, is "adulterinum vocabulum." Probably he meant no more than that it was an alien and unrecognized word (viz., A.-S. *wealh*, foreign), in contradistinction to the native name Cambria.

THE leading paper in *Folk-lore* is a study of the legends of Krishna by Mr. Crooke, who shows how many different popular superstitions and customs are to be found united in the cult of the fateful son of Vasudeva. In speaking of the mock fights and allied practices which have been used in India and elsewhere to secure the welfare of the crops and cattle, Mr. Crooke suggests that we have possibly "a similar ritual survival in some of our English games, like 'The Raid,' 'Scotch and English,' and 'Prisoners' Base.' Bull-baiting, again, which in some cases seems to be a survival of a water-sacrifice, often takes the form of a contest between rival villages or townships.....The same idea may underlie some of our most popular village rites in this country—the Hood Game at Harey; the ball contests at Bury St. Edmunds and Newcastle; the ram-hunting at Eton.....the ball-playing on Shrove Tuesday at Whitby, where, if the game be not well played, the youngsters will be sure to fall ill at harvest time." Another curious custom mentioned in connexion with the worship of Krishna, whose name means the black, the dark, or the dark blue one, is the far-spread adoration of gods of dusky hue. In India black gods abound. Krishna himself is usually depicted as of a dark blue colour, and we find that in Egypt Isis was black, as was also Osiris in his form of god of the dead, while Hâpi, the Nile god, was sometimes red and sometimes blue. In Mexico blue gods were discovered by the early European invaders, and in Japan "the great black one" is the god of riches. Black deities were also known to the Greeks; "English tradition supplies us with a black Godiva"; and, as every one has heard, the Prince of Evil is of a swarthy complexion. The legends explaining the existence of the host of black Madonnas still revered in Europe are of many kinds; and a very curious chapter in the history of hagiology will one day have to be written on the worship of these images. After Mr. Crooke's article and the Annual Report of the Council of the Folk-lore Society comes the presidential address, dealing with totemism and some recent discoveries which, at first sight, appear to suggest the need of reconsidering the totemistic theory and modifying it to some degree. In concluding his observations, Mr. Hartland remarks that the coming century has doubtless many sur-

prises in store for the folk-lorists of to-day and their children, for the progress of discovery may soon enable the students of anthropology to reconstitute the history of humanity to an extent of which all the generations of learned men in the past never dreamed.

In the *Fortnightly* the Baron Pierre de Coubertin dwells on 'The Possibility of a War between England and France,' and while deprecating it, as must every sensible and right-minded man, points to the existence of grave dangers. Mr. H. B. Irving upholds the status of the actor, and asserts, which is patently true, that the anxiety of the public to know the inner life of those connected with the stage is responsible for many lying tales and reckless inventions. Mr. H. Hamilton Fyfe advocates the establishment of a permanent Shakespearian theatre, holding that it is a reflection upon our love, real or simulated, for the great dramatist that no institution of the kind is to be found. In schemes already in existence he sees a possibility of such future development as might give us what he seeks. Like Matthew Arnold, he would make a serious effort in the direction of establishing a Shakespearian theatre a grant from our Science and Art Department. To anticipate this is to be remarkably—we almost think unduly—sanguine. Miss Alice Law writes at some length on 'William Cowper,' with whom many of the periodicals are concerned. In the influence of Newton upon Cowper the writer finds much evil, and, while unwilling to charge Newton, even unwittingly, with having excited Cowper to a fresh outburst of religious mania, will not acquit him of "a clumsy stupidity of subsequent treatment, and of a grave want of perception and lack of sympathetic insight into the obvious needs of Cowper's fatally emotional temperament." Mr. Aflalo writes on 'The Promise of International Exhibitions,' in which he has no very strong faith.—The Baronne A. van Amstel tells, in the *Nineteenth Century*, 'The True Story of the Prisoner of Chillon,' or, in other words, gives the particulars of the turbulent life of Bonivard [François de Bonni-ward], the Prior of St.-Victor. It constitutes a very readable paper, besides showing how much sympathy has been wasted upon Byron's hero. Bonniward is, indeed, declared to have been "an exceedingly cunning old boy—avaricious, libertine, and even ungrateful." In 'The Elders of Arcady' Dr. Jessopp tells us a good deal concerning the rural life of the earlier portion of the century he loves to depict. While our yokels are far more respectable than they were, they have lost something of spontaneity and high spirits. Dancing in Norfolk villages is almost a dead art; and when it was sought, on the Queen's Jubilee, to have a dance in a meadow where feasting had been carried on, "only two oldish women and the son of one of them could be prevailed on to show off." Mr. Claude Phillips claims to have rediscovered at Hertford House, and to place for the first time in the Wallace Collection, the 'Perseus and Andromeda' of Titian. Readers will judge for themselves as to the evidence that the picture in question is that painted by Titian for Philip II. and praised by Vasari. Lord Idlesleigh gossips pleasantly concerning the novels of Jane Austen. Three of Miss Austen's characters—Mr. Woodhouse, Mr. Bennet, and Mr. Collins—are said to "defy criticism," and in their degree to "resemble even Falstaff and Don Quixote." Mr. Alexander Sutherland, writing on



'Woman's Brain,' holds that man has in weight an advantage of about 10 per cent., but draws no very important conclusions therefrom. A good many articles are by or concerning women. Mr. Baillie-Grohman laments the decline of marksmanship.—The same indefatigable writer sends to the *Pall Mall* the second portion of his 'Arts and Crafts in the Sixteenth Century,' the very interesting illustrations to which are drawn as before from the 'Nova Reperta' of Joannes Stradanus, otherwise Giovanni della Strada, otherwise Jan van der Straet. The designs of an early printing office—not, of course, the first we possess—of 'The Navigator at Home,' 'Taking an Observation,' 'A Sugar Plantation,' &c., are of remarkable interest. One wonders that the entire work is not reproduced. 'The Passage to the Great North-West' gives some admirable illustrations of wild scenery and engineering accomplishment. 'Hampton Court Palace,' which of late has been made familiar to us, is depicted with pen and pencil in a good article. As a frontispiece to this Vandyke's portrait of Cornelius van der Geest is reproduced. 'The Army and its Badges' is a valuable contribution, of which the first half only appears. In 'In Milton's Hand,' the latest instalment of Mr. W. E. Henley's delightful "Ex-Libris," the writer has some things equally true and valuable to say concerning Mr. Beeching's text of Milton.—*Scribner's* is more occupied with British wars than are most of our magazines of home growth. The most important portion of its contents consists of the continuation of Mr. Theodore Roosevelt's 'Oliver Cromwell.' Part V., dealing with 'The Commonwealth and Protectorate,' is the penultimate portion. Among the illustrations is a facsimile, now first issued, of a letter from Cromwell to Sir F. Hartopp. The work will, of course, be reprinted in volume form. 'An Artist's Impressions of the Paris Exhibition' repays study. Mr. G. M. Harper writes on 'Balzac,' necessarily an inexhaustible subject. 'Rapid Transit in New York' should commend itself to civic authorities. It deals with some all-important plans of locomotion. 'Cripple Creek' gives illustrations of many developments of a mining town.—In the *Cornhill* Mr. Sidney Lee gives his important adhesion to the experiment tried by Mr. Benson in establishing a Shakespearian drama. We agree with many of Mr. Lee's points, and attach, naturally, great weight to what he says. His is, however, to our thinking, a rather sunny estimate of what Mr. Benson is accomplishing. Lady Gregory, writing on 'The Felons of our Land,' deals with modern Irish verse concerning the active opponents of English so-called tyranny or wrong. As to the patriotism of the utterances we will not speak; as poetry they do not greatly impress us. Mr. Godley's parody which follows is not specially humorous. Mr. Parkinson's 'Great Birds of the Southern Seas' is to be commended. 'The Man who Died' is touching. Sir John Robinson's 'South African Reminiscences' are continued.—'Old Crabb' in *Temple Bar* deals brightly with that interesting and eccentric individual Henry Crabb Robinson, through his long life the friend of all the most celebrated men of his epoch. It is capital in all respects. 'A Mem Sahib in Plague-Stricken Bombay' supplies some terribly grim pictures. Admirers of Mr. Hardy will appreciate Woolbridge Manor, the home of the Turbervilles (*sic*). 'Other Indiscretions and the Browning Letters' deal with the publication of Keats's letters to Fanny Brawne, Mr. Froude on Carlyle, and similar matters.—

Mr. W. Roberts in the *Gentleman's* traces the career of Marat in England, concerning which he supplies many interesting particulars. He also undertakes the rehabilitation of Marat, a task he is not the first to attempt, and in which he is not more successful than his predecessors.—Mr. Cooke-Trench has a good paper in *Longman's* 'On the Study of Plant Life.' In 'At the Sign of the Ship' Mr. Lang breaks a lance with C. K. S., bewails the death of Lady John Scott, a "song-writer of remarkable merit," and deals with some experiments in diet by Mr. Miles, the author of 'Muscle, Brain, and Diet.'—The *English Illustrated* has an account, accompanied by a portrait, of M. Edmond Rostand, the author of 'Cyrano de Bergerac' and 'L'Aiglon,' with other pieces. Much of the information in this has been drawn from M. Coquelin. 'The Picture-Backs of Old Watches' is an interesting bit of antiquarianism. 'Old London Coffee-Houses' is also a good subject. The covers and the illustrations are bright, and there is abundance of good fiction.

THE words, necessarily patriotic, of *The Defence of Ladysmith*, a song, are by the Rev. Cecil Deedes, a contributor to our columns. Mr. Norman Richards supplies the music.

### Notices to Correspondents.

We must call special attention to the following notices:—

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

KATHLEEN WARD.—

God bless the king! God bless the faith's defender! God bless—no harm in blessing—the pretender. Who the pretender is and who the king, God bless us all, is quite another thing.

These lines, which differ slightly from yours, and are quoted from memory, are by John Byrom, 1691–1763, a Manchester poet and Jacobite, for whom see 'Dict. Nat. Biog.'

F.—"Housemaid's knee" is a swelling over the knee, due to an enlargement of the bursa in front of the kneecap; so called because usually found in domestics who have much work to do on their knees.

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## CONTENTS.—No. 125.

NOTES:—Regimental Mottos, 389—Kingdom Coronation Stone, 391—Shakespeareana, 392—"Mansel," 393—"Lazy Laurence"—Job Betts—"Mawkin"—Origin of Royal Academy—"Chacma," 394.

QUERIES:—"Inundate"—"Nesquaw"—"Platform"—Sale of Church Property—Erik Khan—Plates of Antique Gems, 396—Spurring Family—Sir G. Norton—Life in South American Republics—Camplin Family—Myallwood—Abbot of Furness—Basque Book of Genesis—Lines Wanted—Field-names, 396—Extent of St. Martin's Parish—St. Francis of Assisi—"Atlantic greyhound"—Reynolds's "Infant Academy"—Punch Weekly Dinner—Authors Wanted, 397.

REPLIES:—Open Spaces, 397—Familiar French Quotations—Eighteenth-Century History of England—"Mayfair marriages"—Discoveries of Capt. Edge—Kemps of Hendon, 398—Moated Mounds—"No deaf nuts," 399—Artists' Mistakes—Bohun: Plugnet—Elizabeth Aikin, 400—"Intimidated thrones"—Old and New Style of Chronology—Faggots for burning Heretics—Volant as a Christian Name, 401—"Pineapple"—Bucht—Casts of Ancient Seals—Sir R. and Sir W. Stuart—John Botoner—Football on Shrove Tuesday—"Blenkard," 402—A Chained Curate—Leland Family—"Jullaber," 403—Humbbug—Stamp Collecting, 404—"The Wearin' of the Green"—Date of the Building of Rome, 405—Elverton Manor—"The green-eyed monster"—Tablet to Mr. Gladstone, 406—"Be the day weary," &c.—French Stanza, 407.

NOTES ON BOOKS:—"Inquisitions and Assessments relating to Feudal Aids," Vol. I.—"The Registers of the Church of Bury"—"The Registers of the Church of Burnley"—"The Registers of Eglingham."

Notices to Correspondents.

## Notes.

## REGIMENTAL MOTTOES OF THE BRITISH ARMY.

MANY regiments, including the Black Watch and others of equal distinction, have no motto. Others have the royal motto on the guidon. This cannot be considered as the special property of the regiment that bears it. Nor can "Ich Dien," which some regiments carry, be regarded as a motto. In the alphabetical arrangement which is here adopted some mottoes are included that are not in the 'Army List,' and some that are perhaps to be regarded as badge mottoes rather than as regimental mottoes.

"Arma pacis fulcra" is the motto of the Honourable Artillery Company, and expresses the well-worn sentiment that "Arms are the supporters of peace."

"Aucto splendore resurgo" is the motto of the King's Shropshire Light Infantry, and may be taken as the desire or intention to raise the flag again with augmented splendour.

"Aut cursu, aut cominus armis," is the motto of the 16th Queen's Lancers, and expresses their readiness for marching or fighting hand to hand.

"Bello ferox" is one of the mottoes of the

Scots Guards, whose claim to that character none will gainsay.

"Bydand" is a Gaelic word worn by the Gordon Highlanders on the headdress plate. It is the motto of the Marquis of Huntly and of the Gordon family, and is said to mean "remaining."

"Cede nullis" is the declaration of the King's Own Yorkshire Light Infantry, who "yield to none."

"Caber feidh" is a motto, if such it can be called, of the Seaforth Highlanders. It means the stag's antlers, and is the Gaelic name of the Clan Mackenzie, of which the Earl of Seaforth was the chief.

"Celer et audax" is the motto of the King's Royal Rifle Corps, and its dash and bravery are attested by the names of thirty-two victories in which it has shared, from Louisburg to Chitral, in each of the four quarters of the globe. The motto was given to it by Wolfe.

"Concussæ cadunt urbes" is one of the mottoes of the Scots Guards, and is the moral of many sieges. It is a reminiscence of the words of Lucretius (v. 1236). The badge to which the motto belongs represents firing of a cannon.

"Cuidich'n righ" is a Gaelic motto of the Seaforth Highlanders. The meaning is "I help the king," and arises from a Mackenzie family tradition of aid to a Scottish monarch.

"En ! ferus hostis" is one of the mottoes of the first battalion of the Scots Guards, and is the feeling, spoken or unspoken, of many on beholding their savage foemen.

"Firm" is the emphatic and soldierly motto of the Worcestershire Regiment.

"Gwell angau na chywilydd" is the motto of the Welsh Regiment, and means "Death rather than dishonour."

"Honor ubique" is one of the mottoes of the Scots Guards, who seek honour everywhere.

"Honores refero" is another of the mottoes of the Scots Guards, who both carry and bring honour.

"In funera fides" is a third of the mottoes of the Scots Guards, who thus make the soldier's claim to be faithful unto death.

"In defence" is yet another of the mottoes of the Scots Guards.

"In veritate religionis confido" is the second motto of the King's Own Scottish Borderers, who thus express their corporate and individual trust in Christianity.

"Intrepidus" is one more motto of the Scots Guards.

"Invicta," with the badge of the white horse, is one of the mottoes of the East Kent

Regiment, and also of the Queen's Own Royal West Kent Regiment. The white horse is the badge of unconquered Kent.

"*Je maintiendrai*" is the motto of the 26th Company of Grenadiers, as it was of King William III. and Queen Mary.

"*Montis insignia Calpe*" is the motto, with the castle and key—the symbol of Gibraltar, which was known to the Greeks by the name of Calpe—borne by the Suffolk Regiment, the Essex Regiment, and the Northamptonshire Regiment.

"*Ne obliviscaris*" is the first motto of the Princess Louise's Argyll and Sutherland Highlanders. It is the motto of the Duke of Argyll as chief of the Campbell clan. That they will "forget not" the traditional bravery of their race is certain.

"*Nec aspera terrent*" are the words chosen by the 3rd King's Own Hussars, by the King's Liverpool Regiment, by the Prince of Wales's Own West Yorkshire Regiment, by the Royal Welsh Fusiliers, by the King's Own Scottish Borderers, and by the Royal Inniskilling Fusiliers, and also form one of the mottoes of the Royal Scots Greys. It is the motto of the Hanoverian house.

"*Nemo me impune lacessit*," the motto of the Scotch Order of the Thistle, is borne by the Royal Scots Greys. "No one touches me with impunity" is the essence of defensive warfare.

"*Nisi Dominus frustra*" is the first motto of the King's Own Scottish Borderers, and expresses the feeling that human effort is vain without help from above.

"*Omnia audax*" is the motto of the Lancashire Fusiliers, and the "Minden Boys" have exemplified its teaching in their all-daring history. It seems a reminiscence of a phrase of Horace used in a different connexion.

"One and all," the well-known Cornish motto, is borne by the Duke of Cornwall's Own Regiment.

"*Pascua nota mea*" is another of the mottoes of the Scots Guards, and expresses a sense of confidence in that which is ordained, and perhaps intends a play on the word "*pascua*," as meaning pasture or field.

"*Per funera vitam*" is one more motto of the Scots Guards, and shows their belief that death is the gate of immortality.

"*Per mare, per terram*," is the appropriate motto of the Royal Marines, who have shown themselves equally at home on land and water.

"*Primus in Indis*" is the claim made by the Dorsetshire Regiment. The former 39th Foot was the first European regiment of the

regular army in India. To it fell the task of avenging the tragedy of the Black Hole of Calcutta.

"*Pristinæ virtutis memor*" is the motto which the Queen's Royal West Surrey Regiment gained for its gallant services in 1700. With it may be mentioned "*Pristinæ virtutis memores*," the motto of the 8th King's Royal Irish Hussars. Both mottoes exhort men to be mindful of former valour.

"*Pro rege, pro lege, pro patria conamur*," the motto of the 18th Hussars, who are ready to give their battle cry and do their best in the cause of crown, the laws, and the fatherland.

"*Quis separabit?*" is the inquiry of the 5th Royal Irish Lancers, of the Royal Irish Rifles, and of the Connaught Rangers. It is the motto of the Order of St. Patrick, and is an allusion to the union of England and Ireland.

"*Quo fas et gloria ducunt*" is the second motto of the Royal Artillery, of the Royal Engineers, and of the Queen's Own Royal West Kent Regiment, who are all ready to go whither right and glory may lead them.

"*Quo Fata vocant*" is the motto of the Northumberland Fusiliers, and they have responded to the call of "*Fata*" in the hard-fought fields of the Peninsula, of India, Afghanistan, and the Soudan. Virgil says:—

*Quo fata trahunt retrahuntque, sequamur,*  
and Lucan,

*Sed quo fata trahunt virtus secura sequetur.*

"*Sans peur*" is the second motto of the Princess Louise's Argyll and Sutherland Highlanders, who have often shown themselves to be without fear.

"Second to none" is the proud claim of the 2nd Dragoons (Royal Scots Greys).

"*Semper fidelis*" is the proud boast of the "ever faithful" Devonshire Regiment.

"*Spectemur agendo*," the motto of the 1st Royal Dragoons and of the Royal Dublin Fusiliers, expresses the natural desire of men who have done well to be judged and tested by their actions.

"*Terrorem affero*" is one of the mottoes of the Scots Guards, who have doubtless often carried terror to their opponents.

"*Timere nescius*" is another of the mottoes of the Scots Guards, who fear no enemy.

"*Tolloch ard*," which means the "High hill," is the Kintail slogan of the Seaforth Highlanders.

"*Treu und fest*," the motto of the late Prince Consort, is borne by the 11th Prince Albert's Own Hussars. It signifies "True and steadfast."

"Ubique" is one of the mottoes of the Royal Artillery, and also of the Royal Engineers. "Ubique patriam reminisci," the motto of a noble English family, is a fuller statement of the patriotic duty of remembrance everywhere of the fatherland.

"Unita fortior" is the motto of the second battalion of the Scots Guards, who, like most other people and things, are stronger by unity.

"Vel exuvie triumphans" is the second motto of the Queen's Royal West Surrey Regiment, and shows the soldier's determination to be either triumphant, or left dead and stripped on the field.

"Vestigia nulla retrorsum" is the motto of the 5th Princess Charlotte of Wales's Dragoon Guards. "To take no step backward" is the gallant soldier's desire, though to follow it literally would have lost some great victories. The verse is a reminiscence of Horace.

"Veteri frondescit honore" is the motto of the Buffs East Kent Regiment, and it is not to be doubted that the honour gained by its veterans will flourish again and again.

"Viret in æternum" is the sentiment adopted by the 13th Hussars.

"Virtutis fortuna comes" is the motto of the Duke of Wellington's West Riding Regiment, and was that of the great soldier whose name the regiment bears. That "success is the companion of valour," and that virtue and valour are the same, is, naturally, the victor's creed, but must be taken with the notable exception that valour does not always save from defeat. Indeed, the truest valour has been shown where victory was impossible.

"Virtutis Namurcensis præmium" is the motto of the Royal Irish Regiment, as a reward for its valour at the battle of Namur.

"Vivat prudentia regnans" is the motto of the 17th Company of Grenadiers, who thus hope that wisdom may reign.

Of these fifty-five mottoes it will be noticed that one is German, one Welsh, two are French, four are Gaelic, four are English, and forty-three are Latin. The preponderance of Latin mottoes is no doubt due to the influence of the classical education of a bygone generation; but if utility alone is to be considered, it seems probable that a well-selected motto in a language understood by all the men of the regiment would have greater influence. It would be well if those regiments that do not already possess mottoes were now to adopt "winged words" for the expression of their hopes and desires. Such mottoes may be an

inspiration to the performance of duty in times of difficulty and danger.

WILLIAM E. A. AXON.  
47, Derby Street, Moss Side, Manchester.

#### THE KINGSTON CORONATION STONE, A RELIC OF THE HEPTARCHY.

I took part recently in a discussion, in the Town Hall at Kingston-on-Thames, on this stone, the occasion being the meeting there of an antiquarian society.

In 9th S. ii. 233, 373, 516, some communications appeared on the coronations at Kingston. The authorities for the list of seven kings recorded round the stone at Kingston are given by Lysons in his 'Environs of London,' and are as follows:—

Eadward the Elder.—'Diceto inter decem Script.,' col. 451, and Bromton's 'Chron.'

Æthelstan.—'Anglo-Saxon Chronicle,' Bromton, W. Malmesbury, Huntingdon, Hoveden.

Eadmund.—'Diceto,' col. 452.

Eadred.—'Ibid.,' col. 455, R. Hoveden, Holinshed.

Eadwy.—'Diceto,' Holinshed.

Eadward.—'Diceto,' Holinshed.

Æthelred.—'A.-S. Chronicle,' Bromton, Huntingdon, Hoveden, Holinshed.

All the chief MS. versions of the 'Anglo-Saxon Chronicle' record the coronation of Æthelstan at Kingston; but the MSS. known as Cott. Tiber., A 6, Cott. Tiber., B 1, and Cott. Tiber., B 4, are more explicit in stating that he was so crowned as King of Mercia.

Surrey was a sub-kingdom of Mercia as early as the time of Wulfere. In the charter, dated A.D. 675, in which Frithswald, the sub-regulus of Surrey, granted land to the abbey of Chertsey, he says:—

"I Frithswald the donor with Ercenwald make the sign of the cross, and that this donation may be made more sure, this charter has been confirmed by Wulfere, King of Mercia, who put his hand on the altar at a place which is called Tame, and himself signed it with the sign of the Holy Cross."

He also says that he is subregulus of Wulfere.

The coronations at Kingston are based on historical evidence. The evidence of the connexion of the stone with these ceremonies is traditional and circumstantial. The descriptive accounts given of Æthelstan sitting on this stone upon a raised platform in the Market-Place at Kingston have no ancient authority, as far as I know, to support them. The coronation of the Christian kings Æthelstan and Æthelred, during which ceremony Æthelred is recorded to have laid the oath he took to govern his people well on Christ's altar (Kemble, 'Saxons,' ii. 35-36, quoting Anglo-Saxon MS.), would certainly not have taken place on a



raised platform in the Market-Place. At Æthelred's coronation, the 'Saxon Chronicle' tells us, there were two archbishops and ten provincial bishops present. Such a ceremony would certainly take place in a church, and that at Kingston, no doubt, occurred in the church there. As far as I know, the earliest description of the Market-Place ceremony is contained in Stow's 'Annales,' quoted and enlarged in Dean Hook's 'Lives of the Archbishops,' and it is to be regretted that this has been widely copied.

The tradition at Kingston is that the stone was formerly in the chapel of St. Mary, which was attached to the south side of the parish church; but this chapel, which also contained statues of certain kings, traditionally said to have been those of Saxon kings, was destroyed in 1730, when one of the arches of the church fell down. The stone is traditionally said to have been removed from the *débris* of the chapel and to have been placed close to the entrance to the town hall, where it was often used as a stirrup stone, but still known as the old coronation stone.

Many years ago Alderman Gould of Kingston, who is still living, and who has done much for the town, was able to have this stone placed in its present more dignified position protected by a railing, with the names of the kings inscribed round it.

The historical and circumstantial evidence concerning these coronations appears to be sufficient to warrant the conclusion that this stone is a relic which has come down to us from the period of the so-called Heptarchy.

T. W. SHORE.

105, Ritherdon Road, S.W.

#### SHAKESPEARIANA.

'WINTER'S TALE,' I. ii. 99 (9th S. v. 208).—

1. Grace to boot!—L. 90.
2. O, would her name were Grace!—L. 99.
3. 'Tis Grace indeed.—L. 105.

At the reference given above HENRICUS, while asking specially an explanation of No. 2, adds, "A reading which should gather all three into one net would be very welcome." This is impossible. Nos. 2 and 3 are in close connexion, but there is no relationship whatever between them and No. 1. I take them in their order.

1. "Grace to boot!" I regard this as equivalent to "Heaven help us!" Occurring as the words do in a speech full of light-hearted banter, we can assign to them no solemn import. They are merely an ejaculation in the form of an invocation which has no more reverence in it than has Slender's "O heaven!

this is Mistress Anne Page," or Launcelot's "O heavens, this is my true-begotten father!" Pretending to misunderstand Polixenes, Hermione exclaims, "Grace to boot! You must be more explicit if you would not have me believe that your queen and I were the first tempters of you and your young playfellow from the path of virtue."

2. O, would her name were Grace!

Hermione says, "You say that I never but once before spoke to better purpose. What was this other speech of mine, this 'elder sister' of the one you just now approve? 'O, would her name were Grace!' Though the speech was mine, I am vain enough to hope, since you think so much of it, that it was *wholly excellent*. What was it, and when?"

Leontes.

Three crabbed months had sour'd themselves to death [It] was when

Ere I could make thee open thy white hand,  
And clap thyself my love: then didst thou utter,  
"I am yours for ever."

3. Hermione. 'Tis Grace indeed.

She continues: "That speech of mine, which 'for ever earn'd a royal husband,' could not be excelled."

R. M. SPENCE, D.D.

Manse of Arbutnott, N.B.

I think we may safely rest with the meaning given in 'H.E.D.,' 'Grace,' *sb.* 11, a.; 'Boot,' *sb.* 1, 7, c.; and Sch., 'Lex.' "Grace to boot!" equals "God help us!"

In saying, "O, would her name were Grace!" Hermione well knew to what previous speech of hers Leontes referred, and in "Tis Grace indeed" she merely completed her loving characterization of that utterance—"I am yours for ever."

The repetition of "Grace" in connexion with the event serves to sharpen the contrast between the queen's real thoughts and those imputed to her by the jealousy of the king. Hers were high and noble in regarding as an act of grace the pledge which, however, was so soon to prove the reverse. That she should consider as supremely fortunate the destiny that united their loves makes the sequel appear only the more hideous.

This scene recalls another ('Othello,' IV. iii.), where Desdemona is skillfully shown to be exquisitely pure and refined at a time when she is being most shamefully accused. But these touches of the great artist elude attempts at explanation. They must be felt to be perceived.

E. M. DEY.

St. Louis.

'WINTER'S TALE,' I. ii. 400-5 (9th S. v. 283).—I read with much appreciation Mr. H. G. GORCH's notes on 'Winter's Tale,' and am

glad to see that they are to be continued. One only—the note on the passage referred to above—I venture to ask him to reconsider.

I conjure thee, by all the parts of man  
Which honour does acknowledge, whereof the least  
Is not this suit of mine, that thou declare  
What incidency thou dost guess of harm  
Is creeping toward me.

I paraphrase the passage thus: "By all that a man of honour acknowledges as duties—of which to warn another of danger threatening his life is not the least—I conjure you to declare what danger, known to you, is threatening mine."

MR. GORTCH thinks that while we may speak of a man's duty as a man's *part*, we cannot, using the plural, call duties *parts*. We certainly do not; but as certainly in more than one instance Shakespeare does. I refer MR. GORTCH to two passages:—

*Iago*. You were best go in.  
*Othello*. Not I: I must be found:  
My parts, my title, and my perfect soul  
Shall manifest me rightly.

'*Othello*, I. ii. 30-32.

Good my liege,  
The day that she was missing he was here:  
I dare be bound he's true and shall perform  
All parts of his subjection loyally.

'*Cymbeline*, IV. iii. 16-19.

"All parts of his subjection"—i.e., "All his duties as a subject." R. M. SPENCE, D.D.

'*WINTER'S TALE*, IV. iv. 443 (9th S. v. 330).—

*Polix*. Thou churl, for this time,  
Though full of our displeasure, yet we free thee  
From the dead blow of it.

MR. GORTCH thinks that it cannot be the Shepherd who is addressed in these words, because he still remained "under the ban already pronounced." True; but the ban is not removed, but only the deadly effect of it deferred: "*For this time we free thee*." The prince, the Shepherd, and Florizel are in succession spoken to. The address to the prince commences at l. 437, "*For thee, fond boy*," and ends with "*Follow us to court*," at l. 443. Then the Shepherd is addressed as "*Thou churl*," and last, Florizel, "*And you, enchantment*."

IV. iv. 445.—

And you, enchantment, &c.

Neither can I accept MR. GORTCH's interpretation of this passage. I take the meaning to be, "As a peasant you are not a suitable wife for the prince; but were he not my son, and did not his *mésalliance* reflect dishonour on me, he has behaved so badly that I should say he is unworthy of you, who, except in birth, are his superior."

R. M. SPENCE, D.D.

'*JULIUS CÆSAR*, II. i. 204-5.—

Unicorns may be betrayed with trees,  
And bears with glasses, elephants with holes.

The editors profusely illustrate the references to unicorns and elephants, but on the subject of the bears only quote or refer to the following note of Steevens's:—

"Bears are reported to have been surprised by means of a mirror, which they would gaze on, affording their pursuers an opportunity of taking the surer aim. This circumstance, I think, is mentioned by Claudian."

I am not aware of any such passage in Claudian, and the slipshod "I think" is suspicious, when we remember how Steevens could on occasion manipulate his authorities. The point is eminently one for 'N. & Q.' to elucidate, once for all. I think I have read somewhere of this device of mirrors, but I cannot fix the reference. If it is in Claudian it would be interesting to have the passage noted.

PERCY SIMPSON.

[SALTERTON puts practically the same query.]

'*KING JOHN*, I. i.—The episode of Philip the Bastard has a close parallel in a story cited by B. Rich, '*The Irish Hvbvrb*'; or, the English Hve and Crie,' 1817, p. 13:—

"I remember I have read in a French historie of a Duke of Guyse, that was well knowne to keepe Monsieur Granduyles wife, who was a Gentleman of great estate, and likewise descended from an honorable Familie, who after he was dead, there grew some question of his wiues children, whether they were legitimate, and begotten by her husband, or bastards to the Duke of Guyse, for so the most of them were supposed; the eldest sonne protested with a vehement oath, that he had rather be accounted the noble Duke of Guyse's bastard, then to be reputed cuckold Granduyles sonne, and in this humour he forsooke his inheritance, and left it to his yonger brother."

PERCY SIMPSON.

'*THE MERCHANT OF VENICE*, IV. i.—Says Antonio:—

No please my lord the duke, and all the court,  
To quit the fine for one half of his goods,  
I am content.

It has been conjectured—by whom I do not now remember—that in the second of the lines quoted we should read:—

To quit for fine the one half of his goods.

And is not the conjecture a right good one? It certainly helps to make somewhat clearer a passage which, as I know from experience, has more than a little puzzled more than a few students of Shakespeare.

JOHN BAXTER.

'*HANSEL*.'—The initial meaning attached to this word by Dr. Brewer is "gift, or bribe," which is followed by well-known definitions.

It is not necessary here to touch upon the questionable alternative placed before us, that a gift and bribe are synonymous. What I venture to think requires further elucidation is the word itself. So far as I find it is not clearly defined as to root or original meaning. *Hansel* is said to have its parent in A.-S. *handselen*=hand, and *selen*=to give. Again, *hansel* is said to be from the British *honsel*, he that buys first from a tradesman in the morning; German, I believe, is to imitate with ridiculous ceremony and to receive, or "make a fool of." Three hundred years ago the first bridal banquet after the wedding-day was, I think, called "the good hanzel feast." It would thus appear that there is more than a mere "hair-splitting" difference between the various meanings, and that it will require some erudition to bring into line "a ridiculous ceremony" with "a bridal banquet" or bribe, &c. We know *hansel* is a familiar term in England and Scotland, and variously denotes a gift; a gift when an article of dress, &c., is first worn, and a New Year's gift the first Monday of a new year, &c. But all this only accentuates the necessity of, if possible, a clear exposition of the true etymological account of the word. Sir Walter Scott uses the word to represent a present; in the 'Evergreen' it is used to denote the first money a merchant gets.

ALFRED CHAS. JONAS.

[The word is fully dealt with, under 'Handsel,' in 'H.E.D.']

"LAZY LAURENCE."—The following passage from Desrousseau's 'Mœurs Populaires de la Flandre Française,' 1889, vol. i. p. 35, shows that Lazy Laurence has his analogue abroad:

"The words *lozard*, *lozarde*, mean slothful, and it is said of individuals who merit this designation that St. Loza is their patron, the same as St. Longin is given as patron to people who are slow. At Douai till about 1830 this imaginary saint had his *fête* kept every year on Trinity Monday,"

the following refrain being sung among others:—

Non, Saint Loza n'est pas mort,  
Non, Saint Loza n'est pas mort,  
Car il vit encor,  
Car il vit encor.

M. P.

JOB BETTS, WATCHMAKER.—Respecting this maker, Britten, in his recently issued book, 'Old Clocks and Watches and their Makers,' merely quotes an advertisement in the *London Gazette* of 11-15 Aug., 1692, offering a reward for the recovery of a gold watch made by him, which, with other things, had been stolen from Mr. Cheyne Rowe, of Walthamstow, in Essex. It will therefore be of interest to

note the following extract from the parish register of St. Andrew Undershaft, London (of which parish he was probably an inhabitant), recording his burial there, viz., "1680/1, Feb. 24. M<sup>r</sup> Job Betts, Watchmaker." W. I. R. V.

"MAWKIN." (See *ante*, p. 293.)—I think this word as denoting a scarecrow is in pretty general use. It is usually spelt as above, but is also found as "morkin," "maukin," and "malkin." Miss Baker gives it in her 'Dictionary of Northamptonshire Words and Phrases' as "malkin or mawkin," and also states that "*galliment* is a corresponding term in Devonshire." She likewise instances "malkin" as meaning (1) an oven mop (giving a quotation from Palsgrave), and (2) a slattern, a tawdry woman (giving a quotation from Shakespeare's 'Coriolanus'). In this locality the word "mawks" is commonly used to signify a dirty, slatternly woman or girl, e.g., "Yeh gret mawks." "Mawkins" are very much in vogue just now on the newly sown ground, and I lately came across a fine specimen. The figure was dressed as a man, and stood very upright and sentry-like beneath an open umbrella. How the said umbrella has fared during the recent gales I shall be interested to ascertain anon.

JOHN T. PAGE.

West Haddon, Northamptonshire.

ORIGIN OF THE ROYAL ACADEMY.—It may not be generally known that the Royal Academy, which annually opens its doors in the month of May, owes its origin to the Foundling Hospital, Guilford Street. The hospital was founded in 1739 by Thomas Coram, a retired sea captain. The present building was erected in 1754, when it was desired to decorate its walls, but the charity being too poor to pay the artists, Hogarth, Sir Joshua Reynolds, Gainsborough, Richard Wilson, and many of the chief painters of their day offered their services. The exhibition of their works of arts proved successful. The painters took advantage of the interest excited by their collected pictures, formed a society in 1760, and opened their first exhibition in the large room of the Society of Arts, then located in the Strand. In 1771 King George III. granted rooms in old Somerset House, where, and subsequently in the present building, the exhibition was held annually till 1838. It was then removed to the National Gallery, and in 1868 to Burlington House, Piccadilly.

EVERARD HOME COLEMAN.

"CHACMA," ZOOLOGICAL TERM.—I have already treated in these columns of most of

the English words which have been at any time said to be of Hottentot origin: *karoo* (9th S. iv. 105, 236), *quagga* (v. 3), *gnu* (v. 45), *kerrie* (v. 66), *kaross* (v. 125, 236). There remains to complete the list only *chacma*, the name of a South African baboon, well known to frequenters of the "Zoo." The 'Penny Cyclopædia' (1835) derives it from Hottentot *t'chackamma*, a statement which our dictionaries, from the 'Encyclopædic' to the 'H.E.D.', merely copy, making no attempt to trace the word back through the numerous vocabularies of the Cape Hottentot dialect printed in old works of travel. Yet it occurs in several. The best of them is perhaps that which forms the appendix to Ch. Juncker's life of the German Orientalist Ludolf (1710), in which we duly find the entry "een Bavian—*Choa-chamma*—Genussimiarum." A few years later, Peter Kolbe, in the original German edition (Nuremberg, 1719) of his 'Account of the Hottentots' (p. 363), writes, "*Simiæ genus—Choskamma*—ein Bavian." The English translation (Astley's 'Voyages,' 1745) has "*Khoakamma*, a baboon." The change of the Dutch or German *ch* to English *kh* is intentional. The translator carries it consistently through all Hottentot words, evidently to guard against possible mispronunciation. This proves that the sound given in modern English to the initial of *chacma*, making it soft, as in "church," is incorrect.

JAMES PLATT, JUN.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"INUNDATE."—This is one of a large class of words which have changed their pronunciation within my lifetime. Pronouncing dictionaries, even after the middle of the nineteenth century, know only *inun'date*; most recent dictionaries say *inun'date* or *in'undate*; but I have not for twenty years heard anything but *in'undate*. I want to know when the latter was first recognized in any dictionary or spelling-book, or can be *illustrated* (or *illust'rated*) by the usage of any versifier. Will persons interested kindly send me a postcard, saying where and when they first find *in'undate*? I should also be glad of a card from persons who still say or hear *inun'date*. Address Dr. Murray, Oxford.

J. A. H. M.

P.S.—As cognate to this inquiry, I may record that, though I knew *con'pensate*,

*con'centrate*, and, I think, *con'fiscate* and *ill'ustrate* by 1870, I first heard *dem'onstrate* in 1885 (from a *dem'onstrator* at the Oxford Museum), and that I still often hear *contem'plate* from contemplative men, in spite of the rising *con'tem'plate*. In spite of *dem'onstrate*, I say *remon'strate*, though I sometimes hear *rem'onstrate* from young persons on whom remonstrances have little weight.

"NESQUAW."—I have lately heard that this is the ordinary word in Monmouthshire for the smallest or most weakly of a litter, especially of pigs, more generally spoken of as a "dilling." The "dilling" is called in Somerset a "nestle-tripe" (so Elworthy). In Germany the same object is called *Nestheckchen*, in the Göttingen dialect *Nestpuddek* (so Schambach). Is the word "nesquaw" known outside Monmouthshire? A. L. MAYHEW. Oxford.

THE WORD "PLATFORM" IN A POLITICAL SENSE.—Is there any earlier instance of this use than that which follows?—

"The fate of a church and of a commonwealth..... whether you have in so great an *exigent* used that sincere and Christian *forecast* for the right and just *platforming* of your designs and undertakings as was requisite."

This extract is from the 'Address to the Two Houses at Westminster' in Dr. Thomas Warmstry's 'Sighs of the Church and Commonwealth of England,' published in 1648. Dr. Warmstry was Dean of Worcester Cathedral and a friend of Izaak Walton.

R. B. MARSTON.

St. Dunstan's House, Fetter Lane, E.C.

[See 8th S. v., vi., vii.]

SALE OF CHURCH PROPERTY.—The following appeared recently in the *Barnet Press*:

"At Little Heath Easter Vestry an important point was raised with regard to the sale of an amber tankard, which was left to North Mymms Church by Lady Meux about 150 years ago. It has been proposed by the churchwardens to sell the tankard in order to raise money with which to repair the tower and vestry of North Mymms Church."

Is it lawful for the churchwardens to sell church property? F. T. CANSICK.

ERLIK KHAN.—The Tibetan Pluto, or ruler over the realm of the dead, corresponding to the Sanskrit Yama, is so called. The name seems to mean "servant of the lord." Where can some account of this mythological being be found? There is some reference to him in Miss Busk's 'Sagas from the Far East,' pp. 14, 354.

A. SMYTHE PALMER.

PLATES OF ANTIQUE GEMS.—I have before me a volume of plates of antique gems:

title-page, 'Veneres uti Observantur in Gemmis Antiquis'; the bastard title, 'Veneres et Priapi.' The book evidently consists of two volumes bound in one. The descriptions of the gems are in English and French. It was printed at Lugdunum Batavorum (Leyden), but without date. Can any reader give me the date and name of printer?

J. G. WALLACE-JAMES, M.B.

Haddington.

[The date is between 1785 and 1790, and the book, though bearing the rubric "Lugdunum Batavorum," is believed to have been printed in England. It is by Pierre François Hugues, called d'Hancarville, 1719-1805, who was employed by Sir William Hamilton, husband of Emma, Lady Hamilton, and resided in England for some years before 1790. D'Hancarville is responsible for other books similar in character.]

**SPURRING FAMILY.**—Any information as to this family will be acceptable. The only member I know anything of was a Richard Spurring, a celebrated naval architect, resident at Plymouth about the year 1800. So far as I can tell from directories the name at the present day seems to be most uncommon.

A. S. DYER.

98, Constantine Road, Hampstead, N.W.

**SIR GEORGE NORTON.**—What became of the endowment made by Sir George Norton, circa 1697, for an Ash Wednesday sermon for ever in Westminster Abbey in memory of his daughter, Lady Grace Gethin? M. B. W.  
Boston, U.S.

**LIFE IN SOUTH AMERICAN REPUBLICS.**—I seek the titles of books dealing with modern life, travel, or adventure in Chile or neighbouring republics. Is there any published account of the war between Chile and Peru, or of the Civil War in 1891?

H. J. ASHCROFT.

**CAMPLIN FAMILY.**—I should be much obliged for any references to books containing particulars of the history of this family.

X.

**MYALL-WOOD.**—Why is this wood so called?

ARTHUR MAYALL.

[The word is aboriginal Australian, and a good deal disputed. See 'Austral English,' by E. E. Morris, where several quotations are given.]

**AN ABBOT OF FURNES.**—In the *Manchester Evening News* of 8 July, 1899, a short story appeared by Harwood Brierley, under the title of 'A Cistercian Laybrother.' The story is startling, and ends thus:—

"On April 8th, 1537, Roger Pyle and Bryant Garner, with twenty-eight monks, were assembled before King Henry VIII.'s commissioners to sign

the fatal deed of surrender which drove them away exiles from Furness. Among the charges brought against the brotherhood are those of insolence and rebellion, added to vicious and carnal living. The abbot, Roger Pyle, had two wives; John Groyn (Mary Groyn's own uncle) one wife; and Thomas Horneby no less than five. So has the great Furness Abbey crumbled through its own internal rottenness."

The names occurring in the excerpt figure as characters in the story. I would ask: Are these grave charges matters of history—I mean those of "vicious and carnal living"? No novelist would surely coin such, even "to point a moral or adorn a tale." Many abbeys were and are sanctuaries of piety and learning, as some were, in pre-Reformation days, abodes of the opposite, but it is information to me that Furness belonged to the latter. It would be interesting to learn Dom Gasquet's version of the state of Furness prior to and at its suppression.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

#### BASQUE BOOK OF GENESIS.—

"In 1894 the Clarendon Press printed the Book of Genesis from a manuscript in the library of the Earl of Macclesfield, at Shirkburn Castle, in the county of Oxford. How this and other Basque manuscripts came to be there is a long and interesting story, though hardly relevant to the work of a Bible society."—'Annual Report,' T.B.S., 1899, p. 23.

I solicit information, direct or per 'N. & Q.'

M. MILLETT, Major-General.

Channu, India.

**COMPLETE VERSION OF LINES WANTED.**—Would you kindly publish the full text of the verses of which the following lines form a part? They appeared in some American magazine or paper:—

Is Thomas Hardy nowadays?  
Is Rider Haggard pale?  
Was Minot Savage, Oscar Wilde,  
And Edward Everett Hale?

Jonathan Swift and old John Bright;  
And why was Thomas Gray?  
Was Francis Bacon lean in streaks,  
Tom Suckling vealy, pray?  
Was Hogg addicted to the pen?  
Are Lamb's Tales sold to-day?

R. M. ROSS.

**FIELD-NAMES.**—I shall be glad to know the signification of the following field-names occurring on a farm in South Notts: Swingelnooks, Near and Far Queensica, Wadland Hurst (there are two large fields so called), Litewong (three syllables), Cotcher Hill, Thrus Hill. A friend suggests that possibly Thrus in the last name may mean "goblin" or "giant." The hill bearing the name is a spur of the Nottingham wolds, from which Lincoln

Minster (forty miles away) may occasionally be seen. Until a comparatively recent period it was very wild land, covered with gorse, brambles, and thorns, as, indeed, were its neighbours Wood Hill, Parson Hill, Cotcher Hill, and "The Standard." These all lie within the parish of Hickling, and "As rough as Hickling gorse" is still a local proverb.

C. C. B.

**EXTENT OF ST. MARTIN'S PARISH.**—Horace Walpole, writing to Mann in 1776, says:—

"I think I have heard of such a form in law as such an one of the parish of St. Martin's-in-the-Fields in Asia; St. Martin's parish literally reaches now to the other end of the globe."

What does this mean?

H. T. B.

**ST. FRANCIS OF ASSISI.**—In a triptych recently presented to the Aberdeen Art Gallery there is a figure of this saint, in which he is distinctly shown as six-toed, and, not quite so distinctly, as six-fingered. Is there any authority for this? Or could it have been that the person who commissioned the triptych had the peculiarity? The triptych is small, belongs to the Tuscan School, and is apparently of the middle of the fifteenth century.

J. D. W.

Savile Club.

**"ATLANTIC GREYHOUND."**—The first use of this term is worth noting:—

"The Alaska, of the Guion fleet, starting her career in 1882, was the first vessel that reduced the passage below seven days, in June of that year, and she was also the first to which the title of 'Atlantic greyhound' was applied."—*Quarterly Review* for January, 1900, p. 83, art. 'Ocean Liners.'

Is it known who actually originated the expression?

A. C. W.

**REYNOLDS'S 'INFANT ACADEMY.'**—In what year, and for whom, was this picture painted?

H. T. B.

**'PUNCH' WEEKLY DINNER.**—Was not this at one time, and for how long, held at an inn—I think "The Tavistock"—in Covent Garden? Was it started there by Mark Lemon, and afterwards continued at Bouverie Street, or *vice versa*?

D. M.

[See Mr. Spielmann's 'History of Punch.']

**AUTHORS OF QUOTATIONS WANTED.**—

In Iceland, where the surface is of snow,  
Volcanic fires burn fiercest. Even so,  
Despite a face of pale placidity,  
What burning passions in the heart may lie!

Our wishes lengthen as our sun declines.

RICHARD HEMMING.

From the contagion of the world's slow stain  
He is secure.

E. T. PAGE.

## Replies.

### OPEN SPACES.

(9th S. v. 286.)

THIS matter evidently exercised the mind of Thomas Carlyle. In the following contemporary letter, addressed to the secretary of an institution "for the diffusion of knowledge," he contrives to annex the subject of open spaces:—

Chelsea, 26 January, 1843.

SIR,—I had the honour several days ago to receive your invitation to the annual meeting of the Athenæum, for which I can now only return my thanks and regrets. The state of my arrangements has rendered it impossible for me to come, and in some accidental confusion your note itself has been lost, so that I have too long neglected even to reply. Pray accept my excuses; attribute my delay to something better than neglect.

Your institution, if I rightly understand it, is one to which all rational men will wish success. To provide the people with a place of reunion where they might enjoy books, perhaps music, recreations, instruction; and, at all events, what is dearest to all men, the society and sight of one another: this is a thing of palpable utility, a thing at once possible and greatly needed;—it is a thousand pities *this* were not brought to pass, straightway, in all working towns! I have regretted much, in looking at your great Manchester, and its thousand fold industries and conquests, that I could not find, in one quarter of it, a hundred acres of green ground, with trees on it, for the summer holidays and evenings of your all-conquering industrious men; and for winter season and bad weather quite another sort of social meeting-places than the gin shops offered! May all this and much more be amended. May good and best speed attend you and your benevolent associates in your attempts to amend some part of it. I remain, with thanks and good wishes,

Yours very truly,

T. CARLYLE.

If the prefigurement of Carlyle could have been acted upon in 1843, the citizens of Manchester would have been free to-day of one of the most costly and perplexing schemes of her municipal administration.

RICHARD LAWSON.

Urmston.

At the above reference it is said, "We have now several Open Spaces Acts, the necessity of such 'lungs,' as I think Charles Dickens called them, being recognized on all hands." If it is intended that the phrase originated with Dickens, this, I believe, is an error. In a debate, 30 June, 1808, four years before Dickens was born, respecting encroachments upon Hyde Park, Mr. Windham alluded to that park as "the lungs of London," although Mr. Windham, says a correspondent of 'N. & Q.' (8th S. viii. 507; ix. 93),

assigned the origin of the phrase to Lord Chatham.  
J. HOLDEN MACMICHAEL.

FAMILIAR FRENCH QUOTATIONS (9th S. v. 336).—Col. P. H. Dalbiac says in his preface to his 'Dictionary of English Quotations,' "It is hoped.....to complete the work with a volume dealing with modern continental writers." Wood's 'Dictionary' gives 50,000 references, many of which are to continental writers; and in a book just published, 'New Dictionary of Foreign Phrases' (Deacon & Co.), there are references in French, German, Italian, Spanish, and Portuguese. These two last-named books give the names of the authors, but do not give the chapter and verse, as in Bartlett and Dalbiac. H. T. no doubt knows of Hain Friswell's 'Familiar Words,' a book like Dalbiac and Bartlett. I have been informed that Dalbiac's new volume will not be ready until the end of the year.  
H. B. P.

Inner Temple.

EIGHTEENTH-CENTURY 'HISTORY OF ENGLAND' (9th S. v. 127, 189, 276).—There is a copy of Sydney's history in the British Museum Library. The date is 1775. It is folio, morocco bound, gilt bordered and lettered (the name on the back incorrectly spelt "Sidney"). The book is slightly larger than Russel's, but it contains sixty-six pages less. Although Russel's history is a distinct imitation, it is not the same either as regards letterpress or cuts, though we now and then spot a sentence which has been transplanted with some trifling change. The same designs are occasionally seen, but always re-engraved, and sometimes reversed. The same map is used, but the title-page, preface, list of subscribers are different. In the Catalogue of the Library of the Boston Athenæum (1880) appears a still later edition: "Russel, Wm. Augustus. 'New History of England' (to 1783). London. (178-.) Fo."

These histories, like their authors, seem quite forgotten now. I cannot find either Sydney or Russel in any biographical work of reference.  
HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

"MAYFAIR MARRIAGES" (9th S. v. 65, 137, 256).—If the records of Curzon Chapel end in 1754, the later years, containing King George's name, with his brother the Duke of York as witness, must have been suppressed. I think the law against royal marriages must have had a motive. Moreover, he thought it necessary, after three of his sons had been born, to have a second

marriage with Queen Charlotte. Cunningham's account of Keith's chapel is quite incomprehensible. It could not be "opposite May Fair Chapel or Curzon Chapel, and within ten yards of it," as Curzon Street is above twenty yards wide, and the house opposite is behind a garden with old trees.

E. L. G.

MR. G. YARROW BALDOCK rejoices that the fine old oak pulpit so long used in the doomed church known as Curzon Chapel, Mayfair, W., has been presented to the parish church of Penn, in Buckingham. He does not appear aware, however, of the shameful vandalism that made such a gift possible. Penn is visited largely—particularly by our Transatlantic cousins—from the fact that it was the old home of the Penns of Penn. There lay the bones of the ancestors of the founder of the state of Pennsylvania, and there too, in the little graveyard of the Quakers' Meeting House at Jordans, near Penn, was buried, after a somewhat sorrowful ending, William Penn himself. In the church, standing in the north-east corner of the nave, was a carved oak fifteenth-century pulpit—hexagon on plan—and at the east of the south aisle a high-backed pew of about the same date, also in carved oak, always known as the old ancestral pew of the Penn family. It will scarcely be believed that this historical pulpit and pew, together with a pulpit cloth quaintly worked by Martha Penn, and bearing the date of A.D. 1721, were actually sold last September by the present vicar, the Rev. Benjamin J. S. Kerby, to a London dealer, and by the latter duly carted away. Hence, alas! the vacancy for the Curzon Chapel pulpit.  
HARRY HEMS.

Fair Park, Exeter.

DISCOVERIES OF CAPT. EDGE (9th S. v. 209, 343).—I am obliged to MR. MARTIN for his reply. I am now desirous of biographical particulars of Edge and of knowing where he is buried.

RICHARD LAWSON.

Urmston.

KEMPS OF HENDON (9th S. iii. 7).—The will of Richard Kempe of Wil(le)sden, which was proved in the Court of the Dean and Chapter of St. Paul's, 9 July, 1539, mentions "Humfrey Kempe my 3rd son." It appears from the records of St. Bartholomew's Hospital that Humfrey Kempe took a lease of the manor of Clitterhouse in 1556. In 1609 the will of this Humfrey Kempe of Clitterhouse (described as in the parish of "Wilden") was proved in the above Court (Register D, fo. 22), and in it the testator bequeaths to his "sonne

Edward Kempe forty shillings and noe more, for that I have taken him a lease in reversion after my decease of the farm called Clitterhouse where in I now dwell," &c.; he also mentions his son-in-law *William Marsh*, husband of his daughter Rose. In 1610 several persons were convicted for stealing a shawl and other articles from the house of this Edward Kemp (*vide Middlesex Session Rolls*). His will was proved 1649 (P.C.C. 184, Fairfax), and his son Thomas then held Clitterhouse till 1667 (will P.C.C. 170, Carr). The latter mentions three sons, all of whom succeeded him. Edward, the eldest, was shot by James Slader, the highwayman, while attempting to stop a gang who were eventually brought to justice and executed at Hampstead in 1674 (*vide 'The Confession of Four Highwaymen,' 1674*). He was buried at Hendon, and his will was proved the same year (Commissary Court, April). Thomas Kemp, the second son, died a few months later, leaving a son Thomas, who was a major in the army, of whom see later. Daniel Kempe, the third son, also succeeded to Clitterhouse in 1674. He purchased Goodyers, Hendon, in 1698, and added considerably to his freehold, copyhold, and leasehold lands. By his will, proved 1712 (Commissary Court, August), he bequeathed his lease of Clitterhouse (and other lands enumerated) to his son Daniel Kempe. The last named died in 1747, and his will (proved that year in Commissary Court, May) mentions three sons: first, Daniel, who died in 1763 without issue; second, John Kemp, who succeeded; and William Kemp. This John Kemp was an apothecary who lived chiefly at Dover Street, Piccadilly, and Knightsbridge, but retained Clitterhouse till the time of his death in 1795 (will P.C.C. 696, Newcastle).

Major Thomas Kempe, of the Tower of London, died in 1727 (will P.C.C. 16, Brook) leaving six children, viz.:—

John Kemp, who lived to ninety years of age, and was buried at Hendon in 1788.

The Rev. Thomas Kemp, D.D., Rector of St. Michael's, Crooked Lane, and of Cheam, Surrey, who married Lady Mary Banff, and was buried in Cheam Church in 1769 (will P.C.C. 285, Bogg), leaving no issue.

Daniel Kemp, of the Mint, Provost of the Company of Moneyers, and of the Ordnance Office, who died at Great Ormond Street, Bloomsbury, in 1797 (will P.C.C. 172, Exeter), leaving no issue, his son having been shot by a footpad in Marylebone.

Elizabeth Kemp, buried at Kingsbury, Middlesex, 1782 (will P.C.C. 138, Gostling).

Ellin Kemp, who married Edward Short, the secretary of the Ordnance Department.

Mary Kemp, who died unmarried in 1763 (will P.C.C. 135, Caesar).

Of this family also was William Kemp, who converted the Perilous Pond into the Peerless Pool, which for many years was a fashionable resort. He died in 1756 (will P.C.C. 339, Glazier), leaving five sons and two daughters.

The arms used by the family during the eighteenth century were Sable, three garbs or, but the earliest silver bears Gules, three garbs or, within a bordure engrailed, and the crest of the Kemps of Ollantigh is shown on the family tombs at Hendon; but whether Richard Kempe of "Wilsden," above mentioned, was of the Kentish stock, there appears to be no proof *pro* or *con*.

FRED. HITCHIN-KEMP.

Beechfield Road, Catford.

MOATED MOUNDS (9th S. v. 309).—I did not see the contribution sent by the late G. T. Clark to the *Archæological Journal* of September, 1889. Thus I have no means of knowing whether it contains—though MR. J. A. RUTTER's list of additions does not—any mention of the following example. Close to the village of Seckington, co. Warwick, in a field adjoining the turnpike road from Tamworth to Ashby-de-la-Zouche, and about two miles from the point at which that road passes Statfold (my native place), is a very large mound, known to all the people about as Seckington Mount, surrounded by a very well-marked moat, and having close to it a second and smaller mound. This mound is indicated, and by that name, in the Ordnance maps.

EDWARD P. WOLFERSTAN.

P.S.—I have searched the *Journal* of the Archæological Association of the date given, but do not find the contribution, &c., mentioned by MR. RUTTER, and I therefore conclude that he refers to some other publication.

"NO DEAF NUTS" (9th S. v. 316).—M. C. L. desires to know what these words mean. The expression would seem to have been employed, at many times and in many languages, to denote anything of little value. Sir Walter Scott makes use of it, not only in his 'Journal,' but also in the twenty-fourth chapter of the 'Pirate,' where old Swertha, talking of the mysterious gold chain worn by young Mordaunt Mertoun, says that its value might "mount to a hundred pounds English, and that is nae deaf nuts."

Again, Lessing employs the same ex-



pression in the ninth scene of the second act of his 'Nathan der Weise,' where, in describing Saladin's game of chess with Sittah, he makes Al Hofi exclaim,

Gleichwohl galt

Es keine taubo Nuss.

And yet the stake was "no deaf nut"—that is, no trifle.

Lastly, in Horace, 'Satires,' II. v. 35, 36, we have a very close approach to the same idea:—

Eripiet quisvis oculos citius mihi, quam te  
Contemptum cassa nuce pauperet.

Which may be rendered thus: "Any man shall pluck my eyes out sooner than he shall slight you, or make you poorer by so much as an empty nut."

The short and the long of it is that the German word *taub* means not only deaf, but also empty. PATRICK MAXWELL.

Bath.

It does not seem, even yet, to be at all generally understood that the 'H.E.D.' is the right book to consult for the explanation of hard words and phrases. Yet any one who will take the trouble to consult that great work will find that the phrase *deaf nut* is carefully explained as being "one with no kernel," and two quotations are given of its figurative use. One of these is from Sir W. Scott himself, who, in a letter written in 1808, says: "The appointments are 600*l.* a year—no deaf nuts." He meant, of course, that they were real and substantial, beyond suspicion of any mistake.

WALTER W. SKEAT.

[Similar replies received.]

ARTISTS' MISTAKES (9th S. iv. 164, 237, 293; v. 32, 317).—The following may be added to the lists of the mistakes of artists which have already appeared. In 'The Life of Charles Dickens,' which forms one volume of the nineteen issued by the *Daily News* as a "memorial edition" of the great novelist's works, there is a very beautiful engraving after Mr. Luke Fildes, R.A., of Dickens's grave in Westminster Abbey. Notwithstanding the explicit words in Forster's text opposite the picture, "Next to him lies Richard Cumberland," the artist or his engraver has placed upon the tombstone adjacent to that of Dickens the words "*John Cumberland.*" It might have been thought that, apart from the text, the Christian name of the famous dramatist would be a matter of common knowledge.

R. CLARK.

BOHUN: PLUGENET (9th S. v. 269).—There were only two De Pluguenets of Kilpeck, both

Alans, father and son. The elder was son of Andrew de la Bere by Alice, daughter and ultimate heir of William Waleran, who married Isabella, daughter and coheir of Hugh de Kilpeck. The elder Alan had Kilpeck by gift of his cousin, Robert Waleran. Why he took the name of De Pluguenet I know not. He married a Joan—perhaps she was of that family. He died 1299. His only son, Alan, died *s.p.*, and the last Alan's sister married Edward de Bohun, but died *s.p.* 1327, when Kilpeck went to her cousin, Richard de la Bere. I can give G. H. R. six descents of the main line of Pluguenets, and a good deal of the Bohun pedigree. There does not seem to be much known of the Kilpeck Pluguenets save that the elder Alan was a baron and Constable of Corfe (if it was not the Alan in the main line). The younger Alan is chiefly remarkable for making a rural dean eat his bishop's letter, seal and all, when the bishop called him to account for not burying his mother in Sherborne as she had ordered.

THO. WILLIAMS.

Aston Clinton.

In the *Journal* of the British Archæological Association, xxvii. 179–191, is a paper by J. R. Planché, 'The Genealogy and Armorial Bearings of the Earls of Hereford.' It appears to be the result of careful investigation. The only other pedigrees of this branch of the Bohun family which I can name will be found in Lipscomb's 'History of the County of Buckingham,' i. 206, and Baker's 'History of Northampton,' i. 544, ii. 239. There is, I believe, a Pluguenet pedigree in the *Topographer and Genealogist*, i. 30. G. H. R. has, no doubt, already consulted the reference lists quoted in the 'Dictionary of National Biography' under Bohun and Pluguenet.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

For the earlier part of the pedigree of Bohun G. H. R. should read an article in *Her. et Gen.*, vii. 289. A note of my own about the Bohuns buried in Westminster Abbey is in 'N. & Q.', 4th S. vi. 455; and for Pluguenet refer to *Top. and Gen.* i. 30.

A. S. ELLIS.

G. H. R. will find particulars of the Pluguenets in Collinson's 'Hist. Somerset,' vol. ii. p. 331, under 'Haselbury Plucknet,' and in a recent work, 'Historical Memorials of South Somerset,' by the present writer, under 'Preston Plucknet.'

J. B.

ELIZABETH ALKIN (9th S. v. 355).—If ASTARTE will consult the 'Calendars of Domestic State

Papers' of the years of the Dutch war she will find there references to all that is known about this excellent woman.

SAMUEL R. GARDINER.

"INTIMIDATED THRONES" (9th S. v. 335).—A cheap, but incomplete edition of Wordsworth's poems, published without date by Gall & Inglis, Edinburgh, contains the single line, "Why do ye quake," &c., in place of the two lines beginning "Ye thrones," which I find in Moxon's edition of 1854, and which are evidently altered from an earlier edition. Wordsworth's continual revisions are, however, given in Prof. Knight's edition, which I have not seen; and DR. MURRAY may answer his own query satisfactorily by consulting that edition. F. ADAMS.

115, Albany Road, Camberwell.

DR. MURRAY's conjecture is correct. In the paragraph in the seventh book of 'The Excursion' which begins

When this involuntary train had ceased,  
instead of the lines which now run

Ye Thrones that have defied remorse and cast  
Pity away, soon shall ye quake with fear,

the original edition of 1814 has the single line,

Why do ye quake, intimidated Thrones?

W. T. LYNN.

Blackheath.

Prof. Dowden, in his notes appended to 'The Excursion' ('The Poetical Works of William Wordsworth,' vol. vi. p. 381, Aldine edition, 1893), states that the two lines (Book vii., 837, 838) quoted by DR. MURRAY were previously in one line, as given in the 'Encyclopædic Dictionary.'

A. C. W.

OLD AND NEW STYLE OF CHRONOLOGY (9th S. v. 268, 344).—I am much obliged to MR. LYNN for his explanation of what has happened in the case of Lord Mayor's Day. Supposing that it was formerly the festival of SS. Simon and Jude, I naturally concluded that it became 8 November on the change of style, and was automatically transferred to 9 November in 1800. As, however, the day was 29 October ("September" is, of course, a slip), it would become 9 November at once, and clearly neither has been nor will be changed. Thus the identity has been lost. I would submit that this permanent adoption of 9 November is a mistake, for, on the change of style, two perfectly logical methods of dealing with anniversaries were admissible. Either the same day could be retained with a new name or the anniver-

sary could still be attached to the day having the same name (e.g., 25 December and other festivals), though the day thus described was not the same. Thus Lord Mayor's Day could have been kept on the same day as before, i.e., 9 November till 1800, 10 November till 1900, and 11 November hence till 2100; for, in order to retain what is actually the same day (29 October O.S.), it would be necessary from time to time to alter the date N.S. Or, on the other hand, if this alteration were thought to be a nuisance, it could be avoided by the second method, viz., adhering to the day called 29 October, in spite of its not being actually the same day. In the former case you would be keeping the same day really, in the latter case the same day nominally. But what has been done is to change the name, apparently with a view to keeping the real anniversary, and then stick with a superstitious reverence to the new name thus adopted, as though that were sacrosanct! From 1752 to 1800 the day called 9 November was identical with the old Lord Mayor's Day (29 October); since 1800 the identity has been lost, and the day thus kept has not been "the morrow of SS. Simon and Jude" either in name or in reality. The same mistake has been made with regard to George III.'s birthday. If he intended to stick to the same nominal date, he should have continued to keep it on 24 May, regardless of the change of style. If he wished to keep the real anniversary, he should have kept it on 5 June N.S. from 1800, and Eton should now observe 6 June as the commemoration. W. E. B.

FAGGOTS FOR BURNING HERETICS (9th S. v. 269, 326).—When I was churchwarden of St. James's, Garlick Hythe, Upper Thames Street, I used to collect the rent of some premises near the river which were left by a lady for this purpose. I believe the rent is now paid to the Ecclesiastical Commissioners. If MR. HIBGAME will communicate with the rector, the Rev. H. D. Macnamara, M.A., I have no doubt he will be pleased to give further information. R. B. WARRICK.

VOLANT AS A CHRISTIAN NAME (9th S. v. 229, 293).—I have never known any person bearing the name of Volant, but have supposed it to be a name given to men. Should it be feminine, it may be a contraction of Violante, an Italian name, which, I think, is given to women, and which seems to signify the violet flower. The names Ianthé, which is classical, and Iolanthe, which does not seem to be so, may have an affinity to this name. There is also an

old French or Norman name, Yolande, which is like Iolanthe. Although I know that Violante is an Italian name, I do not remember to have met with it anywhere, except in one of Miss Edgeworth's stories. There it is certainly feminine.

E. YARDLEY.

"PINEAPPLE" (9th S. iv. 419).—It is worth noting that the "pyne-appel" mentioned in 1483, before the discovery of Brazil and of the ananas, was what we now call a pine-cone or fir-cone; and the ananas received its English name from its likeness in form to the same. Moreover, there are earlier references to the fir-cone, viz., in the Middle-English poem on 'Susannah,' in the Vernon MS., l. 82, and in the M.-E. translation of 'Palladius on Husbandry,' book iii. l. 1049, where the pine is called a "pynappultree." The A.-S. name is *pin-hnutu*, i.e., pine-nut.

WALTER W. SKEAT.

BUTH (9th S. v. 316).—Two place-names near here contain the above word or sound. Buchtknow, a farm, probably is derived from the Saxon. This name I have not been able to trace further back than the seventeenth century. Polbuth, a small property, the locality of which seems to be now lost, is a name which occurs in charters of the fifteenth century, and may be derived from the Gaelic.

J. G. WALLACE-JAMES, M.B.

Haddington.

CASTS OF ANCIENT SEALS (9th S. v. 288).

—Your correspondent does not say what kind of seal he is in search of. I possess several hundred small casts of ancient classical seals. I have a number of duplicates. I should think they could be obtained from Brucianni, Drury Lane, London.

CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

Mr. J. P. Ready, who has an *atelier* in the British Museum, takes very fine casts from ancient seals, &c.

E. L.-W.

SIR ROBERT AND SIR WM. STUART (9th S. v. 336).—The latter was an undertaker for the plantation of Ulster. He sat for Donegal in the Irish Parliament (1613-15), and was created baronet in May, 1623. Sir Robert Stewart was thought to be the younger brother of Sir William, but apparently the evidence of relationship is doubtful. The 'Dict. Nat. Biog.' connects Sir Robert with Sir Patrick Stewart, of Orkney. Whether they were related or not, Sir William and Sir Robert fought under the king's commission against Sir Phelim O'Neill. The tract under notice plainly refers to the battle of Glen-

maquin, near Raphoe (16 June, 1642), where O'Neill and Alexander MacDonald (the famous "Colkitto" of Montrose's war) were defeated after a sharp struggle, in which Sir Robert Stewart carried off the honours. The tract is, therefore, true enough, which is more than can be said for some of the 'True Relations' about O'Neill published at that time.

GEORGE MARSHALL.

Sefton Park, Liverpool.

JOHN BOTONER (9th S. v. 269).—The John Botoner inquired for witnessed a deed between Adam Botener and others, dated Coventry, 14 Dec., 2 Ric. II. (1378). See *Misc. Gen. et Her.*, New Series, i. 375. A pedigree of Botoner, *alias* Wyrcestre, of Bristol, with their arms, may be found in Dallaway's edition of Wm. Wyrcestre's notes about Bristol from his 'Itinerary,' p. 18. This William Wyrcestre (born 1415) was secretary and physician to Sir John Fastolf, and he took his mother's name of Botoner.

A. S. ELLIS.

FOOTBALL ON SHROVE TUESDAY (9th S. v. 283).—It would be interesting to collect the local references throughout the country to this custom of football-playing on Shrove Tuesday. One such can be given from the latest published volume of the Historical Manuscripts Commission, for among the municipal archives of Shrewsbury is a record of a petition of the time of Elizabeth from John Gyttyns the younger for discharge from imprisonment, having been committed "for playing at the foot balle upon Shroftusdaie, and for throwinge the balle from hime whene the serigent Hardinge demanded the same" (Fifteenth Report, Appendix, part x. p. 62).

ALFRED F. ROBBINS.

"BLENKARD" (8th S. vi. 89, 398, 473; x. 116, 160).—"To 30: Bottles of Blenkard £03:00:00." The explanation of this Yorkshire tavern entry of 1695, quoted in 'Sutton in Holderness' (1896), has been twice asked for in 'N. & Q.'—once by the author, MR. THOMAS BLASHILL. As no attempt has been made to offer a reasonable explanation the query still remains. I now suggest that this Blenkard is the "Bleahard" referred to by Pepys (19 June, 1663):—

"To the Rhenish wine-house, where we called for a red Rhenish wine called Bleahard, a pretty wine, and not mixed, as they say."

The attempts made in the seventeenth century to regulate prices of foreign wines by statute naturally led to much mixing and consequent reduction in quality, as Pepys probably knew. There are not many red

Rhenish wines known here, Assmannshäuser being the most famous. But at Neuweid, near Lintz, there was (and probably still is, though Vizetelly does not mention it) a good red wine known as Blischert. A comparison of the price with that of Canary (2s. 4d. per bottle) makes it almost certain that Blenkard and Bleahard are merely easily made mistakes for Blischert.

GEORGE MARSHALL.

Sefton Park, Liverpool.

**A CHAINED CURATE** (9th S. v. 165).—After careful inquiries throughout Cornwall, I am satisfied there is no foundation for the late Archbishop of Canterbury's story of a curate being chained to the altar rails in a rural church in that county. No one now resident in the Cornish lands appears to have ever heard of such an occurrence.

HARRY HEMS.

**LELAND FAMILY** (9th S. v. 267).—I have condensed the following from

"The Leland Magazine; or, a Genealogical Record of Henry Leland and his Descendants, containing an Account of Nine Thousand Six Hundred and Twenty-four Persons in Ten Generations, and embracing nearly every Person of the Name of Leland in America, from 1653 to 1860. By Sherman Leland, Boston, 1850."

Henry Leland, father of Hopestill Leland, and "progenitor of all who bear the name in this country (with two exceptions), was born in England about the year 1625." He married Margaret Badcock, and emigrated to America in 1652. Their first child (also named Hopestill), born during the voyage or soon after, died an infant, in 1653, at Dorchester, Mass. Leland's reasons for leaving England and "venturing upon a life of hardship in the wilds of America" are not known. He was, however, evidently "a man in character like his comrades in those days, distinguished for firmness, courage, patience, endurance, and invincible integrity." He settled as a farmer near Medfield, Mass., on the ground where, not long afterwards, arose the town of Sherburne, where he died 4 April, 1680, leaving his four surviving children well provided for. The names of the latter were: Experience, born 10 May, 1654; married John Colburn, farmer; died at Dedham, 1708. Hopestill, born 15 November, 1655; married, first, Abigail Hill, second, Patience Holbrook; died at Sherburne, 1729. Ebenezer, born 25 January, 1657; married, first, Deborah —, second, Mary Hunt; died 1742. Eleazar, born 16 July, 1660; married Sarah —; died 1703. Hopestill had ten children: Henry, 1679-1732; Hopestill, 1681-1760; Abigail, 1683; John, 1687-1759; William, 1692-1743; Eleazar, 1695-6; Joseph, 1698-

1776; Isaac, 1701-66; Joshua, 1705-72; Margaret, 1708. All were married except Eleazar, who died young. Isaac was married twice. The boys became farmers; the girls, farmers' wives. Hopestill appears (to judge from his will, which, with those of his father and brother, is reprinted in S. Leland's work from the Probate Records) to have been a prosperous man; yet neither he nor his brothers ever did anything

"by which they were essentially distinguished from the other worthy citizens of their day and generation. They appear to have been prudent and industrious farmers."

nothing more.

"The whole number of lineal descendants.....cannot be definitely ascertained, but from the statistics collected, it cannot be less than fifteen thousand."

Should MR. CHARLES GODFREY LELAND desire to push his inquiries further, I have the names of ten or twelve works upon the subject.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

**"JULLABER"** (9th S. v. 228).—Jullaber is near Chilham, about six miles south-west of Canterbury. There are two references to the place in Camden. Camden himself thus explains the name:—

"Below this town [Julham] is a green barrow, said to be the burying-place of one Jul Labor many years since; who some will tell you was a Giant, others a Witch. For my own part, imagining all along that there might be something of real Antiquity coach'd under that name, I am almost persuaded that Laberius Durus the Tribune, slain by the Britains in their march from the camp we spoke of, was buried here; and that from him the Barrow was called Jul-laber."

The camp here referred to is supposed to have been at Chilham. In the 'Additions to Kent,' in Gibson's edition of 1695, is the following note on the above:—

"Hence the Stour passes on (by Olanige or Olan-tigh, i.e., an Eight or Island) to Chilham, where our Author thinks that Caesar had his first conflict with the Britains upon his second landing, and that here it was he left his army encamp't, whilst he return'd and repair'd his Ships, sore shatter'd by a storm; and that hence it was called Chilham or Julham, i.e., Julius's Mansion; but I cannot agree with him either in the one or the other, for Caesar says expressly, that the place of this conflict was but twelve Roman miles from his place of landing; whereas Chilham (whether he landed at Deale or Pepperness) is many more. But here I do believe it was, that in his march from his encampment, in pursuit of the Britains, he lost one of his Tribunes, Laberius Durus, whose monument it is that remains there on the River side by the name of Julaber's grave."

C. C. B.

The position of this hill is described in Murray's 'Handbook for Kent' as being

immediately above the station (Chilham) on the right. The compilers of this work and of Black's 'Guide' offer the suggestion that this is a corruption of "Julian's Bower," a common name given to an area devoted to Roman popular games. The generally accepted tradition, however, is that it marks the grave of one of Julius Cæsar's generals, Laberius Durus; and the story is well told by Philipott in his 'Villare Cantianum,' 1659, p. 117:—

"There is a place in this Parish [Chilham] on the South-side of the River stretched out on a long green Hill, which the Common People (who bear the greatest away in the corrupting of Names) call Jelliberies Grave. The Historie itself will evidence the original of this denomination. It was about this place that Julius Cæsar respited his farther remove or advance into the bowels of this Island, upon intelligence received that his Fleet riding in the road at Lymen not far distant, had been much afflicted and shattered by a Tempest; whereupon he returned, and left his Army for ten dayes, encamped upon the brow of this Hill, till he had new careen'd and rigg'd his Navy; but in his march from hence was so vigorously [*sic*] encountered by the Britons that he lost with many others Leberius Durus, Tribune and Marshal of the Field, whose Obsequies being performed with solemnities answerable to the eminence of his Place, and Command, each Souldier as was then Customary, bringing a certain quantity of earth to improve his place of Sepulture into more note than ordinarie, caused it so much to exceed the proportion of others elsewhere; and from hence it assumed the name of Julaber, whom other vulgar heads, ignorant of the truth of the story, have fancied to have been a Giant, and others of them have dreamed to have been some Enchanter or Witch."

Kilburne, in his 'Survey,' 1659, p. 56, under the heading of 'Chilham,' describes the hill as "Jullaberies grave," and refers us to Camden's 'Britannia,' fol. 336, for further particulars of the Roman officer, whom he calls Quintus Laberus, and the place of his burial Julaber.

W. NORMAN.

HUMBUG = NONSENSE (1<sup>st</sup> S. vii. 550, 631; viii. 64, 161, 232, 422,\* 575; 3<sup>rd</sup> S. v. 470; 5<sup>th</sup> S. v. 83, 332, 416; vi. 17, 38; vii. 32, 194; 7<sup>th</sup> S. xi. 328, 434; 8<sup>th</sup> S. i. 85, 137, 192; ix. 459; xi. 25†).—Dr. Murray having disposed of all that can be called *evidence* as to the history of this word, I take the liberty of classifying the information on the subject that has appeared in 'N. & Q.,' and dealing with a communication (3<sup>rd</sup> S. v. 470) to the effect that the word occurs in 1677. I have not succeeded in seeing *this* edition of 'The

Loves of Hero and Leander,' although I have examined one bearing that date in the British Museum Library. In the first (?) edition of 1651 the passage in which it occurs (p. 6) runs thus:—

Quoth he, my dwelling is *Abidos*,  
This is my walke Wednesdayes and Frydayes;  
My name is young *Leander* call'd,  
My Father's rich and yet hee's bald.  
Enough, quoth *Hero*, say no more,  
Mum-budg, quoth he, 'twas knowne of yore.

Edition 1653 also reads *mum-budg*, but editions of 1667, 1672, 1677, 1682, and 1705 (in all of which 'The Loves of Hero and Leander' is appended to a translation of Ovid's 'Ars Amandi') read *mum-bug*. The substitution of a capital H for M is a very easy misprint.

It is most probable that Butler had this phrase in his mind (and certainly not Anne Page and Slender, as Zachary Gray suggests) when he wrote ('Hudibras,' book i. canto iii. 203):—

Am not I here to take thy part?.....  
Have these Bones ratled, and this Head  
So often in thy quarrel bled?  
Nor did I ever winch or grudge it  
For thy dear sake. (Quoth she) *Mumbudget*.  
Think'st thou 'twill not be laid i' th' dish,  
Thou turn'd thy back?

The work of James Glass Bertram is "suspect," but I should like to know whether the 'Diary' of Lady Frances Pennoyer is a fabrication of his own. He cites it in 'Flagellation' (n.d.), xxxix. 407, as follows:—

"[1760, Mar. 10.] Charlotte performed a song, written by Mr. Pope to the harpsichord, which was much applauded by the company, and certainly the dear girl hath a voice of a fine quality. My lord says it is all 'humbug,' which is a new word much in favour in London. It soundeth vulgar, but as it hath been introduced by the wise Lord Chesterfield, I suppose it must be considered fashionable."

There seems something very apocryphal about this diary, and even if Dr. Murray had the quotation (as to which I have no information), I venture to think he was wise to reject it as unreliable. If true, it is interesting, and suggests the possibility of Lord Chesterfield having been in possession of a copy of another 1677 edition of the extremely unsavoury book referred to; though the more probable solution is that he was merely pushing an effective Oxford slang word into London society.

Q. V.

STAMP COLLECTING (8<sup>th</sup> S. xii. 469; 9<sup>th</sup> S. i. 115).—The answer given at the latter reference to my original question, "Is there any

\* The dialect use of *mumbudget* (9<sup>th</sup> S. iv. 144) seems much to resemble the way in which *humbug* has been and is widely used.

\* The reference in General Index and elsewhere to p. 494 is an error.

† *Humbugs* for cows and horses are referred to at 8<sup>th</sup> S. ix. 327, 412, 458, and *humbug* (a kind of sweet-meat) at 5<sup>th</sup> S. v. 332; vi. 16, 38.

record of when foreign stamps first began to be systematically collected?" has enabled me to read Mr. W. Roberts's article on 'The Stamp-collecting Craze' (not 'The Postage-Stamp Mania,' as he himself calls it in his reply), which appeared in the *Fortnightly Review* of May, 1894. But that article is of the more interest in that it may now be indicated that to 'N. & Q.' is due the first public notice of the stamp-collecting habit. Mr. Roberts in his article says:—

"The mania (if its devotees will excuse the expression) is supposed to have originated in Belgium, and to have quickly spread to Germany and France. .... The infection appears to have soon found its way into England, and early in 1862 an informal kind of Exchange had established itself in Birchin Lane, London."

The only date here is 1862, but in the issue of 'N. & Q.' for 23 June, 1860 (2nd S. ix. 482), appeared a communication from S. F. CRESWELL, The School, Tonbridge, headed 'Postage Stamps,' which narrated how a boy at that institution had shown the writer a collection of from 300 to 400 different postage stamps, English and foreign, and had added that Sir Rowland Hill had informed him that at that time there might be about 500 varieties on the whole. Mr. CRESWELL proceeded:—

"This seems a cheap, instructive, and portable museum for young persons to arrange; and yet I have seen no notices of catalogues or specimens for sale, such as there are of coins, eggs, prints, plants, &c., and no articles in periodicals. A cheap facsimile catalogue, with nothing but names of respective states, periods of use, value, &c., would meet with attention. If there be a London shop where stamps or lists of them could be procured, its address would be acceptable to me, and to a score young friends."

This courteous request, as far as I can trace, met with no response; but philately was in the air, and a year and a half later, under the same heading, but with no reference to the previous communication, I. S. A. wrote to 'N. & Q.' (3rd S. i. 149):—

"In the present rage for collecting postage stamps of all countries, a short account of their first introduction, and the gradual development of the system to its widely spread adoption, would be very interesting."

This appeared on 22 Feb., 1862—and Mr. Roberts refers in his article to "early in 1862" as a definite period in this connexion—and it called forth references (particularly in *ibid.*, pp. 357, 393) to early stamp catalogues, one, 'Aids to Stamp Collectors,' hailing from Brighton, describing 856 varieties, and another a catalogue compiled by a Mr. Mount Brown, giving about 1,200 distinct specimens of postage stamps and envelopes. The student of philately, therefore, must search these as

among the earliest recorded examples of the catalogues which are now so full of information and so costly to follow.

ALFRED F. ROBBINS.

'THE WEARIN' O' THE GREEN' (9th S. v. 316).—Consult the *Citizen*, vol. iii. p. 65 (Dublin, 1841), a monthly magazine published at that time, which contains several interesting articles and examples of the native music of Ireland. The press-mark of the *Citizen* at the B.M. is P.P. 6180. H. HOUSTON BALL, Irish Club.

In reply to a similar inquiry which appeared in 'N. & Q.' 4th S. ix. 301, the editor stated that 'The Shan-Van Voght,' or 'The Wearin' o' the Green,' would be found in W. Steuart Trench's 'Realities of Irish Life,' with the music. Two versions of it are also given in 'The Wearing of the Green Song-Book,' published by Cameron & Ferguson, Glasgow, and in 'N. & Q.' 4th S. ix. 345.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DATE OF THE BUILDING OF ROME (9th S. v. 245).—This to all intents and purposes is merely subsidiary to the main issue it covers, and whatever may be individual opinion as to the exact month or year in which Rome was begun and finished, it is fortunate and all important for us, thanks to Julius Cæsar, that we have the date for the Julian year 1, which was 708, and for all purposes of fixing the Roman year and the chief matter which underlies the above heading. If there was any well-founded doubt it could be removed in several ways. For instance, writers of unquestionable authority and standing worth quoting agree that Alexander the Great was born in the Roman year 398, or B.C. 355—this is incontrovertible, eclipse or no eclipse—and that he died in his thirty-second year, the beginning of the 114th Olympiad, Sulpicius and Q. Ailius consuls. All this is made absolute when taken along with the facts that Alexander was born on the day the Temple of Diana was burnt and Demosthenes was twenty-five years of age. The Roman year 398, or B.C. 355, was, I venture to say, the second of the 106th Olympiad, and it can also be proved. Thus Cambyzes succeeded Cyrus, his first year being the fourth of the 62nd Olympiad, i.e., 224 Roman; he died in the third year of the 64th, 231 Roman, B.C. 521, and may be associated at will with the eclipse of the moon recorded by Ptolemy as being on or about 16 July, beginning of the 63rd Olympiad, and the seventh year of Cambyzes. As this agrees with the Nabonassar epoch our data are proved to the hilt;

they may be contradicted, but not confuted. New issues may be introduced, but, unless history agreeing from different points can be shown to have been compiled under collusion, nothing can alter these dates. As to astronomers, they must first bring into line their own differences in calculations with regard to certain eclipses, &c., ere they claim to be infallible, or expect novices in that science to give them credit with that "unknown quantity." I have in these pages, in a humble way, called attention to discrepant statements of astronomers with regard to some early eclipses. For one person who is an authority on this subject there are a dozen or so historians whose united labours from different standpoints corroborate each other's conclusions. Are these to be thrown overboard to square with the one? Clinton's 'Fasti Hellenici' has been shown years ago to be wanting on several important points. As an instance—not required for those who know a little about the subject, but desirable for those who might be led wrong (*ante*, p. 245)—Clinton says that Jerusalem was taken in the fourth month of the eleventh year of the Jewish calendar, computed from Nisan, B.C. 587, being the twelfth month of the eleventh year of the reign of Zedekiah, beginning in June, B.C. 588, and ending June, B.C. 587; his words are, "the eleventh of Zedekiah is completed B.C. 587. Jerusalem is taken the ninth day of the fourth month—June, B.C. 587."\* Consequently, Clinton states that Zedekiah's reign began June, B.C. 598; but this contradicts the Biblical account, 2 Chron. xxxvi. 10. Here, with the context, it is clear Zedekiah was made king at the beginning of the year, that is, Nisan or March, *ergo* the eleventh of that king began in March, B.C. 588, and not, as Clinton makes it, in June; and its fourth month must have been June, and B.C. 588, we have certain proof, was the third year of the 47th Olympiad and the Roman 163. If there remained the slightest dubiety about this, 2 Kings xxv. 2-4 would remove it. Clinton gives the reign of Jotham and Ahaz as fifteen years; Dr. Hales, sixteen; Eusebius and Clemens of Alexandria, seventeen; the Books of Kings and Chronicles, sixteen. Josephus, book xv. chap. v., states that the battle of Actium was fought in the 187th Olympiad, in the seventh year of Herod's reign, which works out the fact that the Roman year 398=B.C. 355; that the third year of the 194th Olympiad was the 44 Julian=751 Roman, and the year of Christ's birth. The term "mythical" is applied to King

Iphitus (see *ante*, p. 245). This old story as related by Plutarch is rather circumstantial, yet it may have no foundation in fact. Possibly there are those now living who know more about it than Plutarch, Aristotle, Aristodemus, and others; or some recent discovery may warrant to-day, more than 1,700 years after, a doubt as to this king's existence. One thing is clear: we can say it is a tradition that has existed since about 3938 of the Julian period, and has been held as a sound datum upon which an epoch famous in chronological history is founded.

ALFRED CHAS. JONAS.

ELVERTON MANOR (9th S. v. 356).—Does SIGMA TAU mean Elverton Manor? If so he will find all he wants to know in Hasted's 'History of Kent,' vol. ii. p. 735. It is in Stone, near Faversham, in the north-west part of it.

H. B. P.

Inner Temple.

"THE GREEN-EYED MONSTER" (9th S. v. 65, 152, 295).—The rime which C. C. B. quotes at the last reference has always been known to me as

Green's forsaken,  
Yellow's forsworn,  
Blue's the colour  
Which must be worn.

I remember how folks made "a dead set" against wearing things green, the colour being held, in a general way, as symbolizing deceitfulness in any form. The women folk were most in arms against the colour. Such expressions as "She turned fair green with mad," "Green out of spite," "She's a regular green-eyes," were sayings often heard amongst the gossips when engaged in discussing the darker and lower side of village life.

THOS. RATCLIFFE.

Workshop.

TABLET TO MR. GLADSTONE (9th S. v. 313).—I beg to differ from your correspondent in associating the name of Della Robbia with a material that "imparts an impression of non-durability." Real Della Robbia ware we find on the Continent exposed in the streets, and also specimens in South Kensington Museum, as perfect to-day as when first made—over four hundred years ago. I have seen marble tablets erected in my time that have had inscriptions carved upon them, and also figures for monumental purposes, exposed to the weather, that have completely perished. Granite certainly is durable, but I know nothing so difficult to read as letters cut in granite when they have been gilt or blacked a few years. In many cases it is almost impossible to decipher them, as the

\* 'Fasti. Hell.' vol. of 1834, p. 328.

mottled granite as a rule detracts from the letters. If the tablet referred to is not in good taste or of good material, it should not be associated with the name of Della Robbia. Some of the oldest remains of the handiwork of man that are to be found are in terra-cotta. It is said in some cases to be almost our only link with nations of the most remote antiquity. There are a number of firms making excellent terra-cotta work. Several specimens I have seen recently of Messrs. Doulton are of a very high order.

CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

I owe it to the interests of accuracy to correct a slight error in my communication at p. 313. Since that note was penned I have discovered that Mr. Gladstone also contributed a short article headed 'The Greater Gods of Olympus' to 'N. & Q.' of 18 June, 1887 (7th S. iii. 489). The article is signed from Dollis Hill, and is a reply to one of MR. J. CARRICK MOORE (7th S. iii. 403) criticizing Mr. Gladstone's article in the *Nineteenth Century* of the preceding March.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

"BE THE DAY WEARY," &c. (9th S. v. 249). It is certainly a reproach to the Irish professors that they were not able to locate the well-known couplet of Stephen Hawes, which occurs in his 'Pastime of Pleasure,' 1517. The context, as it stands in the edition of 1555, is as follows:—

The end of Joye and all prosperite  
Is deth at last, through his course and myght;  
After the day there cometh the derke night;  
For though the day be never so longe,  
At last the belles ringeth to evensonge.

Cap. xlii. (Percy Soc. ed., p. 207).

The last two lines, I may point out, after the manner of Father Prout, are merely a translation of two verses by a little-known Latin poet:—

Quantumvis cursum longum fessumque moratur  
Sol, sacro tandem carmine Vesper adest.

The sentiment seems to have been a favourite one with Hawes. In cap. xvi. (p. 75) occurs the following:—

Joy cometh after, whan the payne is past.  
Be ye paycent and sobre in mode;  
To wepe and wayle all is for you in waat:  
Was never payne, but it had joye at last.

A. SMYTHE PALMER.

S. Woodford.

These lines still retain their interest, for inquiries respecting their authorship have appeared in every series of 'N. & Q.' from the third to the ninth. There are several

variants, but no authoritative version. So far as can be traced they first appeared in the 'Pastime of Pleasure,' by Stephen Hawes, 1517, and were used by George Tankerville, in August, 1555, when preparations were made for his death. EVERARD HOME COLEMAN.

71, Brecknock Road.

FRENCH STANZA (9th S. v. 357).—The author is Alfred de Musset. The last four lines are:

Tout s'en va comme la fumée;  
L'espérance et la renommée,  
Et moi qui vous ai tant aimée,  
Et toi qui ne t'en souviens plus.

ARGINE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Inquisitions and Assessments relating to Feudal Aids, 1284-1431.* Vol. I. (Stationery Office.)

WE gladly welcome the first volume of a new series of national records. Every one who understands what was the nature of a feudal aid will appreciate the immense importance which this work must have for students engaged in genealogical inquiries or in the endeavour to make out with clearness what was the nature of our very complex feudal system. It has, moreover, a subsidiary value on account of the light it is calculated to throw on the names of persons. We have come upon here but few Christian names that are in any way remarkable, but the surnames recorded are of great value, as many of them are now extinct, and we get others in their earlier forms. Notwithstanding all that has been written on the subject, the history of the surnames of this country is still in a very cloudy condition, the wildest guessing yet in many cases occupying the place of knowledge. That surnames arose first among the landowning class seems certain. The names of the tenants *in capite*, and the larger landowners who held under them, were usually, though not by any means exclusively, territorial. Those of lesser people were, of course, not taken from the lands they held, but they were, nevertheless, frequently the same as those of towns and villages. A man who had migrated from one place to another would sometimes assume, or have thrust upon him, the name of the village whence he came.

The present volume extends from Bedfordshire to Devonshire. When the work is complete it will be a key to the English feudality of the thirteenth, fourteenth, and earlier part of the fifteenth centuries such as no other country can boast. It seems to be thus far edited with great care, and possesses a double index—one of persons, the other of places. We have used it not a little, and have discovered not a single error.

*The Registers of the Church of Bury, 1590-1616.*

Edited by the Rev. W. J. Löwenberg and Henry Brierley. (Lancashire Parish Register Society.)

*The Registers of the Church of Burnley, 1562-1653.*

Edited by William Farrer. (Same society.)  
WE have read or examined the greater number of the parish registers which have been printed in recent days, but cannot call to mind any which



surpass and very few that equal the volumes before us in careful editorship. They are models of the way that work of this kind should be done. A list of the Lancashire registers which begin before the year 1700 is given, which will be found most useful. It is compiled from the Parish Register Returns issued by the Government in 1833. The full number of these is 108, and among them fifty-eight are of the sixteenth century, and five commence in the year 1538-9, when Thomas Cromwell, the Vicar-General of Henry VIII., ordered records of this kind to be kept. We think the Lancastrians must have been more careful of their parochial records than the people of many other counties. Sixteenth-century registers are very far from common in many parts of England, and those dating from what we may call "the beginning of things" well-nigh unknown.

We perhaps need not dwell on the fact that neither of these volumes furnishes evidence in favour of the superstition that after the Reformation strange names taken from the Old Testament became fashionable. Here they are undoubtedly rarer than in many name-lists of the present day. Sarai, however, does not seem to have been very uncommon in the neighbourhood of Burnley. Dauratie, too, occurs. It is probably meant for Dorothy; but those who are fond of speculative etymology may, if they so please, regard it as a distorted form of Durante, and quote it as evidence of the cult of Dante being prevalent in Lancashire in the reign of James I. This would not be a more absurd play of the imagination than much of the wild guessing which goes on almost without reproof. We get a glimpse of the great Civil War in 1644. Five soldiers were buried who had been slain at Haggate at the end of June or beginning of July. There is nothing to show for which cause they shed their blood. It may be not amiss to give their names; some one may possibly be able to identify them. They were Robert Eckroyde, Nicholas Starkie, James Gabbott, Peter Hitchin, and Bernard Smithe. An index of nicknames is supplied, some of which are puzzling. Why, we would ask, was John Jackson, who died in 1624, called "twoe pence," and Isabel Whittaker, who departed some twenty years later, known as "Blackwidow"?

In the Bury register there are entries, in many varieties of spelling, relating to a family bearing the surname of Shipobotham. It has, apparently, nothing, at least directly, to do with a seafaring life. There is a place bearing the same name in the parish. In 1615 a certain James Holte, who is described as "famous," was buried. The editors—correctly, no doubt—regard this to mean infamous, and refer to the 'H.E.D.' in confirmation thereof. "Famous" was, it appears, used sometimes in an evil sense from the days of Wyclif to those of Cobbett.

*The Registers of Eglington, in the County of Northumberland, 1662-1812.* Transcribed by Miss K. A. Martin. Indexed and edited by Herbert M. Wood. (Durham and Northumberland Parish Register Society.)

THIS is a most satisfactory issue of one of our Northern parish registers. It has been faithfully transcribed, and the editorial work and indexing have been well done. We trust the other Northern registers will fall into equally careful and efficient hands. Eglington is a large parish divided into sixteen townships. Previous to the changes of the

sixteenth century there were four chapels dependent on the mother church. One alone has survived, which has been restored again in recent times to purposes of devotion. At another of them burials occasionally take place in the graveyard.

As well as the registers themselves, the banns books, which exist from 1754, have been carefully examined, and the entries of those whose banns were called at Eglington, but who were married elsewhere, have been given. This is a useful addition, as it gives an additional key to family relationships.

It is, perhaps, hardly necessary to say that Border names abound. We find Ainsleys, Carrs, Elliots, Greys, Ogles, and Reids in abundance; but many of the great historical families do not seem to have been represented at Eglington. A branch of the race now known as Gladstone seems to have been settled here, for we find Gleadstones in many varieties of spelling. Gatehouse, which we believe to be a purely North-Country name, is found only once. Concerning the meaning of a few, such as Sott, Toolip, and Cilla, we cannot make a reasonable guess. Provisionally, we may assume them to be corruptions of something formerly intelligible. Of the strange Biblical names which it used to be the fashion to regard as typical of the seventeenth century we have found very few examples, but have come on several others rarely found elsewhere. Effala, Ellinger, Helender, Sewan, Ussa, and Jotte are examples.

### Notices to Correspondents.

*We must call special attention to the following notices:—*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

K. E. ("Chess Poem").—You will find the story in 'The Wit and Humour of the Persians,' by M. N. Kuka (Bombay, 1894), p. 14, and also in the more accessible 'Modern Chess Primer,' published by Messrs. Routledge, pp. 305, 306, where the ending is called 'Dilaram's Mate.' Two castles are sacrificed.

A. P. ("Blight").—All that is known concerning the various significations and uses of the word will be found in the 'Historical English Dictionary.'

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 NEW NOVELS:—A Young Dragon; Vroni; A Gay Conspiracy; The Cardinal's Snuff-box; His Lordship's Leopard; The Second Lady Delcombe; A Plain Woman's Part; Lyons Grimwood, Spinster; An American Countess; The Devil and the Inventor; The Crowning of Gloria.  
 ANNALS of an EAST ANGLIAN BANK.  
 NEW TESTAMENT LITERATURE.  
 AMERICAN HISTORY.  
 SHORT STORIES.  
 BOOKS about the WAR.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 'THE WEALTH of NATIONS'; HOTTENTOT WORDS in ENGLISH; 'THE CONSTELLATION of "THE RIGHT STARS"'; Capt. COX'S 'BOOKS of FORTUNE'; THE PEARL LIBRARY; A NEW LETTER of GOLDSMITH'S. Also—  
 LITERARY GOSSIP.  
 SCIENCE:—Hydraulic Power Engineering; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—Ornament in European Silks; Library Table; Sale of the Peel Hairdresses; Society of Painters in Water Colours; The Brantwood Drawings; The Palace Archives of Mycenaean Crocuses; Sales; Gossip.  
 MUSIC:—The Week; Gossip; Performances Next Week.  
 DRAMA:—The Week; Gossip.

*The ATHENÆUM for May 5 contains Articles on*  
 NAVAL WAR RISKS.  
 THE COUNTY PALATINE OF DURHAM.  
 THE FRANCO-GERMAN WAR.  
 DICTIONARY of NATIONAL BIOGRAPHY.  
 AN INTRODUCTION to ROMAN RELIGION.  
 FIFTY YEARS in the NAVY.  
 NEW NOVELS (The Mix; The Gifts of Enemies; A Sister to Evangeline; The Experiment of Dr. Nevill; His 'Practice Hand; Le Fils à Papa; La Solution).  
 RECENT VERSE.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 THE EDITORSHIP of the "INTERNATIONAL LIBRARY"; 'INNER-MOST ASIA'; THE NUMBERS of the BORERS; SALES; THE HISTORICAL MANUSCRIPTS COMMISSION; THE TESSIER LIBRARY; NELSON at NAPLES in 1798. Also—  
 LITERARY GOSSIP.  
 SCIENCE:—Echinoderms; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—Royal Academy; Society of Painters in Water Colours; Mr. Moss's Water-Colour Collection; Gossip.  
 MUSIC:—The Week; Gossip; Performances Next Week.  
 DRAMA:—The Week; Gossip.

*The ATHENÆUM for May 12 contains Articles on*  
 FIFTEEN YEARS' SPORT in WESTERN AMERICA.  
 THE BOUNDARIES of ENGLISH DIOCESES.  
 THE CHAUCER CANON.  
 THE BASIS of the BANTU LANGUAGES.  
 LIFE and WORK of HERBERT SPENCER.  
 NOTES on PRINTERS and BOOKSELLERS.  
 NEW NOVELS:—The Plain Miss Gray; The Collapse of the Penitent; Lotus or Laurel; The Angel of Chance; A Cynic's Conscience; Mistress Content Cradock; The Preparation of Ryerson Embury; Henry Worthington, Idealist; The Seafarers.  
 BOOKS about the WAR.  
 OLD TESTAMENT LITERATURE.  
 REPRINTS.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 'THE NARRATIVE of GENERAL VERNABLES'; HUCHOWNE'S CODEX; COL. GRANT'S LIBRARY; GOLDSMITH'S GRAVE; THE TESSIER LIBRARY. Also—  
 LITERARY GOSSIP.  
 SCIENCE:—Philosophical Anthropology; General Pitt-Rivers; Prof. E. Grimaux; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—The Royal Academy; Minor Exhibitions; Notes from Rome; A Large Find of Papyrus; Sales; Gossip.  
 MUSIC:—The Week; Library Table; Gossip; Performances Next Week.  
 DRAMA:—The Week; Gossip.

*The ATHENÆUM for April 28 contains Articles on*  
 THE FIRST PREMIER of CAPE COLONY.  
 SOME WORTHIES of the IRISH CHURCH.  
 ST. PETER in ROME.  
 A WEST ENGLAND HIGHWAY.  
 CRITICAL ESSAYS of M. BOURGET.  
 A MEMOIR of MRS. DELANY.  
 NEW NOVELS:—The Princess Sophia; Becky; The Kings of the East; The Tiger's Claw; Love's Guardian; Femme of Artists; Millionaire.  
 CLASSICAL SCHOOL-BOOKS.  
 SHORT STORIES.  
 OUR LIBRARY TABLE—LIST of NEW BOOKS.  
 MR. C. I. ELTON, Q.C.; 'THE HISTORY of EDWARD the THIRD'; SALE; 'THE DIRECTORY for WORSHIP'; AMERICAN LIBRARY ETHICS; KNOX and the REFORMATION; A REPRODUCTION of DANTE'S 'DE VULGARI BLOQUENTIA'. Also—  
 LITERARY GOSSIP.  
 SCIENCE:—Books on Physics; Anthropological Notes; The Duke of Argyll as a Naturalist; Astronomical Notes; Societies; Meetings Next Week; Gossip.  
 FINE ARTS:—The New Gallery; Two Babylonian Seals; Gossip.  
 MUSIC:—Saint-Saëns's L'Art et les Artistes; Gossip; Performances Next Week.  
 DRAMA:—The Week; 'The Interlude; or, Comedie of Jacob and Eam'; The Daily Theatrical Portraits; Gossip.

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LONDON, SATURDAY, MAY 26, 1900.

## CONTENTS.—No. 126.

NOTES:—Civic Knighthoods, 409—Open Field Land—"Message," 411—"Several"—Lineal Descendant of Wickliffe—"Cetu"—MacRae and Seaforth Highlanders—Birthplace of Byron, 412—Scottish Names—"Goober" and "Pindar"—"Florin"—Scotchman—Index to 'Notes and Queries'—"Macaulay's 'Horatius'—Voteless Candidate—Sowens, 413—The Flag, 414.

QUERIES:—Cowper's Letters—"As busy as Throp's wife," 414—"The Fisherman of Lake Semapee"—Muggletonian Writings—Tennyson Query—"Bollick"—Muriel—Dwnn of Dwyenn—"The White Man's Burden"—C. Clutterbuck—S. Hemlingway—"Pastophoria"—Almshouses in Savage Gardens—Assembly Rules, 416—Verse printed on an Old Jug—Cumberland's "Jew"—Malachy Dudeney—Pope John XII. and Benedict IX.—"Viridical"—J. Sawyer—Turtliff Family—Pedigree of Lords of Cardigan—Sanderson Family, 416.

REPLIES:—Cowper Centenary, 417—Picts and Scots, 418—Miquelon—Grammatical Usage—Admiral Dilkes—Hot Cross Buns—Throwing Bonnet over the Windmills—Foreign Motto—"Colly"—Rev. C. Forshaw—First Edition of Molière, 421—"Out of print"—Fahrenheit Thermometer—Declaratory Act—Green Fairies—"Stand the racket," 422—How History is Made—"Moral pocket-handkerchiefs," 423—Escape of Admiral Brodric—Grosvenor MSS.—"Childerpox"—Delago and Algoa—"One and all"—"Bird-eyed," 424—"Evolution of Editors"—First British Lighthouse—Devil walking through Athlone, 426—La Belle Sauvage, 426—Pythagoras and Christianity—Geo. Romney—Collection of Biblical Quotations—Earl's Palace, Kirkwall—"Jury" in Nautical Terms, 426—Unicorns, 427.

NOTES ON BOOKS:—"Cromwell's Souldiers Catechism"—"Yorkshire Archaeological Journal"—"St. Pancras Notes and Queries."

Notices to Correspondents.

## Notes.

## CIVIC KNIGHTHOODS.

THE custom of knighting, or of bestowing some equivalent honour upon, the Lord Mayor of the City of London is a very old one. From the accession of Henry VIII. to that of George III. there were not more than twenty-five Lord Mayors who were not either knights or baronets. Even under the Commonwealth the usage continued, the accolade being given by the Speaker of the House of Commons or the Protector. It was not until the eighteenth century that the custom was seriously broken through, owing probably to the attitude which the Corporation of London then took towards the Government of the day. Between 1730 and 1800 no fewer than forty-two Lord Mayors—fourteen under George II. and twenty-eight under George III.—received neither knighthood nor baronetcy. And in the present century there have been forty-one exceptions—some of them notable ones—so that it has come now to be accepted that this mark of distinction is given only to commemorate some special circumstance of interest under a particular mayoralty, and is then shared with the sheriffs.

How far back is it possible to trace this

custom of civic knighthoods? That it existed from the sixteenth century we have seen. Did it exist much earlier? Upon this point I believe much misconception prevails. Some authorities knight nearly every Lord Mayor from the second half of the fourteenth century, while others carry back the usage still earlier—to almost the days of Fitz Alwyn. It is hardly necessary to point out the improbability of this. Knighthood in its inception and early history was purely a military order, and in the days when the feudal system was at its strength is not likely to have been conferred for other than military reasons. Some colour, however, is given to these supposed early civic knight-hoods by references in divers ancient deeds among the Guildhall MSS. and in the St. Paul's Cathedral collection (see Hist. MSS. Com., Rep. ix. App. 1). In these documents, where the names of the mayor, sheriffs, or aldermen are appended as witnesses, the mayor's name invariably has the prefix "Sir." Some of the earliest mayors are thus designated, as William Joyntier, 1238-9; Ralph Aswy, 1241-44; Michael Tory, 1244-5; John de Gisors, 1245-6; Peter Fitz Alan, 1246-7, and many others. But it is, I think, now accepted that the prefix "Sir," unless followed by the affix "knight," had then nothing to do with knighthood. "Sir" was merely the equivalent of the Latin *dominus*, and was used solely as a term of official respect. The same persons who as mayors are dubbed "Sir" frequently appear as witnesses after the expiration of their term of office, and the prefix is then wanting. We may, therefore, take it that the merely calling a man "Sir" was in the thirteenth and fourteenth centuries not necessarily an indication of knighthood. Fortunately, evidence is now within our reach by which we are able to test these so-called early civic knight-hoods. If a man were a knight he would certainly style himself such in his will, and if not thus described, we may accept it that he was not entitled to the honour. The 'Calendar of the Hustings Wills,' so ably edited for the Corporation of London by Dr. Sharpe, and the 'Index to the Early P.C.C. Wills,' issued by the British Record Society, include between them the will of nearly every Mayor and Lord Mayor of London from the middle of the thirteenth century, and so enable us to say almost positively who were knights and who were not.

A careful comparison of these with other authorities within my reach leads to the conclusion that it was not until the second half of the fifteenth century that civic knight-

hoods became frequent. Before that date the number of Lord Mayors who received this honour was surprisingly few. For purposes of future reference it may be useful to tabulate in 'N. & Q.' the result of my investigations on this point.

Such men as Sir Hugh Fitz Otes (1265-6), Sir Ralph de Sandwich (1285-88), Sir John le Breton (1292-3), and a few others, undoubted military knights, who were appointed by the king to the office of warden or custos of the City in the years when the City charter was suspended, do not fall within the category of mayors. The first Mayor of London to receive knighthood appears to have been Sir John le Blount or Blund, mayor 1301-1307, and alderman successively of Bread Street and Cheap wards. He was knighted with Edward, Prince of Wales, and nearly three hundred others in May, 1306, by King Edward I., previously to the final expedition against Scotland (see Maitland's 'History of London' and Sharpe's 'London and the Kingdom,' i. 130). The will of "Sir John le Blund, Knt.," is enrolled in the Hustings Court, 12 March, 1312/13. It is impossible to say whether this knighthood was a purely civic or a military honour. Le Blund or Blount was of a knightly family, and the mayor may have rendered military service. Blount's third successor in the mayoralty, Richer de Refham, was not a knight when serving his term of office (1310-11); but in 1314 he is styled "Sir Richer de Refham, Knight and Citizen of London" (Hist. MSS. Com., Rep. ix. p. 23). The will of "Richer de Refham, Knight," was enrolled August, 1328. It is clear, therefore, that he received the honour between 1311 and 1314, but whether for his civic or for military services we are again in the dark. The next mayoral knight was the well-known Sir John Pountney or De Pulteney, four times mayor (1312-13, 1330-1, 1331-2, and 1336-7). He was knighted in the last year of his office in February, 1337, when the Prince of Wales was made Duke of Cornwall. His will as "Sir John de Pulteney, Knt.," is dated 14 March, 1348, and was enrolled the year following (see Hist. MSS. Com., Rep. ix. p. 47, and Sharpe's 'Hustings Wills,' i. 609). This would seem to be an undoubted civic knighthood, although it may be noted that as the leader of the City forces against Scotland in 1337 Pulteney had a quasi-military character.

More than forty years have passed before we come to the next knighted mayor. In reward for the important assistance rendered by the City authorities in suppressing the peasants'

revolt under Wat Tyler, King Richard II. knighted "in the field" on 15 June, 1381, not only the mayor, William Walworth, but three aldermen, Nicholas Brembre, John Philipot, and Robert atte Launde. Both Brembre and Philipot had passed the chair, the first in 1377-8, and the other in 1378-9. Brembre afterwards served again for three successive years, 1383 to 1386, and is one of the best-known characters in early civic history. Launde had served the office of sheriff in 1376-7, but did not live to fill the civic chair. All these four aldermen are styled knights in their wills. As they are said to have been knighted in the field they probably should be regarded as bannerets. With them one or two other aldermen are sometimes said to have received the like honour, but their wills do not bear this out.

In 1437 William Estfield was made a Knight of the Bath. He was Alderman of Cripple-gate, and had been mayor in 1429-30. His will, as "Sir William Estfield, Knight," was enrolled in 1447. So far as appears he was the sole Lancastrian civic knight and the only citizen to receive the honour between 1381 and 1461. This unknighted a number of fourteenth and fifteenth century mayors to whose names we are accustomed to tack on the prefix "Sir," but with insufficient authority. Among those thus deprived is the famous "Dick" Whittington, "whose knighthood is as legendary as his burning the royal bonds" ('Dict. Nat. Biog.').

With the accession to the throne of the house of York civic knighthoods began to be more frequent. Among the Knights of the Bath made at the coronation of Edward IV. in 1461 occurs Sir William Cantelowe, who is thought to have been the Alderman of Cripple-gate of that name who served as sheriff in 1448-9. The reason for his knighthood at so late a stage of his life is not known. His will was proved in the P.C.C. in 1464. At the coronation of Queen Elizabeth Woodville, 20 May, 1464, five citizens were made K.B.s, namely, the Lord Mayor, Ralph Joscelyn, Alderman of Cornhill (M. 1464-5 and 1476-7); Thomas Cooke, Alderman of Broad Street (M. 1462-3); Hugh Wyche, Alderman of Coleman Street (M. 1461-2); John Plummer, Alderman of Farringdon Out (sheriff 1459-60); and Henry Waver, Alderman of Castle Baynard (sheriff 1465-6).

Upon Edward IV.'s return to London after the battle of Tewkesbury he dubbed, "in the highway without Shoreditch," on 20 May, 1471, the following City aldermen: John Stockton, Alderman of Lime Street, and

then Lord Mayor (1470-1); Matthew Phillip, Alderman of Aldersgate (M. 1463-4); Richard Lee, Alderman of Walbrook (M. 1459-60); William Taylor, Alderman of Cheap (M. 1468-9); Ralph Verney, Alderman of Bassishaw (M. 1465-6); William Hampton, Alderman of Vintry (M. 1472-3); William Stocker, Alderman of Castle Baynard (M. 1485); George Ireland, Alderman of Cordwainer (sheriff 1481-2); Thomas Stalbrooke, Alderman of Bridge (sheriff 1467-8); John Crosby, Alderman of Broad Street (sheriff 1470-1); John Yonge, Alderman of Billingsgate (M. 1466-7); Bartholomew James, Alderman of Farringdon Out (M. 1479-80). Probably also Richard Horswyke, knighted at the same time, was another alderman, but who served neither as sheriff nor mayor. King Edward also knighted, apparently during their year of office, the following mayors: John Browne, Alderman of Farringdon In (M. 1480-1), though seemingly he was a knight before 1476; William Herriot, Alderman of Broad Street (M. 1481-2); Edmund Shaa or Shaw, Alderman of Cripplegate (M. 1482-3). Each of these is called knight in his will. King Richard III. knighted Thomas Hill, Alderman of Cheap (M. 1484-5).

Henry VII.'s mayors are, with scarcely an exception, all called knights, but in reality not more than half the number were so entitled. The following were knighted by the king, generally in their year of office: Robert Billesdon, Alderman of Bread Street (M. 1483-4), knighted as "late Lord Mayor"; Hugh Brice, Alderman of Langbourne (M. 1485-6); Henry Colet, Alderman of Cornhill (M. 1486-7); William Horne, Alderman of Lime Street (M. 1487-8); William Martin, Alderman of Cordwainer (M. 1492-3); John Tate the younger, Alderman of Tower (M. 1496-7); John Perceval, Alderman of Langbourne (M. 1498-9), knighted 1487; John Shaw or Shaa, Alderman of Bread Street (M. 1501-2), knighted when sheriff in 1497; Bartholomew Rede, Alderman of Aldersgate (M. 1502-3); William Capel, Alderman of Walbrook (M. 1503-4), knighted 1486; Richard Haddon, Alderman of Bridge (M. 1506-7), knighted 1497. Altogether some twelve of Henry VII.'s mayors were not knighted, and the only one of his sheriffs not afterwards mayor who received the accolade seems to have been John Fenkyll, Alderman of Aldersgate (sheriff 1487-8); but William Fitz William, Alderman of Broad Street, sheriff in 1506-7, was knighted by his successor in 1515.

In the first ten years of the reign of Henry VIII. the only knighted mayors were

Stephen Jenyns (M. 1508-9), William Butler (M. 1515-16), and Thomas Exmewe (M. 1517-18). From the mayoralty of Sir James Yarford in 1519-20 every mayor not previously knighted received the accolade during his year of office, with few exceptions, down to the reign of George II. W. D. PRINCE.  
Leigh, Lancashire.

**OPEN FIELD LAND.**—From the portions of the bill printed below it will interest your readers to know that there is still in existence a remnant of the old system of cultivation by "fields," with accompanying rights of grazing in a piece of pasture land in this parish. We have also in this parish large commons which are managed under rules made by the "homage" of the court-leet.

"Soham horse-fens, 1900.—To persons rated as, and actual occupiers of open field land in the parish of Soham. Notice is hereby given, that the annual meeting for making out the horse-fen parts will be held by the Fen Reeves, at the 'White Hart' inn, Soham, on Thursday and Friday, the 10th and 11th days of May instant, commencing at two o'clock in the afternoon on the Thursday, when the accounts of the past year will be laid before the meeting, and that four shillings will be required upon each part for the present year. Notice is also given, that twelve acres are required to make one part, and that the feeding of the said horse-fens will extend from the 14th day of May till the 8th day of November, and no longer, and that no bull will be allowed upon any of the horse-fens nor sucking calves after the age of one month, and that no person will be allowed to transfer any part or parts without consent in writing from one of the Fen Reeves."

JOHN CYPRIAN RUST.

The Vicarage, Soham, Cambs.

**"MESSAGE."**—There is no ground for connecting this with the English word *mete*, to measure, as suggested *ante*, p. 349. The old word *meese*, *meese*, *mease*, is nothing but another form of *manse*, and is (like *F. maison* from *L. mansionem*) from the *O.F. maise*, Late *L. mansa*, which Godefroy explains by "herb-garden." The *Lowl. Sc. mete-hamys*, cited by Jamieson, occurs only once, in a disputed passage in Wallace, viii. 401, so that it cannot be built upon. The most reasonable explanation seems to be "meat-houses," as Mr. Donaldson suggests. The notion that Medstead was originally "mete-stead" is obviously impossible, for a *t* cannot turn into a *d* before an *st*; the contrary process is common enough, being a natural one. There is no reason why the *Med-* in Med-stead may not mean "mead," *i. e.*, meadow; but in any case we know for certain that it does not come from the verb *to mete*. The word *message* is of well-known origin to all French



scholars, and is wholly unconnected with mensuration of any kind. The statement that Metham "must" be connected with *mete*, to measure, is pure assumption; it may easily be from another source. Thus the A.-S. *metern* is a room for taking common meals in, and is a derivative of *mete*, meat. I continue to protest against having such crude notions thrust upon us. Any assertion seems good enough; the assertion that the Late *L. mansura* is all one with *mensura* is obviously absurd, although it did once happen that a mediæval scribe confused them.

WALTER W. SKEAT.

"SEVERAL."—It has always seemed to me curious that this word should have such distinctly opposite meanings as to be applied to a single and individual thing and also to a number. Thus we have "several persons," meaning a good number, and persons who are bound "jointly and severally," where it means separately and individually. But I have heard the word used in a third sense, for which I can find no authority. The vicar of a large parish, after publishing the banns, generally a goodly list, invariably introduced the word in lieu of "respectively": "If any of you know any just cause or impediment why these persons should not *severally* be joined together," &c. I ventured to ask him about it, and his reply was that he thought it the usual expression, inferring that he himself had become used to it from hearing it elsewhere. I should be glad to learn if any of your readers have known it to be similarly used.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

A LINEAL DESCENDANT OF JOHN WICKLIFFE, D.D.—The following note was written on a piece of paper and pinned upon the fly-leaf of 'Our Protestant Forefathers,' published in 1835. It may be added that the note was taken from a book which I had offered me in February last, and, thinking it worth a niche in 'N. & Q.,' I venture to send it:—

"Died, January 29th, 1838, in the seventy-fifth year of her age, at Halton, near Leeds, Mrs. Catharine Wade. She was the last born of the name of Wickliffe, and lineally descended from the great reformer."

It would be interesting to know if there is any proof for the foregoing statement.

CHAS. H. CROUCH.

Nightingale Lane, Wanstead.

"CETU," A GHOST-WORD.—In Hatton's 'New View of London' (ii. 621-2) the Vintners' Company are described as bearing for their arms "Sable, a chevron cetu, three tuns argent, with a Bacchus for the crest," and

this description has been copied at various times without correction, the most recent instance being in an article in the now defunct *West-End* of 8 March, 1899, on 'Pulling down an Ancient Palace,' descriptive of the house No. 17, Fleet Street, where the arms of the company appear on the ceiling of the front room on the first floor. I have searched in vain for an explanation of a "chevron cetu," and have arrived at the conclusion that "cetū" is not an heraldic term, as it has been apparently taken to be, but what Prof. Skeat calls a ghost-word, being a misreading of the contraction *bet'n* for *between*, the proper description of the Vintners' arms being Sable, a chevron, between three tuns argent, with a Bacchus for the crest.

JOHN HEBB.

Canonbury Mansions, N.

THE MACRAES AND THE SEAFORTH HIGHLANDERS.—In the list of 'Regimental Nick-names of the British Army' (*ante*, p. 225) it is stated that "Macraes" was a name given to the first battalion of the Seaforth Highlanders, because there were so many of that surname in it." I have always understood—but I can point to no authority beyond family tradition—that the regiment of Seaforth Highlanders was originally formed chiefly of MacRae, with whom the MacAulays and the MacKenzie were associated. When the clansmen were subjugated—by the agency of Rob Roy MacGregor, I have been told—they were offered the alternatives of forming a loyalist regiment or of being hanged, and they became the nucleus of the Seaforth regiment. If this information is wrong, I shall be glad to be corrected. Another reason that would account for the name sticking to the Seaforths—as it does to this day—is the notoriety of the "mutiny of the wild MacRae," of which a brief account is given in a note to the introduction to Scott's 'Two Drovers.'

J. F. McRAE.

Lee, S.E.

THE BIRTHPLACE OF BYRON.—The owner, Mr. John Lewis, of No. 24, Holles Street, Cavendish Square, has certainly made handsome amends for the tardy fulfilment of his promise to erect some fitting memorial at the spot where the illustrious poet first saw the light. Formerly, as most of us know, a Society of Arts medallion marked this noteworthy site. As a fact this indication of "the house where Byron was born" was not strictly correct; for the original walls had been razed many years before. It is to be regretted that the same inaccuracy has been perpetuated in the present instance. "Byron born here 1788." However, one is tempted to forgive the slip

when contemplating the really elegant and artistic design which now graces the front of the present No. 24 in the street. Mr. Taylorson, to whom the work was entrusted, may well feel proud of results. I take this to be the first mural adornment of a like description as yet erected in London. Let us hope it may be the forerunner of others to be raised by those who hold historic associations in reverence.

CECIL CLARKE.

Authors' Club, S.W.

CHRISTIAN NAMES.—I observe the answers, 9th S. iv. 518; v. 53, 194, 324, to "Doctor" a Christian Name. I have myself seen a remarkable instance of Biblical names, so to speak, inflicted on a child. When in a county court a year or two ago I saw a plaint-note in which one of the litigants was named Faith Hope Charity Jones. On my pointing out to the registrar's clerk that this was an inappropriate name for a plaintiff, he told me that she was a married woman, her maiden name having been Peace.

W. H. QUARRELL.

"GOOBER" AND "PINDAR."—These two botanical terms, better known in America than in England, are synonyms for the ground-nut or pea-nut, *Arachis hypogaea*. They occur in the 'Century Dictionary,' with the remark, "Supposed to be of West Indian or African origin"; "goober" occurs in the 'H.E.D.' without even this vague etymology. It may be worth while pointing out, for the benefit of future lexicographers, that "goober" is Angolan, and "pindar" Congolese. The authority for this is the Rev. W. H. Bentley's 'Dictionary of the Congo Language' (1887). He writes *nguba* and *mpinda*. The Angolan plural of the first word is *ginguba*, frequently used by Europeans instead of the singular. Thus the late Sir R. F. Burton ('Lands of Cazembe,' 1873) speaks of the "*ginguba* of Angola." The Coude de Ficalho ('Plantas Uteis da Africa Portuguesa,' 1884) gives the African names of the nut as "*mpinda* na costa do Congo e Ambriz, *ginguba* em Angola."

JAMES PLATT, Jun.

"FLORIN" = SCOTCHMAN.—If it has not been already recorded in 'N. & Q.' it may be worth noting that the native races in Natal call a two-shilling piece a "Scotchman." It is stated to have originated in a Scotchman giving a Kaffir one of these coins, let us hope by mistake, in place of the half-crown he owed. If this be true it is curious that a Kaffir should have been able to discriminate between a Scotchman and an Englishman.

HOLCOMBE INGLEBY.

INDEX TO 'NOTES AND QUERIES.'—The following paragraph, which appeared in the *Athenæum* of 5 May, may be of interest to readers, but more particularly to the fortunate possessors of the indexes to the early series:—

"The great increase in the commercial value of the General Indexes to *Notes and Queries* was illustrated on Friday in last week, when a copy of the General Index to the Fifth Series realized 5*l.* at Messrs. Puttick & Simpson's."

The *Athenæum* of 20 May, 1899, contained an advertisement offering the sum of 5*l.* for a copy of the General Index to the Third Series.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MACAULAY'S 'HORATIUS.'—

And even the ranks of Tuscany  
Could scarce forbear to cheer.

Mr. F. R. Oliphant, writing to his mother, the late Mrs. Oliphant, 2 April, 1888, says:—

"Did you ever hear of the heroic young Col. Lefevre, who was one of the most brilliant French cavalry officers in the Peninsular War? His gallantry was so splendid that the British soldiers cheered him as he charged them at the head of his regiment."—'Autob. and Letters of Mrs. Oliphant' (Blackwood, 1899), p. 355.

Sometimes truth is both stranger and stronger than fiction. C. LAWRENCE FORD, B.A.

A VOTELESS CANDIDATE.—I should imagine a voteless candidate for Parliamentary honours to be almost unique. In a pleasantly frank little collection of anecdotes and memoirs of the eminent City men of the time, with the title 'City Biography,' 1800, I find it stated (p. 37) in reference to Alderman William Curtis (Lord Mayor in 1796):—

"He commenced his political life by offering himself a candidate for the Borough of Seaford, in Sussex, in which, however, he failed, not having a single vote."

W. ROBERTS.

SOWENS. — A Scotsman inside Mafeking helped to mitigate the strain following on strictly limited rations by introducing sowens as an article of food. Readers of Scottish song will remember the following reference to this form of sustenance in the 'Blythsome Bridal,' which is replete with promise of dainties:—

And there will be lapper'd-milk kebbucks,  
And sowens, and farles, and baps;  
With swats, and well-scraped paunches,  
And brandy in stoups and in capps.

Another allusion stands thus in the song 'Wallifou fa' the Cat':—

She's eaten up a' the cheese,  
O' the kebbuk she's no left a bit;  
She's dung down the bit skate on the brace,  
And 'tis fa'en in the sowen kit.

Perhaps the standard literary use of sowens is in the closing stanza of Burns's 'Hallow-e'en':—

Till butter'd sow'ns, wi' fragrant lunt,  
Set a' their gabs a-steerin.

That is, the buttered sowens, with their fragrant steam, set all mouths astir. Burns's note to the passage is, "Sowens, with butter instead of milk to them, is always the Halloween supper."

Here, then, we have the sowens themselves, the "sowen-kit," which is also known as the "sowen-boat" and the "sowen-tub," and the special festive dish called "buttered sowens." "Sowens" is a preparation from the husks taken from oats in the making of oatmeal. Known as "seeds," they are put into a sowen-tub or sowen-kit with double their weight of warm water, then, after being well stirred are left several days till they sour. More water is then added, and the mixture is stirred and strained, the "seeds" being carefully separated. The liquid is allowed to settle, when the starch forms a white, consistent sediment. The water is poured off, and fresh water added to purify, after which by a process of boiling the food is prepared. In the glossary to Herd's 'Scottish Songs' the definition given of "sowens" is, "Flummery, or oatmeal soured amongst water for some time, then boiled to a consistency, and eaten with milk or butter." In the *People's Journal* of 5 May there is an account of "sowens," apparently from the pen of an expert, from which the following may be quoted:

"Thin or raw sowens was used as a drink in Aberdeen and other northern towns of Scotland in those days [Burns's time] on New Year's Day morning. Raw sowens were also used as a substitute for milk in former times. Sowens as a supper dish used to be presented at the best tables in the north of Scotland, also in Ireland and Wales under the name of flummery.....It may be made and not allowed to stand or get sour. This is an advantage to some people who do not like the sour flavour. It is then known as 'oatmeal jelly,' and than this tonic a better could not be found for any one suffering from stomach troubles and indigestion."

THOMAS BAYNE.

**THE FLAG.**—Mafeking Day showed a pleasant return in London to the national flag. The badges worn, however, continued to be those of Frenchmen, Russians, and Dutch rather than the English red. This modern folly, which began in the seventies, ignores the heraldic and true colour of England—gules. One house (9, Lowndes Square) showed nothing but the royal flag of Scotland, of which four fine examples graced it. Even if the owner were a Jacobite he would not be committed by the royal standard to

support of the Parliamentary succession, or of the present line of kings. The rural districts continue to adorn themselves with the flags of the Netherlands, of Russia, or of France, right way up or upside down as the case may be. D.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**COWPER'S LETTERS.**—For a long time I have been engaged in collecting, annotating, and arranging in chronological order the correspondence of the poet Cowper, and the work will shortly be published. Ten years ago I asked, by means of your columns, all persons who possessed original letters of Cowper to be kind enough either to send me copies, or to compare the originals with the letters as printed in Southey and send the excised portions. The appeal was successful. Many copies of unpublished letters came to hand, and in numerous cases the originals were sent. I have been steadily collecting ever since. Before going to press, however, I should like to make one more appeal. I want every person who possesses original letters of Cowper, and who has not already helped, to be good enough to communicate with me. The letters as given by Southey and Grimshawe are not only not in chronological order, but many are mere fragments. Moreover, many letters have never been published. I should be glad to obtain a copy of the earliest known letter, which was written from Durham, and, curiously enough, to a Mr. Wright; and I have wondered whether any of the lost letters to Clotworthy Rowley will ever be found. The publication in chronological order of as complete a collection as possible of the correspondence of the prince of English letter-writers is a great desideratum.

THOMAS WRIGHT.

Cowper School, Olney.

**"AS BUSY AS THROP'S WIFE."**—This is a saying current in the dales of North Derbyshire and West Yorkshire. I should be very much interested to know if any light could be thrown upon the personality of Throp. He must have been a man of mark that his wife's industry should have passed into a proverb. A. B. C.

[See 1<sup>st</sup> S. i. 485, under "As thrang as Throp's wife." "Throng" or "thrang" is a Yorkshire equivalent of "busy."] Digitized by Google

'THE FISHERMAN OF LAKE SEMAPEE.'—Can you tell me the name of the author of a pathetic story entitled 'The Fisherman of Lake Semapee,' which appeared in *Once a Week*, 22 August, 1863? The tale has been attributed for years to Charles Dickens. It is based on facts that I am familiar with, which facts are believed to have become known to the great novelist while on his visit to the United States in 1842. Do you know whether this story has appeared in any other English publication?

JOHN D. QUACKENBOS.

MUGGLETONIAN WRITINGS.—I should be glad if any of your readers who are conversant with the history of the Great Rebellion, more particularly the history of the numerous religious sects which flourished during that unhappy period, can inform me if Ludovick Muggleton left any writings or manuscripts concerning the doctrines of the particular sect named after him, and where they are to be found.

G. H. T.

[No mention of such is made in the life, by the Rev. Alexander Gordon, in the 'Dict. Nat. Biog.']

#### TENNYSON QUERY.—

When unto dying eyes

The casement slowly grows a glimmering square.  
What is the exact significance of this? Is it the growth of light or the failure of vision?

H. T.

"ROLICK."—Has this word standard value as a substantive? The query is prompted by the following sentence in Emeritus Professor Masson's 'De Quincey,' chap. xi. p. 145 ("English Men of Letters") :—

"A sense of fun follows him into his most serious disquisitions, and reveals itself in freaks of playfulness and jets of comic fancy; and, once or twice, as in his 'Murder considered as One of the Fine Arts,' he breaks into sheer extravagance or wild and protracted rollick."

The verb "rollick" and the adjective "rollicking" are common enough, but the noun "rollick," as here presented by Dr. Masson, does not wear the aspect of an old acquaintance.

THOMAS BAYNE.

MURIEL.—I shall feel obliged to any one who can tell me the origin and meaning of this name.

Hanover.

C. C. STEVENSON.

DWNN OF DWYNN, RADNORSHIRE.—Mr. Gosse, in his work on John Donne, Dean of St. Paul's, says, "It is pure conjecture that the Dean was descended from the ancient family of the Dwynns of Dwynn, in Radnorshire." Of this conjecture, and of the exist-

ence of the Radnorshire family of Dwynn of Dwynn, the mention made by Mr. Gosse is the first that has come before the writer of this query. Mr. Gosse speaks as if the Radnorshire family were distinct from that family of Dwynn, Donne, or Dunne, of Carmarthen-shire, Glamorganshire, &c., whose arms and crest the Dean bore. Can 'N. & Q.' furnish any information as to the Radnorshire family referred to by Mr. Gosse, its arms, length of residence at Dwynn, and whether Dwynn is an old house, and in what part of Radnorshire it is situated?

G. D. D.

Brigade-Major's House, North Camp, Aldershot.

'THE WHITE MAN'S BURDEN,' BY KIPLING.—Can you tell me the paper or periodical in which this poem came out? Has it been published in England? I have only seen quotations from it, and want to obtain a copy.

A. P.

[It appeared in America in *McClure's* for February, 1899, according to the 'Kipling Primer,' but no English publication is mentioned.]

CHARLES CLUTTERBUCK was admitted to Westminster School on 22 Jan., 1770. Any particulars concerning him are desired.

G. F. R. B.

SAMUEL HEMINGWAY was admitted to Westminster School on 1 Aug., 1770. Can any correspondent of 'N. & Q.' give me information concerning him?

G. F. R. B.

"PASTOPHORIA."—Josephus ('Wars,' iv. 9, § 12) uses this word in this connexion :—

"One large tower.....was erected above the top of the Pastophoria, where one of the priests usually stood with a trumpet," &c.

This is Whiston's translation, and "Pastophoria" is not translated in the last revision of Josephus, that by Shilleto, in "Bohn's Standard Library." The position, in what is now known as the Haram area, is the south-east angle, where tradition places the pinnacle of the Temple on which our Saviour was placed in vision. What was the "Pastophoria"?

W. S. CALDECOTT.

Mowbray, Cape Town.

[*Pastophorium* is the priests' chambers or apartments of the Temple.]

ALMSHOUSES IN SAVAGE GARDENS, TRINITY SQUARE.—I am told they were pulled down many years ago. Can any correspondent say whose almshouses they were, and if they were rebuilt elsewhere?

C. G. PORT.

ASSEMBLY RULES.—I understand Charles Dickens wrote a short account of some quaint assembly rules, to be seen in the Museum at

Derby; and beg to ask where the notes may be found.

WILLIAM ANDREWS.

Royal Institution, Hull.

VERSE PRINTED ON AN OLD JUG.—

*The Monk Surpriz'd.*

The pious mother seeks the hermit's aid,  
And to his prayers commends the lovely maid.  
Struck by her charms, the monk forgets his vow,  
And needs himself the grace he would bestow.

Author and title of the above desired.

E. M. W.

CUMBERLAND'S 'JEW.'—Having regard to the fact that Richard Cumberland was the great-grandson of Bishop Cumberland, who was the precursor of Utilitarianism, and strongly opposed Hobbes's doctrine of "individual good" as the foundation of ethics, I shall be glad to learn from some student learned in theatrical lore what were the outlines of Cumberland's play 'The Jew,' produced in 1794, and what political effects it may be assumed to have had upon public opinion in that age. I should also like to know when it was last acted on any stage, and where I can procure a copy of this interesting and comparatively unknown play.

M. L. R. BRESLAR.

[The last performance of this recorded in Genest's 'Account of the English Stage' took place at Covent Garden 7 May, 1814. It was said that the author was the recipient of many acknowledgments and testimonials from wealthy Jews. Cumberland denied that he had received a word from the lips or a line from the pen of any Jew, and expressed his regret to have met with no acknowledgment whatever as a tribute to his philanthropy. See Genest, vii. 151. The play deals with the behaviour of a charitable and an honourable Jew. See the 'Biographia Dramatica' of Baker, Reed, and Jones, and under 'Cumberland' in the 'Dict. Nat. Biog.']

MALACHY DUDENY.—At the British Museum, among the Lauderdale papers (bequeathed, I believe, by Sir W. Burrell), I find 'Malachy Dudeney's Letters to Lord Lauderdale, 1658-1660' (23, 113, ff. 63, 101). One of the letters is dated Exon, April, 1658. I shall feel greatly obliged if some reader will enlighten me as to this individual.

HENRY E. DUDENEY.

Horsell, Surrey.

POPES JOHN XII. AND BENEDICT IX.—Where can I find the best accounts of Popes John XII. (A.D. 956-63) and Benedict IX. (A.D. 1033-54)?

CHARLES R. DAWES.

"VIRIDICAL."—A leading article on the late Duke of Argyll which appeared in the *Times* of 25 April said that, whether right or wrong, he always "stood upon his own feet, enunciated original and viridical views, and defended them with vigorous logic." What

authority is there for the use of this word? And what are its meaning and derivation?

D. C. I.

JAMES SAWYER.—Can any reader of 'N. & Q.' inform me of the place of birth of James Sawyer, whose first wife was Deborah, and whose children were all born at Martlesham, near Woodbridge, in Suffolk? The eldest son John was born in 1795. James Sawyer's second wife was one Elizabeth Parsons.

R. F.-J. SAWYER.

Christ Church, Oxford.

TURLIFF FAMILY.—To what part of England does this name belong? About the year 1726 Sarah Turliff, whose father, I believe, was Foscarinus Turliff, married Richard Boger, of St. Germans, Cornwall. Any information as to the origin of the name Foscarinus will be gratefully acknowledged. As a Christian name the latter occurs more than once in the register of St. Germans.

A. S. DYER.

98, Constantine Road, Hampstead, N.W.

PEDIGREE OF LORDS OF CARDIGAN.—Can any student of British antiquity oblige me with the exact descent, from Gwyddno Garanhir downward, of Gwaethvood ap Eunydd ap Cadivor ap Peredwr Peisawyrd, Lord of Cardigan in the eleventh century?

PHILIP REDMOND.

Hampden Club, Phoenix Street, N.W.

SANDERSON FAMILY OF LEIGH, CO. LANCASHIRE.—The writer would be greatly obliged for any information regarding the above family. The Sandersons resided in the townships of Nennington, Bedford, Westleigh, Tyldesley, Atherton, and Astly, the last three being now separate parishes. The registers of Leigh Parish Church for the first sixty-seven years (they commence in 1558) have been published by the Rev. J. H. Stanning. I should also like to know the parentage and ancestry of the late Thomas Withington Bromley Sanderson, J.P., of Laburnham House, Atherton. His only son, Richard W. B. Sanderson, of Cheetham and Manchester, had arms granted him in 1869, viz., Paly of six or and gu., a bend engrailed vair; on a chief of the second, a lion statant between two annulets of the first. In 'A History of Lancashire,' published in 1842, a list of Commissioners of the Peace is given, in which occurs "T. Bromily W. Sanderson, Esq." Any particulars would be most acceptable, and the undersigned would be pleased to reciprocate if possible.

CHARLES H. CROUCH.

Nightingale Lane, Wanstead.

## Replies.

## THE COWPER CENTENARY.

(9th S. v. 301, 357.)

It may be of interest to readers of 'N. & Q.' to know that the issues of the *Eastern Daily Press* (Norwich) of 23, 24, and 25 April contain articles on the Cowper Centenary by his Honour Judge Willis, Q.C. The judge deals in trenchant fashion with the inaccuracies of the poet's biographers and critics, from Hayley to Mr. Wright and Mr. Augustine Birrell. Towards the end of the final article Judge Willis gives us the following interesting particulars:—

"It is also to be regretted that at the close of a hundred years inaccuracies should still be common in the various lives of the poet. In his recent article in the *Leisure Hour*, Mr. Birrell says that in 1803 'Hayley published a life and letters of Cowper in four cumbersome volumes.' There is not such an edition. Hayley published a life and letters in two volumes quarto in 1803, and a third volume quarto was published in 1804. As showing the popularity of the 'Life,' it may be mentioned that there was a second edition of the two volumes quarto in the same year (1803). There was no edition in four volumes until 1806. Mr. Birrell, without any investigation of his own, appears to have adopted the statement of Mr. Benham in his preface to the Globe edition, where he speaks of a 'Life and Letters of William Cowper, by William Hayley, 4 vols., 1803.' Mr. Wright gets a little nearer the truth in saying that Hayley's 'Life' first appeared in two volumes in 1803. The fact is that it appeared in three volumes, two in 1803 and the third in 1804. The second edition of Hayley's 'Life,' which consisted of four octavo volumes in 1806, is worthy of a passing notice, because it contains an account of Hayley's attempt to procure a public monument for Cowper. The list of subscribers to the fund is given, and amongst them is the name of the Right Hon. William Pitt, ten guineas. An asterisk is placed against those who had paid their subscriptions; William Pitt's name appears without an asterisk. He died insolvent, and the nation paid his debts. Amongst the other names of the subscribers is a name which one reads now with interest, for we can put more meaning into the fact of the subscription than could those who read it when the list first came out, the name of Theodora Jane Cowper. She as the last expression of her love subscribed and paid six guineas. As showing the manners of the time in addressing an elderly single lady, it may be mentioned that she is styled Mrs. Theodora Cowper. Hayley proposed to raise the money by giving to each subscriber of six guineas a copy of Milton's poems in three quarto volumes. The appeal was not responded to sufficiently to allow of the raising of a public monument."

CHARLES HIATT.

Some of the Scottish newspapers have taken the present opportunity to revive the legend which connects Cowper with the county of Fife. It may be remembered

that the poet makes a jocular reference on this subject in his letter to Mrs. Courtenay, dated 15 September, 1793. He observes:—

"While Pitcairne whistles for his family estate in Fifeshire, he will do well if he will sound a few notes for me. I am originally of the same shire, and a family of my name is still there, to whom, perhaps, he may whistle on my behalf not altogether in vain."

In the *Fife People's Journal* for 28 April an account is given of the Cowpers or Coupers of Stenton, parish of Abercrombie, St. Monans, to which family the poet's remark probably applies. The writer of the article fails to show any connexion between the poet and his Fifeshire namesakes, and yet he does not hesitate to speak of a Stenton contemporary as "the poet's kinsman." According to the Couper tombstone in Abercrombie churchyard, John Couper, who died in 1828, aged ninety-one, had a son named John, who died in London, and it is surmised that this son may have "come into contact with some of his aristocratic kinsmen" in the metropolis, thereby getting to the knowledge of the poet. But all this is mere guesswork, and, at any rate, casual acquaintance is not even on the road to relationship. On the whole, one is forced to the conclusion that, while Cowper happened to be right in saying that there were people of his name in Fifeshire—worthily represented, it may be added, at the present moment—there is no evidence to show that he and his Fifeshire contemporaries of his name came of the same stock. From the Howe of Fife to the east and the south-east of the county the influence of the Coupers for good has been felt for many generations; and it is not impossible that the indomitable "wee cooper o' Fife," with his drastic methods of uxorial discipline, may be one of the clan.

THOMAS BAYNE.

The interesting record of Cowper which appeared in 'N. & Q.' induces me to ask space in your columns for some reminiscences of my own concerning Olney and the neighbourhood, arising from the unforgotten past. I may say that I once held a curacy in the vicinity for more than three years, and on one occasion took charge of the parish of Olney for a month, residing in the vicarage. It is, however, more than thirty years ago, yet the memory is still retentive and receptive.

There were, indeed, many places full of interest in the neighbourhood. For instance, at no great distance was the Yardley Oak

commemorated by Cowper, now majestic in decay :—

Thou wast a bauble once ; a cup and ball  
Which babes might play with ; and the thievish jay,  
Seeking her food, with ease might have purloined.

Only a mile or two distant from Yardley Hastings was Easton Maudit, where Bishop Percy, the editor of the 'Reliques of Ancient English Poetry,' was vicar from 1753 to 1782. The church at that place was a fine structure, and contained many monuments of the Yelvertons. It was restored in a loving spirit by the late Marquess of Northampton, and the old vicarage hard by has still a Percyish appearance, as also the parsonage where Dr. Johnson came to visit his friend Percy, and helped Mrs. Percy to feed the ducks. Here it was that the song was written,

O Nanny, wilt thou gang with me?

From my visit grew a little memoir of Percy prefixed to the MS. folio long preserved in the archives at Ecton House, the property of Percy's grandson, Mr. Isted, and in the dining-room at Ecton still hang the portraits of Percy and his wife. Some pleasant afternoons—for it was in the leafy month of June—were spent, fleeting the time as they did in Arden's shade, in the Wilderness at Weston Underwood, or Weston, as Cowper usually styles it. A charmingly retired spot it is, a sunk fence in front, an alcove in the grounds ; a bust of Homer on a pedestal, and an effigy of a lion, on which is inscribed "Mortuo leoni etiam lepores insultant," are ornaments. But let the poet describe in his own pleasant manner what we should call a garden party on an afternoon in the Wilderness. He says, writing to his friend Lady Austen :—

"Yesterday sen'night we all dined together in the Spinnie—a most delightful retirement belonging to Mrs. Throckmorton, of Weston. Lady Austen's lackey, and a lad that waits on me in the garden, drove a wheelbarrow full of eatables and drinkables to the scene of our *fête champêtre*. A board laid over the top of the wheelbarrow served us for a table ; our dining-room was a root-house lined with moss and ivy. At six o'clock the servants, who had dined under a great elm upon the ground at a little distance, boiled the kettle, and the said wheelbarrow served us for a table. We then took a walk into the Wilderness about half a mile off, and were at home again a little after eight, having spent the day together from noon till evening without one cross occurrence, or the least weariness of each other—a happiness few parties of pleasure can boast of."

Within a short distance were Castle Ashby, the stately seat of the Marquess of Northampton, built by Inigo Jones, and Turvey, the home in former years of the Mordaunts and the grave of the brave Earl of Peterborough. The fine old church at Olney, situated

on the banks of the slow-flowing Ouse, had at that time (1865) undergone but little alteration since the days of Cowper and John Newton. The platform upon which the desk, or rather the lectern and chair, was raised was still in existence. I can well remember the pleasure that my selecting for worship the old favourite hymns gave the congregation.

John Newton held the benefice of St. Mary Woolnoth until his death in 1809. The church is now to be turned by vandalism into a railway station. Dr. Dibdin, of bibliographical fame, mentions his having been taken when a boy of fifteen, in 1791, to hear Newton preach his wife's funeral sermon at St. Mary Woolnoth, and how "he had, and always had, the entire ear of his congregation. In fact, the preacher was one with his discourse." The sermon, an extemporaneous one, was on the striking text Habakkuk iii. 17, 18.

A more pleasant little trip than one to Olney cannot well be imagined, and can now be managed in about an hour from London ; so let me advise your readers who admire the poetry of Cowper to take it, and those who enjoy quiet pastoral scenery will have their tastes gratified. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PICTS AND SCOTS (9th S. v. 261).—CANON TAYLOR has given some important information about the Picts, but he does not take into account the Irish Picts. There is a great element of confusion in the neglect to translate the word Scoti. Now the Scoti were in all ancient writings the Irish, whether of Ireland or of North Britain. Iona was an Irish church, as much an Irish church as Derry or Durrow. St. Aidan, the great missionary of Northumbria, was an Irishman, and his mission an Irish mission. Mr. Green was the first English historian to recognize and state these facts. The Irish of North Britain were as much Irish as the Normans of England were Norman for many a year, indeed for almost two centuries. To speak of the Scoti, or Scots, as some people different from the Irish, and specially belonging to North Britain, is to convey a false impression. To this day their language is, and is called, Erse—that is, Irish. If the words Erse and Erseland were used to describe the Scoti and Scotia of North Britain we should then get rid of this difficulty.

If CANON TAYLOR would give us the limits of Erseland and Pictland I should be very glad. The difficulty is that the Erse were continually pressing north and east and carrying their language with them. I should

be sorry to give up the old division, pointed out by CANON TAYLOR, into the land of the *invers* and the land of the *abers*. I still think it correct, even though some Irish ecclesiastics may have carried their language into Fifeshire and left *invers* there in the very home of the Picts. Perhaps some one can say whether golf is a Pictish game. *Camán*, the Irish game, is very different. C. S.

"The Scots, who were an Irish sept, crossed in the fourth century to Argyle." These would be brave words from any pen other than that of CANON TAYLOR. Your amateur historian is oftentimes deterred from declaring "whatsoever things are true" by the bold destructiveness of modern history-making. But CANON TAYLOR's is a sure and practised hand, which trembleth not when stating facts. And in this instance, even when raised against the weight and glamour of Gibbon's *clarum et venerabile nomen*, it manifests its accustomed steadiness. Gibbon is evidently the father of those who gainsay the fact so undoubtingly advanced by CANON TAYLOR. He says ('Decline and Fall,' vol. i. p. 743):—

"It is *probable* that in some remote period of antiquity the fertile plains of Ulster received a colony of hungry Scots.....it is *certain* that, in the declining age of the Roman Empire, Caledonia, Ireland, and the Isle of Man were inhabited by the Scots.....They long cherished the lively tradition of their common name and origin; and the missionaries of the Isle of Saints, who diffused the light of Christianity over North Britain, established the vain opinion that their Irish countrymen were the natural as well as spiritual fathers of the Scottish race. The loose and obscure tradition has been preserved by the Venerable Bede.....On this slight foundation an huge superstructure of fable was gradually reared.....The Scottish nation, with mistaken pride, adopted their Irish genealogy.....The Irish descent of the Scots has been revived, in the last moments of its decay, and strenuously supported by the Rev. Mr. Whitaker ('Hist. of Manchester,' i. 430; and 'Genuine History of the Britons Asserted,' p. 154). Yet he acknowledges, 1. That the Scots of Ammian (A.D. 340) were already settled in Caledonia, and that the Roman authors do not afford any hints of their emigration from another country. 2. That all the accounts of such emigrations which have been asserted or received by Irish bards, Scotch historians, or English antiquaries are totally fabulous. 3. That three of the Irish tribes which are mentioned by Ptolemy (A.D. 150) were of the Caledonian extraction. 4. That a younger branch of Caledonian princes of the house of Fingal acquired and possessed the monarchy of Ireland. After these concessions, the remaining difference between Whitaker and his adversaries is minute and obscure."

Gibbon's distinction between probability and certainty in the two facts he adduces in his opening sentence is as undialectic as it is arbitrary. But logic was never his forte.

Those two facts are on a similar plane of certainty, with the addition that the former is not confined to one province. The Scots overran a wider area than Ulster. Then, again, curiously enough, the historian fails to see that a "lively [or living] tradition" could hardly be also "loose and obscure." Such confusion of epithets entirely invalidates the subsequent "loose and obscure" charges of "slight foundation," "huge superstructure of fable," "mistaken pride," and "last moments of its decay." This is all the more surprising as he has a keen eye for Whitaker's suicidal "concessions." For the rest these latter go for nothing in face of the simple fact so succinctly stated by CANON TAYLOR. The marvel is that it should need restating. Yet few facts need it more. The "mistaken pride" has faded into either a burning shame or a flat denial. Scotsmen, seemingly, resent the "Irish descent" with as much heat as they would an imputed one from the Hottentots. More than once, both in Scotland and out of it, I have emphasized the relationship by transmuting the adage "Scratch a Russian and find a Tartar" into "Scratch a Scotsman and find an Irishman," but the effort was invariably received with a cynical smirk of unbelief. "The Scottish nation" no longer "adopt the Irish genealogy" with "mistaken pride." Is there not something of the undutifulness of children disowning their parents in this? But, disown it as they will, the plain historic fact is there. Nomenclature and language alike proclaim it; prejudice and obstinacy alone ignore it. The Goidelic races (kinsmen to the Irish Scots) may have wandered north of the Tweed, but they were not the parents of the Caledonian Scots; those bracketed were, and the Ulster plantation under James was nothing short of a return of the descendants of the original Irish colonists to the mother country. Scottish and Irish character may, and does now, differ *toto cœlo*, but it is the difference between parent and child prolonged through many generations, which in a family is confined to few. In neither case is it a severance of blood.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

It is fairly certain, as CANON TAYLOR observes, that the north of Scotland (Caithness and Sutherland) remained largely Pictish, although under Gaelic rule, until the arrival of the Scandinavian races. It probably still contains a considerable infusion of Pictish blood. The language, however, must have become Gaelic, and has remained so, in part, to the present day. In the Orkney and



Shetland Isles, as I pointed out in my small work on 'Orkney: Past and Present,' the case is different. Here the Gaelic language has never penetrated. There are no traces, either in the language or in antiquarian remains, of Celtic occupation. The Scandinavian races must have immediately succeeded the Pictish. The language commonly spoken, until the last century, was Scandinavian. The relics that are not prehistoric are Scandinavian also. To this I must make one exception. I have in my possession three photographs of a wooden box carved on three of its sides. This was pronounced by the Scottish Society of Antiquaries, and by Mr. Evans, to whom I showed it at the Society of Antiquaries in London, to be undoubtedly Celtic. This is so rare as to be worth recording. The specimen is a very good one. What became of the Pictish language who can tell? Was it swallowed up in the Scandinavian? On the mainland it may have become amalgamated with the Gaelic. I have referred to the peculiarities of the Aberdeen dialect, but had not before heard them attributed to Pictish influence; in fact, in spite of all the recent efforts to unearth it, the time-honoured joke of Sir W. Scott in 'The Antiquary' anent the Pictish language is almost as true as ever.

With regard to the anatomical characters of the Picts, the dark, curling hair and dolichocephalic skull are, if we identify them with the Neolithic races, well established; but I cannot agree with CANON TAYLOR in regarding lobeless ears as a Pictish characteristic; this I consider a distinctive mark of the pure Scandinavian type. It is extremely prevalent in Orkney (without the dolichocephaly), and is to be attributed, not to Pictish, but to Scandinavian influence. It is still seen, too, in Denmark, but less frequently, owing to German admixture. The Picts, on the other hand, would correspond with the type marked A by the Committee of the British Association, in which the skull is described as dolichocephalic, the hair very dark, crisp, and curling, but the ears as rounded and lobed, and the nose straight and long.\* The Neolithic race was a very short one, the average height being only sixty-three inches. The Scandinavians, on the other hand, were tall, brachycephalic, with arched brows and prominent noses, and bore many points of resemblance to the Celtic races.

Why, too, is Duncan called a usurper? It

\* This is the type found in the long barrows. It is often found in Orkney.

was only a question of Pictish or Scottish supremacy. Duncan was descended from the Scottish king Kenneth Mac Alpin, as Macbeth was from the Pictish king Nechtan. Who can decide now between two such ancient claims? It is true that Macbeth had also a claim on the Scottish side from his wife, but it is doubtful whether Gruoch had any better claim than Duncan, as the direct male line of Kenneth Mac Alpin was extinct, and both claimed through the female.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

CANON TAYLOR mentions the origin of Pentland Firth, but says Pentland Hills has a different derivation. Would it be too much to ask what it is? Pinkerton, in his 'History of Scotland before 1056,' gives the originals of the Pechtland, Pikland, or Pentland Firth, but does not mention any difference in the word Pentland when applied to the hills, as far as I can see. Pinkerton uses his critical cudgel in the virile manner of the *P. I. Scotorum*, and would have greedily seized on any chance to have a thump at an error in the derivation of the name of the hills. A writer in a Scotch antiquarian paper recently set down the name of the hills as synonymous with that of the firth. There is undoubtedly a good deal of old Pict blood from the Pentlands down to the Tweed. One does not require to go to the land of the McKenzies or Rosses for the Picts; they are as common in the streets of Edinburgh as the Goth or the Kelt. The Aberdeen twang, if not Pictish, is difficult to account for. If we had materials to judge by we should probably find that the north Scotch Gaelic was as much "infected by Pictish phonology" as Aberdeenshire Saxon. But this is only natural. The old invaders brought with them comparatively few, and sometimes no, women. The children would learn their father's language with the mother's accent. In Ulster the Scotch without exception have an Irish accent, even though they continue to use the Saxon dialect of their fathers. P. F. H.

Perth.

It is a drawback that CANON TAYLOR has omitted the Cruithne from his purview, for they are also termed "Gwyddel fichti," or Irish Picts. This constitutes a valid distinction from the earlier Cymric Picts of Dumbarton; and surely, if these Britons "painted" so late as Cæsar tells us, they belong to the primitive natives rather than to some antediluvian dwellers in *weams* and *ogos*, who have left no linguistic remains.

A study of the feud between Chalmers and

Pinkerton will show that, however we may "shuffle the cards," there is not much to learn since the last century but one. Pictish is shown to have Celtic and Teutonic analogies, indicating a mixture between Britons from the south and Teutons from the north-east, say Scandinavia.

Highbury.

A. HALL.

**MIQUELON** (9th S. v. 375).—In the seventeenth century there was much quarrelling about the Newfoundland fisheries, so that in 1697 an inquiry was held at St. Sebastian on the subject. One of the witnesses gave the following evidence:—

"Que en el tiempo de su memoria, que la tiene de cuarenta y ocho años a esta parte, habia visto que los naturales de esta provincia han ido a las islas y costas de Terra Nova a hacer pesca de bacallao en cualquier puerto, como son Traspas, Santa Maria, Cunillas Placencia, Petit Placencia, Petit Paradis, Martiris, Buria Chumee, Buria Andia, San Lorenz Chumee, San Laurenz Andia, San Pierre, Fortuna, Miquiele Portu, Chasco Portu, Señoria, Opot Portu, Tres Islas....."

It may be inferred from the above passage that the name of Miquiele Portu, which no doubt refers to the roadstead at the north of the island, has no connexion with St. Michael, otherwise "San" would have been placed before it, as is the case with several other names in the list.

This is the earliest mention of the island that I have been able to find. It is occasionally called Mechlin or Meckling Isle.

T. P. ARMSTRONG.

Timperley.

**GRAMMATICAL USAGE** (9th S. v. 288, 360).—I beg leave to add three examples of the use of *here comes* and *where is* with plural substantives, which I happened to observe in Marlowe quite recently, and subsequently to my last communication:—

*Aeneas, see, here comes the citizens.*

*'Dido,' II. i.*  
By'r lord! here comes the king and the nobles.

*'Edw. II.,' I. i.*  
But where's the king and the other Spencer fled?

*'Edw. II.,' IV. v.*  
Any one who lies in wait for similar examples may, with some diligence, find more.

WALTER W. SKEAT.

**ADMIRAL SIR THOMAS DILKES** (2nd S. x. 449; xi. 52; 9th S. v. 377).—Surely Mr. DILKES should have looked at a naval history or at the 'Dictionary of National Biography' before writing to you. The best-known portrait of this most distinguished officer is not that named by Mr. DILKES, but that in Greenwich Hospital.

A. S. T.

**HOT CROSS BUNS** (9th S. v. 334).—Your correspondent ranks it as a sign of decadence that these delicacies are "not unfrequently buttered." Considerably more than fifty years ago the purveyors of these articles in the Midlands woke us on the morning of Good Friday with the welcome cry:—

One a penny, two a penny, hot cross buns!  
If ye got no daughters, give 'em to your sons!  
Sugar 'em, and butter 'em, and clap 'em in your muns.

V.H.I.L.I.C.I.V.

**THROWING A BONNET OVER THE WINDMILLS** (9th S. v. 268).—"She has thrown her cap over the mill" is a very common expression in France to signify that a woman has "stooped to folly."

MATILDA POLLARD.

Belle Vue, Bengoe.

**"LA FE ENDRYCZA AL SOBIEIRAN BEN"** (9th S. v. 187, 258).—This is explained at the last reference, but the language is not given. It is obviously meant for Provençal. But *sobieran* should be *sobeiran*; and *endrycza* is not quite satisfactory. However, it may have been taken from some provincial form of Languedoc.

WALTER W. SKEAT.

The language is Spanish; *ben* is an antiquated, also a Catalan form of *bien*: "Faith raises (?) to the sovereign good (or supreme good)." *Endrycza* I cannot find in dictionaries old, dialect, or modern. Probably it is an epenthetic form of *en(dy)riscar*, with the frequent transposition of *sc* into *cs* (Diez). *Enriscar*=to raise, elevate; or is it *enderezar*, *derezar*, *drezar*, *endrezar*, *enderegar*, to guide, prepare?

C. G. S.-M.

**"COLLY"** (9th S. v. 208).—I shall be glad to know the meaning of the name "Collishaw." I have friends in two families so called.

C. C. BELL.

**REV. CHARLES FORSHAW** (9th S. v. 229, 294).—DR. FORSHAW may be interested to know that the Rev. Charles Forshaw was chaplain to the mock corporation of Newburgh, Lancashire. (See *Manchester City News*, 14 April.) This corporation, like that of Sefton, was a convivial club.

WILLIAM E. A. AXON.

**FIRST EDITION OF MOLIÈRE** (9th S. v. 266).—Both according to Brunet's 'Manuel' and Despois and Mesnard's standard edition of Molière (in 11 vols. 8vo., Par., 1873-93), the first collected—though not complete—edition, comprising his ten earliest comedies, in 2 vols., appeared in 1666; the second and third, each consisting of 7 vols., in 1673 and 1674-76. The five supplementary volumes which com-

plete the collection of 1673 show the titles of the different plays upon a second front-leaf. The fourth volume contains (1) "Le Sicilien; ou, l'Amour Peintre," de première édition, 1668"; (2) "Amphitryon," de première édition, 1668"; (3) "Le Mariage Forcé," de première édition, 1668, chez Jean Ribou." The third edition of 1674-76 contains the whole of the twenty-three plays published during Molière's lifetime. (See 'Notice Bibliographique' in vol. xi. of Despois and Mesnard's edition of Molière, pp. 56-64.) H. KREBS.

Oxford.

"OUT OF PRINT" (9th S. v. 124, 195, 343).—MR. MAXWELL is absolutely incorrect in his surmise that I do not understand the meaning of the phrase "Out of print," and I reiterate "Out of print" is generally understood. MR. MAXWELL writes as if stereotype plates were generally used for book printing. This is not the case. Ninety-nine out of every hundred books are printed direct from the type; with newspapers it is different. MR. MAXWELL also makes the statement that "a book is in print so long as the 'publisher' has copies unsold." Scores of authors when embarking upon a literary venture do not send the publisher half the impression, so if the publisher has sold out, it is not to say that the writer has.

CHAS. F. FORSHAW, LL.D.

Bradford.

FAHRENHEIT THERMOMETER (6th S. iii. 507; iv. 213; v. 79, 196; vi. 116; 9th S. v. 229, 289).—Permit me to protest against R. B.'s suggestion to call the boiling-point of water 180°. This would be to lose the chief advantage of our present scale, and introduce new confusion. That the difficulty of avoiding confusion with negative numbers is real, this may be taken as proof. I remember in Switzerland many years ago that in telegraphing the weather reports they used and printed 99° for -1° C., 100° for 0, 101° for +1°, and so on. What is the authority for saying that Fahrenheit was F.R.S.? Chalmers's 'Dictionary of Biography' does not mention his visiting England. T. WILSON.

Harpندن.

DECLARATORY ACT (9th S. v. 337).—Does H. T. B. seek the terms of the original Act or of Chatham's Bill for its repeal? The Declaratory Act (1766), setting forth the absolute rights of England over her American colonies, was the work of the Rockingham ministry. The main point was the right of taxation, which Chatham opposed. It was followed by the repeal of the Stamp

Act—thoroughly "English" procedure the thoroughly un-English book of Sir G. O. Trevelyan calls the order in which the Acts were passed. On 26 May, 1774, Chatham in a great speech denied the right to tax. A motion on somewhat similar lines was defeated (20 January, 1775). After consulting Franklin, who certainly did not desire peace and played the hypocrite as usual, Chatham introduced a Bill (10 February) which set forth the rights of England over her colonies, but disclaimed that of taxation, i.e., repealed the Declaratory Act. Other obnoxious measures were to be abolished, and a Congress of the American states summoned to accept the modified declaration and to arrange for a set sum to be paid to the king. Chatham's Bill was thrown out, but he had it printed and circulated as an appeal from the House of Lords to the people.

GEORGE MARSHALL.

Sefton Park, Liverpool.

GREEN FAIRIES: WOOLPIT GREEN CHILDREN (9th S. v. 47, 155).—The story "De quodam puero et puella de terra emergentibus" leads MR. HOOPER to ask, "Is there any parallel to this strange history in the folk-tales of any other country?" Something analogous I find related by Peter Heylin in his 'Cosmographie' in the 'Chorographie of Egypt,' book iv. p. 8. He says:—

"That which I look on as a rarity of the greatest moment, if not rather to be accounted *supernatural*, is that about five miles from the city of Cairo there is a place in which on every *Good Friday* yearly there appear the heads, legs, and arms of men rising out of the ground to a very great number, which, if a man draw near unto them to touch any of them, will shrink again into the earth, supposed by some to be an imposture of some watermen only, who stick them overnight in the sands, and, keeping them secret to themselves, obtain thereby the ferrying over of many thousands of people to behold the sight. But Stephen Duplex, a sober and discerning man in the opinion of Goulartius, who reports it from him, conceived otherwise of it, affirming surely that he was an eyewitness of the wonder—that he had touched divers of these rising members, and that, as he was once so doing to the head of a child, a man of Cairo cried out to him, 'Kali, kali! ante materade, that is to say, 'Hold, hold! you know not what you do.' A strange forerunner (if it be of undoubted credit) of the Resurrection of the whole body, presented yearly in the rising of these several parts."

JAMES D. BUTLER.

Madison, Wis., U.S.

"STAND THE RACKET" (9th S. v. 316).—"Stand" in this phrase is evidently an abbreviation of "withstand," and a "racket" is a noise resembling that produced by playing the ball with the racket in the game of tennis

Hence it has apparently acquired the meaning, not only of endurance or resistance of tumultuous noises, as confused talk, superabundant street noises, &c., but also that of bearing any specific burden, such as financial responsibility. It would perhaps be futile to seek its exact origin, further than assuming it to be contemporaneous with the adoption of the racket in the national pastime of tennis. In former times the French, who seem to have been the first to use the racket, played with the naked hand, then with a glove, which in some instances was lined; afterwards they bound cords and tendons round their hands to make the ball rebound more forcibly, and hence the racket derived its origin. (See 'Essais Historiques sur Paris,' vol. i. p. 160, quoted in Strutt's 'Sports and Pastimes,' &c.) J. HOLDEN MACMICHAEL.

How HISTORY IS MADE (8<sup>th</sup> S. i. 44).—Not to multiply uselessly headings, I insert the following under an old one of my own. At 9<sup>th</sup> S. iv. 529 occurs a brief review of Mr. E. Callow's book 'From King Orry to Queen Victoria,' in which it is remarked, *inter alia*, that it is "a book which, though flippant in some of its judgments, and not always scrupulously accurate, may be read with advantage."

The reviewer of 'N. & Q.' has, in addition to this verdict, but touched upon one or two of the inaccuracies of this book. Here are a few more pointed out by a local journal, which deserve to be pilloried in 'N. & Q.' in *perpetuam memoriam* :—

"A short popular history of the Isle of Man is a real desideratum. But Mr. E. Callow's well-meant attempt to supply it, in a book entitled 'From King Orry to Queen Victoria,' cannot be regarded as successful. The earlier history of the island is more than usually beset with pitfalls for the unwary local antiquary, and into most of them our author has fallen. He is quite uncritical: he believes the Manx Celts to be aborigines, confuses the two Monas, and triumphantly asserts that the island must be considered the birthplace of constitutional and representative government, 'the cradle of England's Parliament and those of her colonies.' Castle Rushen is, we are told, 'one of the finest and most perfect specimens of old Saxon castles in the world.' His mistakes, if not, to borrow the remarkable words in which he alludes to the number of guide-books to his native island, 'as plentiful as ambrosial leaves,' are sufficiently numerous to shake the judicious reader's confidence in his accuracy. To the best of our knowledge, for instance, King John was not reigning over England in 1237 and in 1250, but Mr. Callow seems to be under the impression that he was (pp. 29, 31). He improves as the story reaches modern times, but, taken as a whole, the book is a good example of the way in which local history should not be written."

How long will this wretched plague of

writing bad history afflict honest seekers after truth? Only, perhaps, will it cease when the last chapter of all history shall have been penned.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

"MORAL POCKETHANDKERCHIEFS" (9<sup>th</sup> S. v. 147).—The idea of the "moral pocket-handkerchief" of Dickens, as well as of the *objet moralisateur* of the Baron E. de Mandat-Grancey, is to be found early in our dramatic literature. Take, for instance, these lines from Mayne's 'City Match' (given in Dodsley's 'Old Plays,' vol. ix. p. 251):—

She works religious petticoats; for flowers  
She'll make church histories; her needle doth  
So sanctify my cushionets! besides,  
My smock-sleeves have such holy embroideries,  
And are so learned, that I fear, in time  
All my apparel will be quoted by  
Some pure instructor.

And Beaumont and Fletcher, in 'The Custom of the Country' (Act II. sc. iii.), make Rutilio tell Arnoldo,

Having a mistress, sure you should not be  
Without a neat historical shirt.

But a very few years before Dickens wrote 'Pickwick' there were political as well as moral pocket-handkerchiefs. An account is given in 'N. & Q.' 7<sup>th</sup> S. v. 387 (see also 2<sup>nd</sup> S. ix. 281), of Berthold's 'Political Handkerchief,' the first copy of which was dated Monday, 5 Sept., 1831, at the price of fourpence. That it was issued in this form to avoid the newspaper duty is shown from its address:—

"To the Boys of Lancashire.....We have no patent for this new pocket handkerchief, because we intend to advocate the interest of the working people, and consequently do not intend to pay any tax for our knowledge to the tyranny that oppresses us. You shall be all as busy as bees if our Whig Taxers do not, by the omnipotence of an Act of Parliament, declare cotton to be a paper, and a handkerchief to be a pamphlet or a newspaper."

M. P. asks whether "*objets moralisateurs* are really made and sold at the present day for the purpose of converting the unbelieving"; and an answer is afforded by the following announcement which appeared in *Central Africa*, the monthly record of the work of the Universities' Mission, for October, 1899 (p. 192):—

"Any one wanting handkerchiefs for African children is requested to apply to Messrs. —, Manchester, for some of those specially printed for U.M.C.A. The price is 2s. a dozen (postage extra, 4d. for one dozen, 5d. for two)."

ALFRED F. ROBBINS.

Pocket-handkerchiefs conveying the moral taught by the present South African war, by means of representations in coloured print of incidents in the struggle, and of the various

regiments in khaki and otherwise engaged, are being sold at a little linendraper's shop opposite Catnach's in Seven Dials. They are curiously interesting little mementoes, and bear verses such as the following:—

If they want to get the pull  
On old John Bull  
They'll have to get up early out of bed,  
As again they've had a slap,  
And we shall paint a certain map  
With just another little patch of red.

From this we must conclude that patronage of the *objet moralisateur* is by no means confined to the Salvation Army.

J. HOLDEN MACMICHAEL.

ESCAPE OF ADMIRAL BRODRICK (9th S. v. 315).—Admiral Brodrick is entered in Foster's 'Peerage' as son of William Brodrick (fifth son of Sir St. John Brodrick, by Alice, daughter of Sir Randle Clayton), who was Attorney-General of Jamaica 1692, 1710, and 1715; King's Serjeant 1718; Justice of the King's Bench, Ireland; and M.P. for Mallow. The admiral is described as Thomas, of Peper Harow, Surrey; Vice-Admiral of the Red; and M.P. for Middleton 1761-8; died 1 Jan., 1769, having married Mary, daughter of Benj. Robins, Esq., and had with other issue a son, Edward, M.P. for Middleton 1769-76. According to the 'Book of Dignities' he was appointed Rear-Admiral in 1756. He was one of the officers who formed the court-martial on Admiral Byng and took part in most of the naval campaigns which followed Byng's execution. Much may be read about him in Campbell's 'British Admirals,' vol. iv. (London, 1779). In that volume, pp. 111-12, is recorded the episode which forms the subject of MR. PICKFORD's query:—

"On the 13th of April [1758] the Prince George of eighty [ninety?] guns, commanded by Rear-Admiral Brodrick, in his passage to the Mediterranean, took fire between one and two in the afternoon, and notwithstanding the utmost exertion of human skill and labour, aided by despair, burnt with such rapidity, that in the space of a few hours she burnt down to the water-edge. A little before six in the evening she sunk entirely, and more than two-thirds of her crew perished in the ocean. The admiral, after buffeting the waves near an hour, was at length taken up by a boat belonging to one of the merchantmen under his convoy."

A foot-note gives as the authority for this statement the 'Annual Register,' p. 306.

RICH. WELFORD.

MR. PICKFORD will find this mentioned in 'D.N.B.' under 'Brodrick, Thomas.' On 13 April, 1758, the admiral's flagship the Prince George of 90 guns was burnt off Ushant, only about 250 escaping out of a complement of some 800. The admiral was

picked up stark naked by a merchantship's boat, after he had been swimming for about an hour.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

GROSVENOR MANUSCRIPTS (9th S. v. 315).—May not these be MSS. in the private library of the Duke of Westminster? See the description of some of them in the report by the Historical MSS. Commission. His (late) Grace was so good as to lend me a MS. of 'Piers the Plowman,' and I observed in it the name of Robert Grosvenor.

WALTER W. SKRAT.

"CHILDERPOX" (9th S. v. 128, 235, 297).—The work to which I referred is 'Synopsis Medicinæ; or, a Compendium of the Theory and Practice of Physick,' by William Salmon (third edition, London, 1695).

C. C. B.

DELAGOA AND ALGOA (9th S. v. 336).—Delagoa Bay was discovered in 1498 by Vasco da Gama and called Bahia de Lagoa, the "bay of the lagoon," of which Delagoa Bay is a jumbled version. That Algoa Bay was also discovered by the Portuguese is proved by the cape at its extremity being called Cape Padrone. In Portuguese *padron* means "the stone pillar." The King of Portugal ordered that stone pillars carved with the arms of Portugal, and inscribed with the names of the king and the discoverer, should be erected by explorers in conspicuous places. Hence Algoa is probably a corruption of some Portuguese word.

ISAAC TAYLOR.

[Other replies acknowledged.]

"ONE AND ALL" (9th S. v. 148).—This famous Cornish motto is thus alluded to by Polwhele ('History of Cornwall,' vol. iii. p. 48):

"On military expeditions they [the Cornish folk] generally avoided promiscuous intercourse with the rest of the army. This seems to have been their character from the days of Arthur, when, as merry Michael sings, they led the van, to the rebellion of 1745, when, at Exeter, they 'one and all' fled to arms at an imaginary insult, and, secure in their combined force, set the city at defiance."

I believe nothing is really known as to the origin of the motto.

HARRY HEMS.

"BIRD-EYED" (9th S. v. 168, 235, 293).—My oversight has at least caused a useful discussion. In answer to Q. V., I think the meaning of this epithet is now clear. "Bird-eyed" indicates the startled look of a disturbed bird or a shying horse. I do not think that MR. ADAMS's suggestion "sharp-sighted" is adequate, and I question his interpretation of the passage from 'The Fox.' At the words "when it did so forsooth," I suspect that Lady Would-be turns upon the tirewoman with a

threatening gesture, and that the latter starts back, as if to avoid a blow. The context is borrowed from the Sixth Satire of Juvenal, who mentions the beating and even wounding of tirewomen by Roman ladies under similar circumstances. In the lines immediately preceding the passage quoted Nano says of Lady Would-be, when she begins to rate her attendant,

Anon, she'll beat her women,  
Because her nose is red.

An actor would easily bring out the point, but Jonson is very sparing of stage-notes, most of those in the current text being supplied by Gifford.

Circumstances have prevented me from utilizing the reference to that valuable work the 'English Dialect Dictionary' kindly furnished by MR. MAYHEW. But the fact that "bird-eyed" means near-sighted in North Lincolnshire raises an interesting point. Gifford so explained it in 'The Fox,' but said nothing about the parallel passage in 'Cynthia's Revels,' where this meaning is impossible. This made me sceptical, and prompted my inquiry in the pages of 'N. & Q.' How is it that a word meaning "wild-eyed" or (if MR. ADAMS's view is correct) "sharp-sighted" comes even in a localized use to have the meaning "near-sighted"? An explanation of this would be interesting.

PERCY SIMPSON.

'THE EVOLUTION OF EDITORS' (9th S. v. 166, 323).—The earliest quotation given in 'H.E.D.' for "editor," as applied to one who conducts a newspaper or periodical publication, is dated 1803, and is an extract from George Rose's 'Diaries.' C. C. B. has shown that the word in this sense was much earlier used; and in the *Spirit of the Public Journals* for 1799 (vol. iii. p. 67) is some elaborate 'Advice to the Editor of a Newspaper,' taken from a Paris print. Thackeray evidently thought this usage was earlier still, for in 'Esmond' (book iii. chap. v.) he caused Swift to observe to Esmond, "I presume you are the editor of the *Post-Boy*, sir," to which the modest reply was given, "I am but a contributor, Doctor Swift."

C. C. B. gives some interesting information concerning the earliest "Letters to the Editor" in our present sense; and it may be added from the *Athenæum* of 6 January that William Woodfall had to intimate in the *Public Advertiser* for 23 Feb., 1769:—

"As a Letter flung into the Printer's House yesterday was almost trod to pieces before it was found, he takes the Liberty to remind his Correspondents, that a Letter Box is fixed in the window."

Up to that time three letters signed "Junius" had appeared in the *Public Advertiser*, and the warning is held to dispose of the legend that that writer, as a "tall gentleman, dressed in a light coat with bag and sword," afterwards threw a letter into the passage leading to the office. I would supplement this by noting that in the *Gazetteer*, a London daily newspaper of 1788 and 1789, there was the prominent announcement at the imprint, "A Letter-box at the Window."

ALFRED F. ROBBINS.

The *European Magazine*, which purported to be under the direction of the "Philological Society of London," was "published" by J. Sewell, 32, Cornhill; the *Universal Magazine* by John Hinton, at the "King's Arms," in Paternoster Row. Both serials contain letters addressed to the "editor" or "editors," from which it appears that "editor" and "publisher" were used in different senses.

C. C. B.

THE FIRST BRITISH LIGHTHOUSE (9th S. v. 186, 295).—R. B.—R at the latter reference states that the first lifeboat was invented at South Shields by Wouldhave or Greathead in 1790. Had he taken the trouble, as I have done, of consulting the records at the Patent Office, Southampton Buildings, W.C., he would have found the following entry:—

"To all to whom these presents shall come I, Lionel Lukin, of Long Acre, in the Parish of St. Martin's in the Fields, in the County of Middlesex, Coach Maker.

"Patent: 1st December, 1785.—An improvement in the construction of boats and small vessels, for either sailing or rowing, which will neither overset in violent gales nor sudden gusts of wind, nor sink if they should by any accident be filled with water."

Then follows the specification.

This patent was issued four years before Greathead's alleged invention. He doubtless may have improved on the construction of the boat of his predecessor, but cannot be called the inventor.

Lukin died at Hythe in 1834. About three years ago I made the following copy of the inscription on his tombstone:—

"This Lionel Lukin was the first who built a lifeboat, and was the original inventor of that principle of safety, by which many lives and much property have been saved from shipwreck; and he obtained the King's patent in 1785."

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE DEVIL WALKING THROUGH ATHLONE (9th S. v. 336).—In Rudyard Kipling's 'Soldiers Three' Mulvany tells how he prevented the elopement of his colonel's daughter, and says

that he drove to the railway station as "the devil went through Athlone, by leaps."

M. N. G.

LA BELLE SAUVAGE (9th S. v. 245).—This inn sign is referred to by Timbs as follows :

"Bell Savage, or Belle Sauvage, Ludgate Hill, is a specimen of the players' inn-yard before our regular theatres were built. The landlord's token, issued between 1648 and 1672, bears an Indian woman holding a bow and arrow. The sign is thus traced: 'As for the Bell Savage, which is the sign of a savage man standing beside a bell, I was formerly very much puzzled upon the conceit of it, till I accidentally fell into the reading of an old romance translated out of the French, which gives an account of a very beautiful woman, who was found in a wilderness and is called in the French *la Belle Sauvage*, and is everywhere translated by our countrymen the Bell Savage' (*Spectator*, No. 28). The sign, however, was originally a bell within a hoop, as proved by a grant *temp.* Henry VI., wherein John French gives to Joan French, widow, his mother, 'all that tenement or inn called Savage's Inn, otherwise called the Bell on the Hoop.' In the *London Gazette*, 1676, it is termed 'an antient inn.' Stow affirms it to have been given to the Cutlers' Company by one Isabella Savage, but their records state by Mrs. Craythorne."—"Curiosities of London," pp. 367-8.

Under 'Cutlers' Hall' (p. 362) Timbs says:

"In the Hall is a portrait of Mrs. Craythorne, who, in 1568, bequeathed the Belle Sauvage Inn, on Ludgate Hill, to the Cutlers, for charitable purposes."

JOHN T. PAGE.

West Haddon, Northamptonshire.

PYTHAGORAS AND CHRISTIANITY (9th S. v. 248, 345).—As one who is much interested in this poem of Bernard de Morlaix's, I should be glad to know what authority *NE QUID NIMIS* can produce for his positive statement that the "Via dextera Pythagorea" is an actual allusion to the symbolic Y of his teaching, mentioned by Ausonius, Persius, Lactantius, and Pope in the 'Dunciad.' I had a conjecture myself that this may be the reference, but I should like to have it confirmed by good authority.

SUUM CUIQUE.

GEO. ROMNEY (9th S. v. 289).—Romney's library, such as it was, was included in the Romney sale at Christie's, 24 May, 1894. Many of the books were presentation copies from the authors to the artist. I purchased several at the sale.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

COLLECTION OF BIBLICAL QUOTATIONS (9th S. iv. 247, 314).—The writer of the reply at the last reference speaks of Philemon, verse 11, as containing the only instance of humour to be found in the Bible. This is too much to say. There are several other examples of humour to be found in both Old and New

Testaments. One might cite from the Old Testament Elijah's satire of the Baal worshippers on Carmel, and the many humorous vignettes of social life in the book of Proverbs, such as that of the buyer in xx. 14.

Instances of *paronomasia*, or plays on words, also abound in both Old and New Testaments. It is a favourite figure with Oriental writers, and many pointed examples could be given from the Hebrew prophets. A good collection of instances of *paronomasia* in the New Testament may be seen in the last section of Winer's 'Grammar of New Testament Greek.' Prof. Blass, in his 'Grammar of New Testament Greek,' speaks of a "suggestion of wit" in such passages as 2 Cor. iv. 8, 2 Thess. iii. 11, and Acts viii. 30. He also reminds us that it is not strictly accurate to say that St. Paul plays upon the name of the slave Onesimus, "although he uses (in this passage only) the word *δουλόν*," Phil. 20. The most that can be said is that the recipient of the letter might make for himself the obvious play of words from 'Ονήσιμον—ἀχρηστόν, 10 f."

ALEX. LEEPER.

Trinity College, Melbourne University.

THE EARL'S PALACE, KIRK WALL, ORKNEY ISLANDS (9th S. v. 337).—Plans, sections, and drawings of the above will be found in the 'Castellated and Domestic Architecture of Scotland' (vol. ii. p. 337).

T. R.

"JURY" IN NAUTICAL TERMS (9th S. v. 267).—I notice the following in the 'Encyc. Metropolitana' (1845):—

"A Jury-Mast, as explained by Harris in his 'Lexicon Technicum,' the great forefather of all encyclopedias, 'seems to be properly *durée mast*, or *mât de durée*, a mast made to last for the present occasion. So the seamen call whatever they set up in the room of a mast lost in a fight or by a storm, being some great yard which they put down unto the step of that lost mast, fastening it into the partners, and fitting to it the mizzen or some lesser yard with sails and ropes, and with it make a shift to sail.' To this account Mr. Todd has added, 'It has also been thought that the Norman French *jur, jura*, a day, might give rise to this word, implying a temporary mast, a mast for a day.'"

The 'Encyc. Londinensis' (1812) and the 'Encyc. Perthensis' (1816) also accepted without hesitation Harris's decision.

HERBERT R. CLAYTON.

In case the fact should be of any interest to your correspondent, I may say that I once saw it incidentally stated (I forget where) that "jury" in the sense referred to is a corruption of the French *durée*, "duration." Certainly "jury" in a nautical sense always means "temporary," but *durée* does not necessarily mean a short time. *Durée* is plausible;

but, on the other hand, we have not commonly gone to the French for our nautical terms, and it is singular that the French for "jury" (mast) is "(mât) de fortune." At any rate, I do not remember ever seeing it referred to as "de durée." I should rather have expected to find the Dutchman than the Frenchman in it.

DOUGLAS OWEN.

UNICORNS (9th S. v. 314).—For the "betrayal by trees" of the unicorn, see Shakespeare, 'Julius Cæsar,' II. i. 204; and Mr. Aldis Wright's note, in which Topsell's 'History of Beasts' and Spenser's 'Fairy Queen,' II. v. 10, are duly quoted. The story seems to be a modification of an older one; for in Philip de Thaur's 'Bestiary' it is a creature called *aptalon* whose horns used to be caught in a bush; and the proper way to catch a unicorn was to induce him to lay his head in a girl's lap. Hence he was called the *lufar* (lover) unicorn by King James I. in his 'King's Quair,' st. 155, as explained in my note.

WALTER W. SKEAT.

Like as a lyon, whose imperial powre  
A proud rebellious unicorn defyes,  
T' avoide the rash assault and wrathful stowre  
Of his fiers foe, him to a tree applyes,  
And, when him ronning in full course he spyes,  
He slips aside; the whiles that furious beast  
His precious horne, sought of his enmyes,  
Strikes in the stock, he thence can be releast,  
But to the mighty victor yields a bounteous feast.

Spenser, 'Faerie Queene,' book ii. canto v. stanza 10.

He loves to hear

That unicorns may be betrayed with trees,  
And bears with glasses, elephants with holes.

Shakespeare, 'Julius Cæsar,' Act II. scene i.

In a note to this last passage there is a general reference for these wonders to Pliny's 'Natural History,' book viii. But I have not got Pliny by me, and cannot verify the reference.

E. YARDLEY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Cromwell's Souldiers Catechism.* Edited by the Rev. Walter Begley. (Stock.)

Two hundred and fifty-six years after it saw the light this curious manual of militant Congregationalism is reissued in facsimile. As with the companion volume, 'Cromwell's Souldiers Pocket Bible,' two copies only—one of them, from which the reprint is made, in the possession of Mr. Begley—are known to exist. While, however, the 'Bible' has been frequently reprinted, the 'Catechism,' which is even more curious and interesting, is now first republished. It is an important contribution to our knowledge of the wars of the Commonwealth, and is held to have been largely instrumental in bringing to the block the head of King Charles. For a history of the book, and the influence it

exercised, we must refer the reader to Mr. Begley's very interesting introduction. It is written in plain and simple English, not unlike that of Bunyan, which could be easily understood of the people, and is animated throughout by a fierce indignation. The blame of "this unnatural Warre" is thus laid upon "1. The Jesuites, those firebrands of mischief, with all the Popish party. 2. The Bishops and the rotten Clergie, with all the Prelaticall party. 3. The Delinquents, that were not able to abide the triall of Justice, with all the Malignant party. 4. The formall Gospellers of the Kingdome, that hate a Reformation, with all the Atheistickall party." The book, the interest of which is signal, is got up in excellent facsimile on antique paper, and is appropriately bound in coarse leather.

*The Yorkshire Archaeological Journal.* Part 59. (Yorkshire Archaeological Society.)

MR. W. H. ST. JOHN HOPE's account of Fountains Abbey is a very careful paper. The history of this great religious house is better known than that of most of its sister abbeys. It is in its beginnings highly picturesque. The first brethren were seceders from the Benedictine establishment of St. Mary at York. As is common with reformers, they suffered much opposition in early days, but they won powerful friends. At first they seem to have been mere squatters in a wild tree-grown valley on the margin of the Skell, an affluent of the Yure. Here they led for a time a hard life; but wealth came to them. The permanent buildings were probably begun as soon as they emerged from poverty and had procured from the lord of the fee a right to settle in the place where they dwelt. Mr. Hope has carefully examined the buildings which yet remain, and has illustrated them by an excellent plan on a large scale. His researches have led to some important corrections in the names of portions of the fabric which have been wrongly identified by previous archaeologists. We wish he may be moved to enlarge what he has written and give it to the public in a separate volume.

An antiquary who withholds his name has published all that remains of an account roll of Selby Abbey for the year 1397-8. It is one of many others which are the property of the Earl of Londesborough. The estates of Selby were widely scattered, and consequently many persons were connected either by neighbourhood or friendship with the house. Some of these were in the habit of making presents. Lady de Roos on one occasion gave a couple of sporting dogs; and a swan and some eels came from Crowle, in the Isle of Axholme, a place which in those days was almost surrounded by meres. Many noteworthy persons, places, and things are mentioned to which we cannot find room to draw attention. The document is annotated in a scholar-like manner.

The late Rev. Canon Atkinson, whose death all antiquaries deplore, contributed a paper on the field-name Masthill. It is, like all he wrote, well worthy of study. The canon was especially learned as to field nomenclature.

Mr. J. T. Micklethwaite's paper on the Cistercian Order is informing, but has little special relation to the North Country.

*St. Pancras Notes and Queries.* Reprinted from the *St. Pancras Guardian*.

Two parts of this periodical have been issued. Among the contributors are Col. Prideaux, R. B. P.



Mr. Everard Home Coleman, and many other supporters of 'N. & Q.' The work appears quarterly, and contains much matter of interest to dwellers in St. Pancras. Like many similar productions it trenches upon our province. Space, however, is lacking to deal in 'N. & Q.' with many matters that appear in local productions of the sort, and we give each and all an introduction and a welcome.

A SERIES of "Popular Stories in Mythology, Romance, and Folk-lore" is being issued by Mr. David Nutt at sixpence each. Their value must not be gauged by the price. No. 5, by Mr. Charles J. Billson, M.A., deals with *The Popular Poetry of the Finns*, a subject that has inspired much interest since the formation, in 1831, of the Finnish Literary Society. No. 6, by Mr. Alfred Nutt, deals with *The Fairy Mythology of Shakespeare*, a subject previously treated by Halliwell-Phillips in his 'Illustrations of the Fairy Mythology of Shakespeare,' one of the publications of the Shakespeare Society. Mr. Nutt's work is an important contribution to comparative folk-lore, and is followed by a short bibliography of the subject.

THE stress of politics and what are called imperial questions shows itself in the *Quarterly Review* as much as elsewhere; one-half of the articles in the present issue are what we hope we may be permitted to describe as of a non-literary character. That on the Duke of Wellington, which is mainly a review of Sir Herbert Maxwell's 'Life,' stands midway between the past and the present. It is powerfully written, but we do not think it gives a fair picture. Of the duke's merits as a soldier there can be no two opinions, and as to his narrowness of view in home concerns there is now, we believe, pretty well unanimity of opinion; but these things being granted it by no means follows that his nature was intrinsically hard in other relations. That he had great faults of character we must admit. He did not shine as a family man in relation either to his wife or his children, but his general coldness and reserve have, we believe, been much exaggerated, and due allowance has not been made for the influence of his solitary greatness on the manifestation of his character. In his position familiarity with any one was almost impossible. The singular relation in which he stood to royalty and successive Prime Ministers precluded almost entirely those intimate personal friendships which come naturally to most of us. Under other circumstances, we may well believe, a far different side of character would have become manifest, but this is perhaps only saying in other words that in such a case he must have possessed a different class of faculties from those with which we know him to have been endowed. John Ruskin forms the subject of a very good article. It is fair and not unduly laudatory. We are glad that the writer fully appreciates that marvellous prose style which has assuredly never been surpassed in English literature. At a time when external pressure was brought to bear, even more forcibly than it is now, to induce men to write badly, Ruskin set a noble example by always giving to the world the best work of which he was capable. 'Tolstoi's Views of Art' will come as a revelation to the many people who are quite ignorant of the strange eddies which occur from time to time in the literature of some of our continental neighbours. We poor simple souls have been content to think that nowadays it is only religious fanatics of the lower sort who wish to wage war on things beau-

tiful. Here, it seems, a mistake has been made which under certain conditions might lead to grave results. Art, in the only sense in which the term can now be rightly used, includes the production of beauty in every form; of this there exists here, as elsewhere in some quarters, a hatred which if not dangerous is, to say the least, exasperating. The strange thing about it is that we find it to a far less extent among those who live by the labour of their hands than in the classes above them. It has so often been assumed as to have become a commonplace of conversation, that the lowest point England ever reached in this respect was somewhere about the middle of the last century. This opinion, we would suggest, is founded on too circumscribed an outlook. We think that if literature be left out of the darkest time was the period between the battle of Waterloo and the accession of Queen Victoria. The paper entitled 'Churchmen, Scholars, and Gentlemen,' is a telling sketch of some eminent clergymen of the Church of England who have been our contemporaries. It is laudatory as a matter of course, but, on the whole, not unduly so. No partiality is shown. The personal convictions of the writer are not indicated. There is also a short, but appreciative account of the late Mr. Whitwell Elwin, a former editor, who entered into rest a short time ago.

COL. CHARLES THOMAS JOHN MOORE, C.B., F.S.A., J.P., D.L., one of the best known of the Lincolnshire landed gentry, died after a lingering illness at his residence, Frampton Hall, Boston, on the 17th inst., in his seventy-third year. He raised the Royal South Lincoln Regiment from fifty inefficients to a band of a thousand strong. For many years he was a correspondent of 'N. & Q.' chiefly on heraldic and genealogical matters.

### Notices to Correspondents.

We must call special attention to the following notices:—

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B. ("Doctrine of Previous Existence").—Look up the Platonic doctrine of Reminiscence and the commentators thereon.

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## CONTENTS. — No. 127.

NOTES.—Catalogues of English Book Sales, 429—"Blood of Hailes," 431—"Chink," 432—B. East, Watchmaker—"Commando"—Miserere Carvings—Saxon Shore of Britain—Genius and Large Families—"Centum," 433—Proverb—Epitaph at Banbury—"Stiver" and "Steever"—Ireland Yard, Blackfriars—Military Despatch, 434.

QUERIES:—"Intentions"—"Invisible green"—"Lakoo"—Game of Tables—Shannon and Chesapeake—Lovelace a Glover—Feary—Leyborne—Bralkenridge, 435—Articles on Hampstead—Merrett—Vautrellier, Printer—Weather Folk-lore—"Branch"—Powell, the Pedestrian—"Bummel"—Arms of Elizabeth and Edward VI., 436—Old Songs—Old Persian Version of the Gospels—"Sous," 437.

REPLIES:—"Neither fish, nor flesh," &c., 437—Regimental Nicknames, 438—The Flag—"Byre"—"Cerebos"—Rylands Family—Kentish Plant-name, 440—Boundaries in Open Fields—Bernardus and Bayard—Whately and J. B. Péres, 441—Flemish Weavers—Lady Sandwich and Lord Rochester—Chaussey—Basque Book of Genesis, 442—Capt. Goodere—Prince of Wales as Duke of Cornwall—Blake's Iron Railway—"Butt" of a Cheque—"Choyo"—Virtues and Vices, 443—Shield of Brawn—Mases cut in Turf, 445—Mouse and Jerboa—Whitcombe, 446.

NOTES ON BOOKS:—Sedgefield's 'King Alfred's Version of Boethius'—Piper's 'Church Towers of Somerset'—Massé's 'The Abbey Church of Tewkesbury'—Oyrano de Bergerac—Robinson's 'Bruges'—Ballad of the Boy and the Mantle—"An Evening with Punch."

Notices to Correspondents.

## Notes.

## CATALOGUES OF ENGLISH BOOK SALES.

AFTER much labour, physical and mental, I have been able to arrange my very long series of English book-auction catalogues, and to draw up a succinct list of them. The collection is not a complete one, for that is an impossibility, but I venture to think that the following list is the longest contribution yet made to a definite list of English book-collectors. As such, therefore, I feel sure that its publication in 'N. & Q.' will be generally welcome. Many of the catalogues are very scarce, and some are not to be found in the British Museum. In several instances I have been able to identify the names of proprietors of collections which were sold anonymously, and such instances are thus indicated: [ ]. These identifications I have arrived at in various ways. In the case of Sotheby's anonymous sales, the name of the real owner is often to be found inscribed on the back of the volume in which they are bound up; in some cases the real name is revealed in Mr. Sotheby's 'List of the Original Catalogues of the Principal Libraries' sold at his house from 1774 to 1830, of which there were three issues, bringing the list of sales down to 1816, 1828, and 1830, respectively. My copy of this list comes down to 1828.

The British Museum collections of Sotheby's, Evans's, and Puttick's catalogues are very nearly complete; but until these collections—each of which is kept separate and arranged in strict chronological order—are catalogued, they are a confusing wilderness unless the inquirer happens to know exactly what he wants and the right date. The new century will probably be far advanced in age before an adequate list of these collections can be drawn up. In some few instances where my set of the catalogues of a particular sale is incomplete, I have supplied the entries from the British Museum collection.

In addition to Sotheby's 'List' already mentioned, which was to some extent reprinted by Mr. F. Norgate in the *Library* for January, 1891, a list of Evans's sales, 1812–1845, was drawn up by Mr. Norgate for the same journal of September, 1891. A further and more comprehensive index to book sales will be found in the 'Catalogue of Bibliographical and other Collections' formed by S. L. Sotheby, and sold by Sotheby & Son on 27 July, 1831. Of this very rare and extremely useful catalogue I have a copy. Dibdin's 'Bibliographical Decameron' and his 'Bibliomania' are, of course, full of book-sale information. Mr. W. C. Hazlitt's 'Alphabetical Roll of Book Collectors from 1316 to 1898,' published by Quaritch, is useful as a string of names, but it gives very little definite information. As a general rule I have not admitted in my list any book sale later than 1886, as 'Book-Prices Current' was started in 1887, which comprises all English book sales of any note. Except in a few important instances I have included no anonymous sales; the exceptions are where the collections admit of a definite and composite classification. The temptation to annotate each sale is very great, but I fear that it would occupy far more space than 'N. & Q.' could spare, and certainly far more than my time will allow. The few instances in which I have departed from this rule seemed urgently necessary under the circumstances. The absence of many catalogues of sales of the highest rank of importance—such as the Roxburgh—is explained by the fact that, as I have access to the majority at the London Library and elsewhere, I have not purchased copies for my own collection.

The abbreviations S., E., P., and C. are sufficiently explained in the following summaries:—

S.—Samuel Baker, 1744–1774; S. Baker & G. Leigh, 1767–1777; Geo. Leigh, 1778; Leigh & Sotheby, 1780–1800; Leigh, Sotheby & Son, 1800–1803; Leigh &

S. Sotheby, 1804-1816; S. Sotheby, 1816-1828; Sotheby & Son, 1830; S. L. Sotheby & John Wilkinson, 1843-1864; Sotheby, Wilkinson & Hodge, 1864-1900.

E.—R. H. Evans, 1812-1845.

P.—Mr. Stewart, 1794; Wheatley & Adlard, circa 1825; Mr. Fletcher; Puttick & Simpson, 1846-1900.

C.—James Christie (father and son), 1766-1831; Christie & Manson, 1831-1859; Christie, Manson & Woods, 1859-1900.

The names of other auctioneers are given in full.

Abealom, Philip, 1841, June 23-25. E.

Adamson, John (works of Camoens), 1856, May 22. S.

Addington Coll. Letters, 1876, April 24 and 2 days. S.

Addington, Samuel, 1836, May 24-25. S.

Adolphus, J. L. (books and MSS.), 1863, 7 days. S.

Advocates, College of, Library, 1861, April 22 and 7 days. Hodgson.

Agricultural Society, Royal (duplicates), 1861, Dec. 11-13. P.

Aikin, Lucy, and A. Turner (books), 1864, April 12-13. S.

Akers, E. F., Part I., 1820, March 2 and 9 days. S.

—Part II., 1820, April 17 and 10 days. S.

Alchin, W. T. (Guildhall Lib.), 1865, May 24 and 2 days. S.

Alchorne, Stanesby, 1813, May 22. E\*—1851, Nov. 12. P.

Alexander, W. (of the B.M.), 1816, Nov. 25 and 5 days. S.

Allan, George, 1822, March 18 and 2 days. S.

Allen, Thomas, 1795, June 1 and 9 days. S.

America, MSS. (Hartley corres., &c.), 1859, April 6. G. Robinson.

Americana, 1858, Nov. 24. P.—1860, April 12-14. P.—1862, March 25-29. P.—1864, July 14-16. P.—1864, Nov. 7-9. P.

America and West Indies, 1860, May 25 and 7 days. S.

Anderdon, J. P., 1847, June 1. S.

Anderdon, Mr., and another, 1832, July 16-17. E.

Andrews, Mr. (of Bristol), 1851, March 24 and 5 days. S.—1851, May 16-22. P.

Anetis, John (father and son), 1768, Dec. 12 and 4 days. S.

Antigua, Bishop of, &c., 1859, Dec. 20-23. P.

Appleby, Samuel, 1865, June 9-10. S.

Arthington, R., and others, 1866, May 17-18. S.

Ash, Dr., 1828, July 17-18. S.

Ashby, W. A., 1850, Jan. 31 and 2 days. S.

Askew, Dr. Anthony, 1784, March 7 and 7 days. S.

Astley, Rev. R., 1854, April 10-15. P.

Avington House, near Winchester, Part II., 1848, July 10 and 4 days. T. Goodwin & Sons.

Baber, John, 1768, March 31 and 10 days. S.

Babington, B. Guy, and others, 1867, Aug. 12 and 5 days. S.

Bacon, Huntly, and Bibby, J., 1864, March 31 and 2 days. S.

Bagge, Rev. H. T., and others, 1864, Jan. 26. S.

Baillie, D., 1862, Jan. 30 and 5 days. S.

Baker, Geo., books, 1825, June 6-8. S.—Prints, &c., 1825, June 16 and 9 days. S.

Baldock, Robert, Part I., 1862, April 24-29. P.

Balmanno, R. (of London and New York), 1863, June 16-20. P.

Balme, Rev. Ed., 1823, March 6 and 4 days. E.

Bandinel, Rev. Dr. (of the Bodleian), 1861, Aug. 12 and 4 days. S.—1861, Dec. 9-11. S.

Banks, Rev. J. C., 1821, April 13 and 5 days. S.

Banks, J. Cleaver, &c., 1847, April 15-19. P.

Banks, Sir Thos. C., &c., 1867, June 17-21. P.

Barker, W., 1839, June 25 and 5 days. S.

[Barker, of Thetford], 1836, Part I., Feb. 23 and 7 days. P.

Barnes, W., 1822, June 3-6. E.

[Barrett, S.], 1818, Dec. 7-9. S.

Barton, W., 1861, April 5-10. P.

Bates, W., 1896, Feb. 25 and 4 days. S.

Bath, Dow. Marchioness, 1836, March 13-14. C.

Bath, Hy., 1865, Aug. 8. S.

Bathurst, Lady Georgiana, 1864, Aug. 10-12. P.

Bayley, Archdeacon, 1845, Feb. 5 and 6 days. S.

Bayly, Rev. R. S., F.S.A., 1860, March 23-25. P.

[Beauchamp, Earl], 1824, Jan. 15 and 8 days. E.

Beckford, W. (a portion), 1817, May 6-8. S.

Beckford, W. (Fonthill Library), Part I., 1823, Sept. 9 and 9 days.—Part II., Oct. 3 and 9 days. Phillips.

Beckford, W., Part I., 1832, June 30 and 11 days. S.—Part II., 1832, Dec. 11 and 11 days. S.—Part III., 1833, July 2 and 11 days. S.—Part IV., 1833, Nov. 27 and 3 days. S.

Bedford, Charles, 1807, March 11 and 5 days. S.

Bedford, W., 1833, July 1-2. E.

Beeby, J. See Penington.

Beighton, Rev. Mr., 1772, March 30 and 12 days. S.

Bell, John (Oriental scholar), 1826, Nov. 6 and 9 days.—Barclay & Skirving, Glasgow.

Bell, Thos., 1890, Oct. 15 and 14 days.—Geo. Hardcastle, Newcastle-on-Tyne.

Beltz, Samuel and F. G., 1863, March 16-17. S.

Bennet, R. H. A., and Bull, R., 1810, March 8 and 7 days. S.

Benthall, F., 1855, June 18-19. S.—MSS., 1856, Feb. 15. S.

Bentham, W., 1838, March 23 and 10 days. E.

Benzen, E. L. S., 1875, May 24-25. S.

Berard, M. S. (MSS.), 1852, June 30. S.

Bernal, Ralph, 1855, Feb. 12 and 5 days. S.

[Berri, Duchess of], 1831, March 21 and 4 days. E.

Berwick, Lord, 1843, April 26 and 12 days. S.

Betham, Sir W. (MSS.), 1830. See Nicholson, A. E.

Betham, Sir William, 1854, June 1. S.—1860, May 10. S.

Bibliotheca Geographica (H. Stevens), 1872, Nov. 19 and 8 days. P.

Bibliotheca Selecta, 1786, May 8 and 37 days. S. Paterson.

Bindley, James, Part I., 1818, Dec. 7 and 11 days. E.

—Part II., 1819, Jan. 11 and 11 days. E.—Part III., 1819, Feb. 16 and 10 days. E.—Part IV., 1820, Aug. 2 and 5 days. E.

Bird, James, 1865, Feb. 15. S.

Bird, William, 1863, March 11-13. S.

Black, Alex., 1851, Feb. 13-18. P.

Black, John, 1844, March 11-14. S.

Blackburn, John, 1822, Jan. 21-24. E.

Black - letter rarities (including selections from the libraries of Joseph Ames, F.S.A., Rev. J. Lewis, Sir Peter Thompson, &c.), 1862, July 1-4. P.

Blake, Right. Hon. Anthony R., 1849, April 4-6. P.

Blessington, Lady (letters, &c.), 1866, March 14. P.

Bliss, Dr. P. (books), 1858, Nov. 8-11. S.—MSS., 1858, Aug. 21. S.

\* It seems necessary to mention that Lord Spencer purchased Alchorne's library *en bloc*, and that this sale of 1813 consisted of such books in this collection as Lord Spencer did not want or already had.

Bodleian Library (duplicates), 1862, May 21-26. S.  
 Boehm, Edmund, 1823, May 23-24. E.  
 Bohn, H. G. (stock), Part I., 1868, Feb. 10 and 23 days. S.—Part II., 1870, May 9 and 20 days. S.  
 Bohn, John, 1847, May 18-22. Hammond.  
 Bolland, Baron, 1840, Nov. 18 and 12 days. E.  
 Bonaparte, Prince L. L., 1863, June 18. S.—1895, Feb. 18-19. S.  
 Boone, Messrs. (remaining stock), 1873, March 24 and 7 days. S.  
 Booth, W. H., 1837, Dec. 15 and 6 days. E.  
 Booth, Alderman W. H., 1884, Feb. 18 and 5 days. Copes, Dunn & Pilcher, Manchester.  
 Boswell, James, 1825, May 24 and 9 days. S.  
 Boucher, Rev. Jon., 1806, Feb. 24 and 26 days. S.  
 Bowly, Hy. (and J. M. Leake), 1863, June 22-23. S.  
 Boyne, W., 1867, March 12-13. S.  
 Bransby, J. Hews, 1828, Nov. 27 and 10 days. S.  
 Bransby, Rev. J. Hews, 1848, May 22-25. P.  
 Bray, W., 1820, May 16-17. S.  
 Brice, W., of Bristol (MSS., Pope, Rossetti, &c.), 1887, July 26-28. S.  
 Bright, B. H. (law library), 1844, June 3. S.—MSS., 1844, June 18. S.—Library, 1845, March 31 and 11 days. S.—Natural history books, &c., 1845, April 12. S.—Remaining portion of library, 1845, July 7 and 5 days. S.  
 British Museum (duplicates), 1832, March 12 and 8 days. S.  
 Britton, John, F.S.A., Part IV., 1858, April 6-15. P.  
 Broadley, John, Part I., 1832, July 12-14. E.—Part II., 1833, June 19 and 5 days. E.  
 Brockett, J. Trotter, 1823, Dec. 8 and 14 days. S.—1843, June 16 and 7 days. S.  
 Brodrick, Hon. C. See Cashel.  
 Bromet, W., M.D., F.S.A., 1851, Jan. 28-30. P.  
 Bromiom, Rev. P., &c., 1870, Jan. 12-19. P.  
 Browne, W. G., 1814, May 24-25. S.  
 Bruce, James (the traveller), MSS., 1827, May 17. C.  
 Buckingham, Duke of (books), 1849, Jan. 8 and 11 days. S.—1849, Jan. 29 and 11 days. S.—Books omitted, Aug. 9.—Engraved Br. pts., 1849, March 5 and 9 days. S.—Stowe Granger pts., March 21 and 5 days. S.  
 Buckingham, 1st Marquis (MSS. and letters), 1865, June 27. P.  
 Buckinghamshire, library from, Part I., 1851, June 16 and 5 days. S.—Part II., 1851, July 30 and 3 days. S.  
 Buckle, H. T., 1863, July 13 and 7 days. S.  
 Bungay Book Society, &c., 1862, May 5-9. P.  
 Burchell, W. J., D.C.L., 1865, Dec. 6. Foster, Pall Mall.  
 Burges, Geo., 1864, July 16 and 18. S.  
 Burgess, Thos., &c., 1851, Jan. 17-22. P.  
 Burgon, Thos. (of B.M.), 1858, Dec. 22. S.  
 Burn, J. H., 1869, July 21-29. P.  
 Burney, Charles, F.R.S., 1814, June 9 and 8 days. S.  
 Burns, R. (80 poems in MS.), 1861, May 2-4. P.  
 Burton, R. (MSS.), 1850, June 21-22. P.  
 Butler, Dr. Samuel, Part I., 1840, March 23-28. C.—Part II. (Aldines), 1840, June 1 and 8 days. C.—Part III., 1841.\*

Byron, Lord, 1827, July 6, 7, 9. E.  
 Byron and Siddons, Mrs., letters of, &c., 1866, April 13-14. S.  
 Byron, Lord (unpublished translations), &c., 1845, Jan. 31. P.

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(To be continued.)

### THE "BLOOD OF HAILES."

(Concluded from p. 352.)

THROUGH an oversight in my last communication, I find I have miscalled Florenz V., Count of Holland, the Count of Flanders. Of course he was nothing of the kind, though his domains were immediately contiguous to those of the Count of Flanders, and his wife was the daughter of that neighbour; so that the suggestion of his perhaps parting with his precious relic to Edmund, Earl of Cornwall, on account of there being already a similar relic at Bruges, would have been of no value had it been urged ever so strongly.

But the motive, probably political, for his parting with the relic is, after all, of little consequence. Two - and - twenty years (1247) previously, Robert, Bishop of Nantes, Patriarch of Jerusalem, and the Grand Master of the Temple, had forwarded to Henry III. of England a similar relic of the holy Blood from Jerusalem. How the king received it, carried it in state to Westminster on the feast of St. Edward, and obtained for all who came to worship it there an indulgence of six years and one hundred and forty days, may be read in the pleasant pages of Matthew Paris and Matthew of Westminster. The tradition that has reached us regarding the "Blood of Hailes" runs to the effect that, after like manner with the Westminster relic, it had come into Europe authenticated with the guarantee of Urban IV., who had been Patriarch of Jerusalem, and, in fact, had succeeded the aforesaid Robert, Bishop of Nantes, in that important dignity. The vesica-shaped seal of Hailes Abbey in the British Museum displays the figure of a non-mitred monk standing upon three steps (?), supporting in his right hand a flask surmounted by a cross, and in his left another relic (?) shapen like a short staff, which may have enclosed a fragment of the true cross, of which Hailes likewise came to be in possession. He is surrounded by a scroll design having nine conventional roses,

never published, the early printed books having been purchased by Messrs. Payne & Foss and the MSS. by the British Museum."

\* Although catalogued, the sale by auction of the third part of Bishop Butler's library did not take place; there is no copy of the catalogue in Messrs. Christie's series. A foot-note to a copy of the Butler library sale catalogue, sold at Puttick's on July 10, 1863, lot 236, states, "The third part was



edged with the legend "Sigillum Monasterii Beate Marie De Hayles." The relic was kept at the high altar in a small shrine, and must have had special monastic custodians both to look after it and display it to the devoted pilgrims who in quiet times flocked thither (cf. Pynson's 'Little Treatise of Divers Miracles shewn for the Portion of Christ's Blood in Hayles').

It is surprising to reflect that such bejewelled relics as this survived the peculiar storm and stress to which the monasteries were victims in those perilous days. For instance, it is well known that the plague which desolated England in 1361 was only less calamitous than its precursor of 1349; and this is how the fact is recorded in a letter of Urban V. to the Bishop of Worcester, in whose diocese Hayles was (VIII. Kal. Jun. Anno II., i.e., 1364), "Cum in pestilentia ultima jam elapsa in diversis monasteriis, domibusque religiosis, quasi omnes seniores presbyteri viam universæ carnis sunt ingressi, supplicat," &c. Following upon this seems to have occurred a sanguinary outbreak of violence in Hailes monastery, owing to a mutiny of certain monks and lay brethren against their superiors. Further, on 31 October (1364) certain "satellites of Satan" broke into the sacristy and carried off chalices, patens, &c., worth 40s., which apparently gave the Cardinal of S. Lorenzo in Lucina (then Grand Penitentiarius) something to write to the prior about (cf. Royal MS., Brit. Mus. 12, E. XIV. f. 266). Moreover, Pope Urban himself (cf. 'Arch. Secr. Vatic. Reg. Aven.', No. 158, Urbani V., Anno II., parte iii. tome ix. f. 324) makes mention of a Hayles monk, John Andover, appealing in person to him at Avignon.

If any of your learned readers happen to be conversant with documents relating to the Counts of Holland in the thirteenth century, or with those relating to the diocese of Worcester, it is more than probable they will be able to enrich this subject by discovering fresh facts. It has been impossible for me, while in Rome, to search the vast number of volumes in the Vatican at all to my satisfaction; nevertheless, I have found a document of value regarding the archaeological evidences, referred to in my first communication, of a fifteenth-century restoration of the abbey, fully confirming conjectures formed last year by my able colleague, the Rev. Wm. Bazeley, and myself while excavating the site. It is dated 18 April, 1458 (Callixtus III., N. 463):—

"Cum itaque, sicut accepimus, Monasterium S. (M.) de Hayles, Ord. Cist., Vigorn. Dioc. in suis structuris et edificiis magnam ruinam patitur,

fructusque redditus et proventus dicti Monasterii ad faciendum structurarum, edificiorum hujusmodi reparationem non sufficient, sed Christianidelium suffragia sint quamplurimum opportuna, nos cupientes, &c. .... septem annos et totidem quadragenis singulis. .... misericorditer relaxamus."

The royal monastery, then, during the wars of the Roses was tumbling about the ears of its inhabitants, and practically looked to its relic of "the holy Blood" to save it from absolute ruin. That the relic in course of time did so is quite certain. We have now found in the cloister six well-preserved heraldic bosses bearing the arms of three successive Sir John Huddlestons, of Henry Percy, Earl of Northumberland, quartering Fitz-Alan, of Sir William Compton quartering Poynings, and one boss bearing the arms of the abbey of Evesham, all of which indicate early sixteenth-century workmanship. It was due to these generous patrons, doubtless, that the Royal Commissioners of 1539 spake well of the condition of Hailes, declaring it to be free from debt, and granted Stephen Seagar (of Whalley), the last abbot, a pension, permitting him to reside at Coscombe, near by.

ST. CLAIR BADDELEY.

"CHINK."—In discussing with my agent the difference between the wood of the sweet chestnut and that of the oak, he spoke of the *chink* of these woods, meaning the variegated pattern which they present when sawn. I had never heard the word used in this sense, and thought it might be an East Anglian term, but by reference to the 'H.E.D.' I gather that Forby only gives it in connexion with "chine-hoop." It is curious that the word given variously in different dictionaries as *chind* or *cheyney* has, in connexion with silk, the very same meaning, and that though *chine* and *chink* appear to have been at one time interchangeably used and to have a common origin, they bear no relation to *chind*. It is also worthy of note that though *chind* and *cheyney* are obviously the same word, the one is said to be derived (*vide* Stormonth) from the French *chiner*, to dye, while the other is stated to be a variant of *China* (*vide* 'H.E.D.').

The discussion led on to another statement which may be of interest. I had previously been informed that the woods above referred to are very hard to distinguish, and that architects had never yet been able to make up their minds whether the wood used in the dome of St. Paul's was oak or sweet chestnut. Be that as it may, my agent informed me that the question could always be settled by examining the bottom of the wood which is

cut across the grain. If it were oak the *chint* would still be seen, but if sweet chestnut it would disappear. Of course one cannot always examine the bottom of panels when set in buildings, but the test is worthy of note.

HOLCOMBE INGLEBY.

Heacham Hall.

EDWARD EAST, WATCHMAKER TO CHAS. I.—Respecting this eminent London maker, Britten, in his recently published 'Old Clocks and Watches and their Makers,' gives some interesting particulars, and states, apparently with some doubt, that East "seems to have removed to Fleet Street" (from Pall Mall) at some time after 1632. From a MS. Return of "Strangers" dwelling within the Ward of Farringdon Without, 22 October, 1635, in my possession, it appears certain, however, that at the latter date he resided in Fleet Street, in the parish of St. Dunstan-in-the-West, employing "as Journeyman" living in the house, a Dutchman, one Elias Dupree, watchmaker, who had then been in London about twenty years. It must be understood that Dupree, and not East, was the "stranger."

W. I. R. V.

"COMMANDO."—It may be noted that the impromptu processions of young men carrying Union Jacks, which were extensively organized in the leading streets of London both on "Ladysmith Day" and "Mafeking Night," were known to those who participated in them as *commandos*, a use of the Boer word which may linger long after the present war.

POLITICIAN.

MISERERE CARVING.—How far these interesting records, heraldic, grotesque, and Scriptural, have been "restored" away of late years may be appreciated by the fact that this Easter I visited quite half a dozen churches in Norfolk where they existed in 1832 (and were then copied in water colour), to find that they were gone. Yet many remain, and I had the pleasure of photographing a good many of them.

In Norwich Cathedral, besides the ones in the canons' stalls and Corporation pews, there are two within the altar rails, one on either side. I think these stood formerly in the north aisle. The whole series (of two dates) is well worth careful study, including as it does specimens of the boys' school, a wrestling match, a monkey riding a cat, a mermaid suckling a lion, not to speak of the coronation of the Blessed Virgin, and most interesting heraldry. To me it seems inexplicable that the tourist should have his

attention called to the pseudo-classic abominations of the Restoration when the customs and manners of an earlier and less-known period are displayed on these small, but generally hidden brackets.

THOMAS A. MARTIN.

1, Hare Court, Temple, E.C.

THE SAXON SHORE OF BRITAIN.—It is reported that the Kaiser's Government is negotiating for a new line of submarine telegraph between Borkum and Bacton in Norfolk. Borkum is an island at the mouth of the Ems, between Hanover and Holland, it being one of a string of islands off that coast. It may safely be assumed that they appertain to the old group known as the "Electrides," or Amber Islands, also called *Glessariæ*, a Celtic equivalent; later they were the Isles of the Saxons, and now the Frisian Islands. It was from these predaceous Saxons that the south-east coast of Britain acquired the name of the "Saxon shore," shown by the series of Roman stations defined in the 'Notitia,' the command of which district, as a "count," gave Carausius his opportunity to assume the imperial crown.

It is remarkable that electron, or amber, once abundant off the Cimbrian coast, and still floating to the Norfolk coast, should now renew this connexion by the developed word, electricity. More wonderful is it that the words of old Herodotus should thus be confirmed through the agency of amber and tin, which he knew came from the far North, thus classing Britain as a section of Hyperborea and the mythic Eridanus.

A. HALL.

Highbury, N.

GENIUS AND LARGE FAMILIES.—It would appear from the biographical sketch of Karl Goldmark, the celebrated Viennese composer, in a recent issue of the *Jewish Chronicle*, that he is one of a family of twenty-four children, many of whom became similarly distinguished in the world of music. The only parallel case the writer can recall is that of Thomas Dempster (1579-1625), a Scottish scholar, who was one of a phenomenal progeny of twenty-nine. The whole subject is well worthy of the attention of physiologists, and should elicit some interesting communications.

M. L. R. BRESLAR.

"CENTUM."—This word is omitted from the 'Encyclopædic Dictionary' (my edition, Greig & Co., Limited, London, 1896). In the 'New English Dictionary' it is marked as "not naturalized." Surely this is a mistake. *Cent*, the contraction of *centum*, is undoubtedly

the more common word; but in formal language (such as in the statutes, legal documents, &c.) the full word is the correct term, and the one always made use of. With reference to the well-known card game, one might as well argue that because *nap* (the abbreviation) is the term more frequently met, *napoleon* (the full form) was foreign or unnaturalized. J. S. M. T.

**PROVERB.**—Thomas Hearne has recorded the following:—

"I wish [he says] men to make their owne Handes their Executors and their Eyes their Overseers, not forgetting the old Proverbe Women be forgetfull, Children be unkinde, Executors be covetous, and take what they finde. If anybody aske where the deads goods became, they answer So God mee helpe and holydome Hee dyed a poore man."

Hearne's 'Remarks and Collections,' ed. Doble, iii. 107.

EDWARD PEACOCK.

**EPITAPH AT BANBURY.**—In 'Reliquiæ Hearnianæ' (vol. ii. p. 179, second edition, enlarged) the following curious note occurs:

"Oct. 4. [1723]. An epitaph in Banbury church yard upon a young man who dyed by a mortification which seized in his toe (his toe and leg both being out off before he died):—

Ah! cruel death, to make three meals of one,  
To taste and eat, then eat till all was gon.  
But know, thou tyrant, w<sup>th</sup> th' last trump shall call;

He'll find his feet to stand, when thou shalt fall."

A 'History of Banbury' gives the name as Richard Richards, and the date as 7 April, 1651, more than two hundred and forty years ago. It would be interesting to know if the epitaph is still in existence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"**STIVER**" AND "**STEEVER**."—I find most people look upon these as merely two alternative pronunciations of the same word. This is not the case; they came into English from two different languages. *Stiver* is Dutch, its original spelling being *stuiver*. *Steever* is German, its original spelling being *Stüber*. Though both words are in common use, in the sense of a penny or small coin, only the first (probably because it is the oldest) is recognized by dictionaries. Prof. Skeat, for instance, in his 'Etymological Dictionary,' gives 'Stiver,' with a quotation from Evelyn's 'Diary' (1641), and the obvious derivation from the Dutch, and remarks that it is "allied to German *Stüber*." He appears to have no suspicion that the German *Stüber* in its turn has yielded an English word. It

came into English, I may add, not directly from German, but through the medium of the jargon known as Yiddish.

JAMES PLATT, Jun.

**IRELAND YARD, BLACKFRIARS.**—In pulling down a house, No. 7, on the west side of Ireland Yard, St. Andrew's Hill, Queen Victoria Street, lately in the occupation of Messrs. Reuben Lidstone & Son, carpenters, some fragments of walling and vaulting were discovered embedded in the modern wall, which are believed to be the remains of the Dominican priory founded by Hubert de Burgh in 1221, and removed from Holborn to Blackfriars in 1276. From the character of the mouldings, the remains appear to belong, in point of date, to the latter part of the reign of Edward I. There is a sketch of the ruins recently discovered by Mr. H. W. Brewer in the *Daily Graphic*, 14 May.

In 1613 Shakespeare bought a house in Blackfriars from Henry Walker for 140*l*, which he bequeathed to his daughter Susanna Hall. This house was situate on the west side of St. Andrew's Hill, formerly Puddle Hill or Puddle Dock Hill, and was, according to Mr. Halliwell-Phillipps, either partially on, or very near, the locality now and for more than two centuries known as Ireland's Yard.

Ireland's Yard derives its name from William Ireland, a haberdasher, who occupied the house at the time of Shakespeare's purchase. In the deed of conveyance to the poet the house is described as

"abutting upon a street leading down to Puddle Wharf.....now or late in the tenure or occupation of one William Ireland, part of which said tenement is erected over a great gate leading to a capital messuage which some time was in the tenure of William Blackwell, Esq., deceased, and since in the tenure or occupation of the Right Honourable Henry, now Earl of Northumberland."

JOHN HEBB.

**MILITARY DESPATCH.**—The following touching extracts from the will of the Austrian Field-Marshal Benedek, written in 1873, may have some interest at a time when the publication of military despatches is a subject of discussion:—

"I have a long, laborious, and active soldier's life behind me, but for all that I write my last wishes with peace and in a sound mind. I have never tried to make money, and never known how to keep it. I have been a loyal, true, and brave soldier, and am, it is true, a creedless, but a humble Christian. I look forward to my end with a quiet conscience, and herewith expressly declare that I leave behind me no memoirs or other biographical material. All my notes and diaries on the campaign of 1866 I have burned with my own hands."

The old soldier goes on to say that in the winter of that year he promised the Archduke Albert to take his reflections with him to the grave: "This promise was, perhaps, a hasty one, but it is the best testimony I can give to my character as a soldier." He goes on to mention the rebuke administered to him by the Austrian Government for the conduct of the campaign, and its publication in the press, and a sob seems to break through the veteran's voice as he does so:—

"I have taken it in silence, and now for seven years past bear my hard and painful lot with philosophy and resignation. I am at peace with myself and all the world—but all my soldier's poetry is gone."

He speaks of his wife, and thanks her from his heart

"for all her love and goodness to me; above all do I thank her that she bore my soldier's unhappiness by my side with such reasonableness and resignation."

J. H. RIVETT-CARNAC,  
Colonel Volunteers, A.D.C. to the Queen.  
Schloss Wildeck, Switzerland.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"INTENTIONS."—We want an early use of this in the sense "purposes in respect of a proposal of marriage," as in "to ask a man his intentions," "declaration of intentions," and the like. These must be common enough in novels, and are remembered before 1850, but we have no quotation before 1884. Will readers of 'N. & Q.' send a few? Address simply Oxford.

J. A. H. MURRAY.

"INVISIBLE GREEN."—We want one or two quotations for this phrase, which goes back to early in the century. Will some of our friends in 'N. & Q.' send one? (Address Dr. Murray, Oxford.)

I have had only two replies to my inquiry about the pronunciation of *imundate*, both from correspondents who know no other pronunciation than *imundate*.

J. A. H. M.

"LAKOO."—In *Science Gossip*, 1876, p. 119, it is said that in Guernsey the herb *Galium aparine* is called "lakoo." Can anybody tell me what may be the French original of this plant-name?

Oxford.

A. L. MAYHEW.

THE GAME OF TABLES.—I wish to learn in what work or works the early English game

of tables, in its different varieties, is described. And I especially wish to ascertain whether in any variety of tables, or in any similar game, one of the pieces was ever styled the "knave." Has that word ever been used in any other games than card games? What relation did tables bear to chess? Are there any sets of men employed in playing tables—say in the thirteenth and fourteenth centuries—still preserved in any museum or private collection?

K. E.

[Tables is another name for backgammon, and was, accordingly, played with draughts. Consult Brand's 'Popular Antiquities,' ed. Haslitt, ii. 337.]

THE SHANNON AND THE CHESAPEAKE.—I am anxious to settle the question whether our familiar song—

The Chesapeake so bold,  
Out of Boston, we've been told,  
Came to take the British frigate neat and handy,  
oh!

or its American counterpart celebrating the capture of the *Guerrière* by the U.S. frigate *Constitution* on 19 August, 1812, is the original. That one is a parody or imitation of the other is certain; but it is not so easy to say which is the one and which is the other. Apart from a lifelong prejudice, there are many indications which persuade me that our version is the original; but nothing can be conclusive that is not based on recorded facts. I want, then, a reference to the earliest appearance in print or contemporary mention of either; and I do not want a statement that A. B., aged 100, remembers hearing one of them sung in a music-hall in 1812 or otherwise. I do not call such a statement evidence, and it is evidence that I want. Can any of your readers help me?

J. K. LAUGHTON.

King's College, Strand.

LOVELACE A GLOVER.—What authority is there for the statement that Richard Lovelace, the Cavalier poet, sold gloves in King Street?

N. L. H.

FEARY.—One of this name was admitted to Westminster School on 30 May, 1769. Can any correspondent of 'N. & Q.' help me to identify him?

G. F. R. B.

SHIPPEN LEYBORNE, who was admitted to Westminster School on 22 July, 1779, is said to have been the son of William Leyborne, of Oxford. I should be glad to obtain further particulars concerning him.

G. F. R. B.

BRAIKENRIDGE.—In *L'Intermédiaire des Mathématiciens* for March I find a request for biographical notices of the English mathematician (of the first half of the eigh-

teenth century) Braikenridge. I have up to the present only found the date of his death (given in the *Gentleman's Magazine*, 1762, p. 390), 30 July, 1762. From papers given in the *Philosophical Transactions* and his work entitled "*Exercitatio Geometrica de Descriptione Linearum Curvarum*, 4to., printed for J. Nourse at the Lamb, without Temple Bar, London, 1733," it would appear that he was a very able mathematician. Chasles, in his '*Aperçu Historique sur l'Origine et le Développement des Méthodes en Géométrie*,' mentions Braikenridge six times, and says, p. 151:—

"Braikenridge fut, dans la description des courbes de tous les degrés, un digne émule de Mac-Laurin; et la théorie de ces courbes lui est redevable de plusieurs belles propositions fondamentales, relatives principalement à leur description par l'intersection de droites qui tournent autour de pôles fixes; propositions qu'il exposa dans son traité intitulé: '*Exercitatio geometrica de descriptione linearum curvarum*' (in-4, 1733), et dans un Mémoire qui fait partie des '*Transactions philosophiques*, année 1735."

The only other information I have about him is that he was F.R. and A.S., Rector of St. Michael Bassishaw, London, and Master of Sion College Library. I shall be pleased if any of your readers can give me further information, and if the three entries in Merchant Taylors' School, Archibald Brakenridge, John Brakenridge, and Wm. Brakenridge, are connected with the subject of the inquiry. W. STOTT.

ARTICLES ON HAMPSTEAD.—I have two of a series of articles on Hampstead, entitled 'Hampstead and the Heath,' by Goldthorn Hill, which originally appeared in a magazine, probably about 1860. I wish to find out what periodical it was, and, if possible, to get the whole of the articles in question. Would readers also inform me of other magazine articles on our delightful suburb? Any books on the subject are readily found in catalogues, but there appears to be no record of magazine articles. E. E. NEWTON.

7, Achilles Road, West Hampstead, N.W.

[See Poole's 'Index to Periodical Literature.']

CHRISTOPHER MERRETT.—I should be greatly obliged for any information about Christopher Merrett, who, in a communication to the *Philosophical Transactions* of the Royal Society on the Lincolnshire fens, dated 1696, is described as "Surveyor of the Poor of Boston." Was he connected with Christopher Merrett, the author of the '*Pinax Rerum Naturalium Britannicarum*,' who himself was a son of a previous Christopher Merrett, and died a year before the date of his Boston

namesake's communication? To judge from the character of the communication referred to this Christopher Merrett was an excellent observer and no mean naturalist.

THOMAS SOUTHWELL.

Norwich.

VAUTROLLIER, PRINTER.—Richard Feild, a Stratford man and friend of Shakespeare, learnt his business in the printing office of Thomas Vautrollier, London. There was a Thomas Vautrollier, a printer, in Edinburgh, who printed Balneves's '*Confession of Faith*' in 1584. Was there any connexion between these two printers, evidently foreigners from the name? J. G. WALLACE-JAMES, M.B.

Haddington.

WEATHER FOLK-LORE.—In the North three vernal storms are mentioned, described respectively as the lambing, the gosling, and the peesweep storm. I shall be obliged for information as to the third. What is a "peesweep"? Is it rightly spelt?

HIPPOCLIDES.

"BRANCH."—What is the origin of the use of this word as signifying a pilot's certificate? Johnson and Richardson do not know it, and the earliest instance of its employment which the 'H.E.D.' records is dated 1865.

RICHARD H. THORNTON.

Portland, Oregon.

FOSTER POWELL, THE YORKSHIRE PEDESTRIAN.—There is an excellent engraving of this celebrated pedestrian, representing him full length in his walking costume. Can any reader of 'N. & Q.' kindly give me the title of any biography or account of his remarkable feats about the year 1732?

HUBERT SMITH.

"BUMMEL."—Is this word, used by Mr. Jerome K. Jerome in the title and text of his new book, rootless, or does it derive its being in the ordinary way? The author says:—

"A *bummel* I should describe as a journey long or short, without an end; the only thing regulating it being the necessity of getting back within a given time to the point from which one started."

Perhaps this *bummel* may be related to the German *bummeln*, to tinkle, or to the dreadful *Bummelzug*, slow train. I have not read 'Three Men on the Bummel,' but the above paragraph caught my eye as I was gloating along my bookseller's counter.

ST. SWITHIN.

ROYAL ARMS, ELIZABETH AND EDWARD VI.—How can one distinguish between the royal arms of Elizabeth and of Edward VI. (both having for supporters a lion and a dragon)?

Were they both encircled by the garter, and both accompanied by the motto "Dieu et mon droit"? Burke is not quite explicit on these points. By the way, Godwin's 'English Archæologist's Handbook' gives Elizabeth a "red lion and white greyhound." E. L.-W.

OLD SONGS.—Can any one refer me to full versions of two old songs?

The first begins:—

Sweet Ellen the fair from her cottage had strayed;  
To the next market town tripped this beautiful maid.

The second, I think, runs thus:—

Stay, traveller, tarry here to-night;  
[The night is dark, the wind blows loud,]  
The moon has, too, withdrawn her light,  
And gone to rest behind a cloud.

Draw near the hearth and take a place;  
Until the hour of rest draw nigh.  
Of Robin Hood and Chevy Chase  
[We'll sing unto our palates high.]

Had I the means I'd use you well,  
'Tis little I have got to boast;  
But should you of this cottage tell,  
Say Hal the woodman was your host.

As well as correct versions of the words, I should like the old airs of these songs.

C. SWYNNERTON.

OLD PERSIAN TRANSLATION OF THE GOSPELS.—Cornelius a Lapide (Steen), a professor at Louvain in the beginning of the seventeenth century, says in his 'Præmium in Evangelia,' vol. i. cap. iii. p. 11 of Antwerp edition of 1732, that Jerome Xavier, the well-known missionary at Akbar's Court and a grand-nephew of St. Francis Xavier, sent from Agra to the Jesuit College at Rome a copy of a Persian translation of the Gospels. The copy was dated 790 A.H. or 1388 A.D., but Steen, who had seen and used the manuscript, thought that the translation must have been made at a much earlier period, as it contained many obsolete words. Can any reader inform me if the MS. is still in existence, and if it has been catalogued and described? Also if the translation is the same as that published in Walton's 'Polyglott,' vol. v., and supposed to have been made about 1341?

H. BEVERIDGE.

"Sous."—In the 'Rosciad,' ll. 309-10, Churchill writes:—

Next came the Treasurer of either House,  
One with full purse, 't'other with not a sous.

According to lexicographers, when the form *sous* is used as a singular, the final *s* is mute. Which is correct?

THOMAS BAYNE.

Helensburgh, N.B.

[When a French word such as *sous* is anglicized rules scarcely apply.]

### Eglogues.

"NEITHER FISH, NOR FLESH, NOR GOOD  
RED HERRING."

(9th S. v. 125, 290.)

MR. SMITHERS has referred us to John Heywood's 'Proverbs,' published in the year 1546, for a very early use of this expression in a printed book. The 'Musarum Deliciæ; or, the Muses' Recreation,' by Sir John Mennes, or Mennis, and Dr. James Smith, first appeared in 1651, so if the phrase be really found in that work, for MR. MARTIN is not certain, the authority is not of much account, so far as time is concerned. I cannot, indeed, furnish a reference earlier than the one to Heywood, but I can show that the proverb was employed long before the days of either Sir John Mennes or John Dryden. In Thomas Nash's "Lenten Stuff, concerning the Description and first Procreation and Increase of the Town of Great Yarmouth, in Norfolk: With a new Play never played before, or the Praise of the Red Herring," London, 1599 (reprinted in the second volume of the 'Harleian Miscellany'), I find the saying with only a slight change in the order of the words, which was probably meant to be emphatic. From this most amusing pamphlet I make the following extract:—

"Other disgraceful proverbs of the herring there are, as 'Never a barrel better herring; Neither flesh nor fish, nor good red herring,' which those, that have bitten with ill bargains of either sort, have dribbled forth in revenge, and yet not have them from Yarmouth; many coast towns, besides it, enterprising to cure, salt, and pickle up herrings, but mar them; because they want the right feat, how to salt and season them. So I could pluck a crow with poet Martial, for calling it *putre halec*, the scould rotten herring; but he meant that of the fat reasty Scottish herrings, which will endure no salt, and in one month (bestow what cost on them you will) wax rammish, if they be kept; whereas our imbarrelled white herrings, flourishing with the stately brand of Yarmouth upon them, *scilicet*, the three half lions, and the three half fishes, with the crown over their head, last in long voyages, better than the red herring," &c.

The reference in Nash is to Martial's 'Epigrams,' lib. iii. 77. I quote from a copy of the edition published at "Lugd. Batavorum, apud Franciscum Hackium, A° j66j," which same copy, as an inscription informs me, was presented by a late distinguished consul of the British Empire to his beloved son John ("Filio meo charissimo Johanni") in the year 1835. I withhold the name, but cannot help saying that the gift of such a book by a father to his son is a thing calculated to make one wonder, to say the least.

Martial is inveighing against one of the "nice idle citizens, surfeiting courtiers, and stall-fed gentlemen lubbers" of his time (to use Robert Burton's language), whose appetite has become depraved by over-indulgence. Hence these two lines:—

Capparin, et putri cepas alece natantes,  
Et pulpam dubio de petasone voras.

With capers, onions in anchovy sauce,  
And lumps of measly pork you cram your jaws.

*Halec* or *alec* I take to be the generic term for the herring family, of which the anchovy is a member; for this particular condiment was neither the *muria* nor the *garum*, the former of which was got from the tunny-fish, while the latter, which was very expensive, is supposed to be of Indian origin. Brillat-Savarin, in his inimitable book ('*Physiologie du Goût*,' 41), almost identifies it with *soy*, which is a sauce produced from fish fermented with mushrooms. The word *putre* must be here taken in its secondary sense, as, for example, broken up or disintegrated. By the way, a correspondent from the other side of "the herring-pond" has asked (*ante*, p. 248) what is the force of *putrem* in Virgil's famous line "Quadrupedante," &c. I hope he will not consider me "saucy" if I say he must have been thinking of a bog rather than of a field. The crumbling is only superficial; the "solid ground" is there, which is the equivalent of "*putrem campum*" in Dryden's translation of the '*Æneid*.' The meaning of the word is "dusty," according to Heyne, who refers the student to the '*Georgics*,' i. 44, 215, and ii. 204. If Mr. THORNTON once hears the thud, thud, thud of a body of horsemen over an open stretch of country, he will instantly understand the truth and the force of the poet's words.

But enough of Nash, who boasts that he is "the first that ever set quill to paper in praise of any fish or fishermen." He makes no arrogant claim, for I think he is as much entitled to be called the "prose poet" of the herring as Fielding was of "human nature." With one last word, I end my contribution to this query. When Sir John Falstaff called Mistress Quickly "an otter," because "she's neither fish nor flesh" ('1 Henry IV.,' III. iii.), it is clear that he was playing upon this proverbial expression. Shakespeare's play and Nash's pamphlet were both published near the close of the sixteenth century.

JOHN T. CURRY.

An earlier instance is supplied in the '*H.E.D.*':—

Wone that is nether fessehe nor fishe.  
1528, '*Rede me and be nott Wrothe*,' I. iii. b.

J. HOLDEN MACMICHAEL.

REGIMENTAL NICKNAMES OF THE BRITISH ARMY (9th S. v. 104, 161, 224, 263, 377).—There are some details lacking as to the official title of the regiments at the time of their acquisition of a nickname, and as to the reasons for which such names were bestowed upon them.

"Barrell's Blues," the 4th Foot. Also called the "Lions" from their badge, the lion of England. Col. Barrell was their commander from 1734 to 1739. "Blues" because of their blue facings.

The "Bengal Tigers," the 17th Foot, now the Leicestershire Regiment, from their badge, a green tiger.

"Bingham's Dandies," the 17th Lancers, owed their designation not so much to the fastidiousness of their colonel, the Earl of Lucan, formerly Lord Bingham, as to the already admirable fit and smartness of their uniforms, a characteristic fostered and encouraged by their colonel. Now the Duke of Cambridge's Own Lancers. Also the "Death or Glory Boys" (*q.v.*), sometimes corrupted to the "Dogs."

The "Black Horse," also called the "Blacks" and "Strawboots," is the unofficial designation of the 7th Dragoon Guards or Princess Royal's Dragoon Guards.

"Blayney's Bloodhounds," now the 2nd Battalion Princess Victoria's Irish Fusiliers (the 1st Battalion is the old 87th Foot), were so nicknamed because of the unerring certainty and untiring perseverance with which, under Lord Blayney in 1798, they hunted down the Irish rebels.

The "Blind Half-Hundred," the old 50th Foot, were so called from their great sufferings from ophthalmia when serving in Egypt.

The "Brickdusts," now the 1st Battalion King's Shropshire Light Infantry (the 2nd Battalion is the old 85th). So named from the colour of their facings, brickdust red. As the old 53rd the 1st Battalion was known as the "Five-and-threepennies," a play not only upon their number, but upon the pay of the ensigns.

The "Buff Howards," the 3rd Regiment of Foot, now as the East Kent Regiment contracted to the "Buffs," were so named from the buff facings of their uniform, and the name of their colonel from 1737 to 1749. Also called the "Nutcrackers," because of their despatch in cracking the heads of the Polish lancers at Albuera. Also the "Resurrectionists" and the "Old Buffs" from their facings, to distinguish them from the 31st, the "Young Buffs." But the most ancient "Old Buffs" were the Duke of York and Albany's maritime regiments raised in 1664,

and incorporated into the 2nd or Coldstream Guards in 1689.

The "Rothshire Buffs," the old 78th, now the 2nd Battalion Seaforths.

"Calvert's Entire," the old 14th Foot, now the West Yorkshire, from their colonel, Sir Harry Calvert, from 1806 to 1826. "Entire," because the three entire battalions were kept for the good of Sir Harry, when adjutant-general, and in allusion also to Calvert's malt liquor.

The "Cherubim(s)," 11th Hussars. This is a jocular allusion to a certain part of their anatomy, and to their cherry-coloured overalls.

The "Death or Glory Boys." The skull and crossbones were chosen by the 17th Lancers to keep green the memory of General Wolfe, killed at the storming of Quebec, the first commanding officer of the regiment.

The "Eagle Takers." It was the eagle of the 8th French Light Infantry which the Royal Irish Fusiliers, then the 87th Foot, captured at Barossa in 1811.

The "Ever-aworded," the 29th Foot, now the Worcestershire Regiment. In 1746 a part of this regiment, then at St. John's Island, was surprised by the French and massacred, when a command was issued that henceforth every officer, even at meals, should wear his sword. In 1842-59 the regiment was in the East Indies, and the order was relaxed, requiring only the captain and subaltern of the day to dine with their swords on.

The "Fighting Ninth," the 9th Foot. In the Peninsular War the "Holy Boys" from selling their Bibles for drink.

"Fitch's Grenadiers," the 83rd Foot, from the small stature of the men and the name of their first colonel.

The "Flying Bricklayers," the mounted Royal Engineers.

The "Four-wheeled Hussars," the Royal Horse Artillery, on account of their similar facings.

The "Gay Gordons," the Gordon Highlanders.

The "Gentlemen Dragoons." The 17th Lancers once bore this title.

The "Glasgow Greys," the 70th Foot, from being at its inception largely recruited in Glasgow. "The 70th were long known as the Glasgow Greys" (*Tinsley's Mag.*, April, 1886, p. 321).

The "Glove Rangers," a *sobriquet* of the Royal Marines.

The "Green Dragoons," the 13th Dragoons, whose regimental facings were green. Now called the 13th Hussars; and the regimental facings have been white since 1861.

The "Green Horse," the 5th Dragoon Guards, so called because they are a horse regiment and have green for their regimental facings. Now called the Princess Charlotte of Wales's Dragoon Guards.

The "Green Howards," the 19th Foot, named after the Hon. Charles Howard, colonel from 1738 to 1748.

"Guise's Geese," the 6th Foot, or "Saucy Sixth," now the Royal Warwickshire Regiment, so called from their colonel's name, 1735-63.

"Havercake Lads," the 33rd Foot, were so called from the circumstance that their recruiting sergeants always preceded their party with an oat-cake on their swords. Oatmeal porridge and oat-cake entered largely into the diet of the Yorkshire and Lancashire lads, who consequently prided themselves on the name of "Havercake Lads."

The "Horse Marines," the 17th Lancers, were so called from the employment of two troops of the regiment as marines very many years ago on board the *Hermione* frigate during fighting in the West Indies.

The "Immortals," the 76th Foot, were so called because so many were wounded, but not killed, in Hindustan (1788-1806).

"Liverpool Blues," the 79th Foot.

"Lobster."

"Sir William Waller received from London a fresh supply of 500 horse, under the command of Sir Arthur Hasleig, which were so completely armed, that they were called by the King's Party 'the regiment of lobsters,' because of their bright iron shells, with which they were covered, being perfect cuirassiers, and were the first seen so armed on either side."—Clarendon's 'History of the Rebellion.'

The "Moke Train," a name once given to the Army Service Corps.

"Johnny Newcome," a nickname applied, not only to a new-comer in the navy, but to a young, unpractised officer in the army, and more generally to any raw, inexperienced recruit.

"'A' comes o' taking folk on the right side, I trow,' quoth Caleb to himself, 'and I had once the ill-hap to say he was but a Johnny Newcome in our town, and the carle bore the family an ill-will ever since.'"—Scott.

The "Peacemakers." The Bedfordshire Regiment was thus nicknamed because it was very much in time at Blenheim, Ramillies, Oudenarde, and Malplaquet. The "Peacemakers" were always strong in numbers and ready for war, like the 110-ton gun to which the artilleryman pointed as he said, "Blessed are the peacemakers." There is a song in the



regiment, written by one of the soldiers, ending thus :—

By help of God, for love of home,  
We'll make peace reign once more.

(See *Daily Telegraph*, 'London Day by Day,' 5 Jan.)

The "Pump and Tortoise." The 38th Foot (South Staffordshire Regiment) gained this nickname on account of their great sobriety and equally remarkable slowness when stationed at Malta (*Chambers's Journal*).

The "Two Sevens," the 77th Regiment. The "Pothooks," now the Duke of Cambridge's Own Middlesex.

"Wynne's Dragoons," the 9th Lancers ("Delhi Spearmen"), were first known by this name from their colonel, when raised during the Jacobite rebellion of 1715.

J. HOLDEN MACMICHAEL.

The 1st Life Guards are commonly called the "Bangers"; the 2nd Life Guards the "Gallopers." HORACE WM. NEWLAND.

Stokeleigh, Torquay.

"Joe Haynes" (doubtless Joseph Hayns, the famous comedian) wrote a ballad 'On the Blue Guards, *alias* the Inniskillin Regiment' (= apparently the Inniskilling Dragoons), in 1689. The latter, therefore, bore the *sobriquet* at least as early as that date. I have been able to meet with the ballad only in contemporary MS., and it is doubtful whether it was printed.

W. I. R. V.

Owing to the large number of the 18th Hussars being prisoners at Pretoria, they have been called "Kruger's Own." Extracted from *Life*, March.

ANDREW OLIVER.

P. 378, col. 1, l. 7, "Dragoon" should be *Hussar*.

C. S. HARRIS.

THE FLAG (9<sup>th</sup> S. v. 414).—As we hope Mafeking Day is shortly to be followed by Thanksgiving Day, will D. kindly inform us what badge should be worn and what flags displayed? I am afraid that the badge which I purchased was hopelessly wrong—a yellow centre, with red, white, and blue round it. My dog wore red, white, and blue only. Was that correct?

N. S. S.

"BYRE" (9<sup>th</sup> S. v. 6, 277, 361).—Scotland may be congratulated on the keen sense of humour that has supervened if, as P. F. H. believes, the Laureate's line set ten to the dozen of her sons a-laughing. One of them, at any rate, does not find it easy to get away from the herd: "No Scotchman would have penned such a bull," writes P. F. H.! I am much amused at his suggesting that I have

mounted a steed for the purpose of white-washing Cockney blunders; if I ever took that business in hand, I hope I should go about it in more workmanlike fashion. Perhaps P. F. H. will be surprised to hear that Mr. Austin is not a cockney, but a Yorkshireman, and in Yorkshire *byre* belongs to the living language at least as far south as Sheffield. The original meaning of this Scandinavian word was habitation, and bower = "lady's chamber" is a doublet. (See Skeat's 'Etym. Dict.') ST. SWITHIN.

"CEREBOS" (9<sup>th</sup> S. v. 356).—This salt contains a proportion of the mixed phosphates as they exist in bran. As is well known, phosphates are useful for supplying nutriment to the brain and nerves and for producing good teeth and bones in children. The word "Cerebos," therefore, represents the origin of the substance, *Ceres* = corn, and the purpose for which it is to be used, *cerebrum* and *os*.

CHAS. F. FORSHAW, D.D.S., LL.D.

Hanover Square, Bradford.

We think you may be interested in seeing the enclosed verses, which give the meaning in rime, and therefore venture to enclose the same :—

Ceres is Greek for the goddess of grain,  
Cerebrum stands for the best of the brain,  
Bos is an ox and os is the bone,  
A rare combination, as critics will own.

Now "Cerebos Salt" is the strength of the grain,  
That is needed to nourish the bones and the brain,  
Thrown out with the bran, but restored to the food  
In a salt for the table, rich, dainty and good.

CEREBOS, LIMITED.

[We print the two pertinent verses.]

RYLANDS FAMILY (9<sup>th</sup> S. v. 355).—MR. CANN HUGHES has made an error in describing the late Mr. John Brent, F.S.A. (the historian of Canterbury), as the father of Messrs. Francis and Cecil Brent. He was their eldest brother.

F.S.A.

Beckenham.

The point is not clear, for many families flourish in the Church or at the Bar simultaneously. The list of Fellows of the Society of Antiquaries contains five named Fowler, with distinct indications of relationship among some of them. Several of the royal family are Freemasons. Then take the army and navy. I think I heard of fifteen in the army belonging to the ennobled Hamiltons!

A. H.

KENTISH PLANT - NAME (9<sup>th</sup> S. v. 376).—According to an article entitled 'Some Rustic Names of Flowers,' which appeared

in *Chambers's Journal* for 15 May, 1886, the garden fumitory is in Kent called "wax-dolls," "from the doll-like appearance of its little flowers."

H. ANDREWS.

Gainsborough.

The 'Dict. of Kentish Dialect' gives "*Fumaria officinalis*, so called from the doll-like appearance of its little flowers."

ARTHUR HUSSEY.

[Other replies acknowledged.]

BOUNDARY STONES IN OPEN FIELDS (9th S. iv. 476, 542; v. 297).—In 1888 Mr. A. N. Palmer wrote in the *Archæological Review*, vol. i. p. 17, thus:—

"The fields that lie within the ancient arable areas of hundreds of townships in North Wales are still, in many cases, divided into what (in English) are called 'quillies,' that is to say, into open strips marked off from each other merely by boundary stones, and belonging to different owners."

At the first reference I showed how the strips in an open field at Royston were marked off from each other by boundary stones. But, at the second reference, C. C. B. expressed some doubt on the point, so that I decided to wait until further evidence turned up. When I examined the boundary stones at Royston I was accompanied by Mr. J. Carr Fletcher, son of a former vicar of Royston, who is himself a landowner in the parish. I have lately seen Mr. Fletcher, who says he is quite sure that the stones in question indicate the boundaries of the different owners of strips.

Some years ago I saw a plan in the Duke of Norfolk's Sheffield office, made early in the last century, on which a few of these boundary stones were drawn and described as "mear stones," i.e., boundary stones. Like the stones at Royston, they were not the boundary stones of a road or lane, but of strips belonging to different owners in an open field.

S. O. ADDY.

We had in Sheffield some time ago a number of boundary stones, and there are still remaining a number of old police boundary posts in cast metal with the words "Police boundary" upon them. Are they to be found in any other town? I have seen boundary stones both in Derbyshire and Yorkshire, but never in the form of a figure. I have met with grotesque finger-posts in various parts of England.

CHARLES GREEN.

"BERNARDUS NON VIDIT OMNIA": "BLIND BAYARD" (9th S. v. 356).—I suppose the British public will one day discover how large a number of problems can be solved by simple reference to my indexes (1) to my notes on

Chaucer, and (2) to my notes on 'Piers Plowman.'

Trying the Chaucer first, I find in the index at the end of vol. v., "Bernard, St., iii. 89," and "Bayard, blind," v. 431.

In vol. iii. 89 (misprint for 289), there is a note to the 'Legend of Good Women,' l. 16, and the line runs thus:—

Bernard the monk ne saugh nat al, parde!

And the note is:—

"In the margins of MSS. C. and F. is written the Latin proverb..... 'Bernardus monachus non uidit omnia.' The reference is to the great learning and experience of St. Bernard of Clairvaux, born A.D. 1091, died Aug. 20, 1153. This we know from an entry in J. J. Hofmann's 'Lexicon Universale' (Basilea, 1677), s.v. 'Bernardus,' where we find: 'Nullos habuit præceptores præter quercus et fagos. Hinc proverb: Neque enim Bernardus uidit omnia.' See an account of St. Bernard in Alban Butler's 'Lives of the Saints,' or in Chambers's 'Book of Days,' under the date of Aug. 20."

Now let us try the other reference. At p. 431 of vol. v. there is a note to 'Cant. Tales,' group G, l. 1413. The line is:—

Ye been as bolde as is Bayard the blinde.

The note is:—

"Bayard was a colloquial term for a horse; see 'P. Plowman,' B. iv. 53, 124, vi. 196; and 'As bold as blind Bayard' was a common proverb. See also 'Troil,' i. 218; Gower, 'Conf. Amant,' iii. 44; Skelton, ed. Dyce, ii. 139, 186. 'Al blustyrne forth unblest as Bayard the blynd'; Awdelay's 'Poema,' p. 48."

In my notes to 'Piers Plowman,' index, p. 466, I give the three references to blind Bayard, and a note on p. 82; also the two references to St. Bernard, but neither of them refers to his clearness of vision.

WALTER W. SKELAT.

Unless I am mistaken, this phrase is a reference to the story that St. Bernard of Clairvaux walked a whole day along the shores of the Lake of Geneva, so absorbed in meditation that at evening, when his companions were talking about the lake, they discovered to their surprise that he had never seen it.

WILLIAM CANTON.

Consult the index of 'N. & Q.,' 9th S. i. under 'Bayard,' and see especially p. 56; and the glossary in Hearne's 'Langtoft.' For the 'Bernard' proverb, see 'N. & Q.,' 5th S. x. 34. W. C. B.

WHATELY AND J. B. PÉRÈS (9th S. v. 337).—This matter was discussed in 1885, when two English translations of Pérès's clever pamphlet appeared. It is an amusing "demonstration" that the history of Napoleon is merely a version of the sun-myth, and was directed against those unscientific students

of comparative mythology who saw sun-worship in almost everything. The master of the craft whom Pères ridiculed was Dupuis. It does not, however, follow that Whately was indebted to the Frenchman—or the Frenchman to him. The statement that Pères published in 1817, though often repeated, appears to be an error, as no earlier edition is known than that of 1835. Moreover, Pères quotes from a poem by Delavigne which did not appear until 1824. Whately's tract was certainly printed in 1819, and we have the testimony of his daughter that the first he knew of Pères's tract was about 1840, when a German translation was sent him. I may perhaps refer the REV. JOHN DE SOYRES to an article written by the undersigned which appeared in *Book-Lore* (vol. ii. p. 6, June, 1885), where he will find further bibliographical details. WILLIAM E. A. AXON.  
Moss Side, Manchester.

FLEMISH WEAVERS (9th S. v. 288, 362).—On 28 July, 1331, Edward III. granted to John Kempe, of Flanders, "textor pannorum," the first "protection" (so far as is known) given to a Flemish weaver "super mysterio suo exercendo." It would be interesting if the instructor of many an English weaver could be identified with either "Hannekin Li Kempe" (No. 317) or "Jean Li Kempe outre l'Escout" (No. 574), who appear in a list of 626 guilty persons appended to a letter,† dated 12 July, 1330, in which Count Louis,

"conjointement avec ceux de Gand, invitent le compte de Hainaut de faire arrêter en son pays, s'il est possible, tous ceux qui ont été condamnés par le magistrat de la dite ville comme moteurs principaux des meurtres, trahisons, roberies, alliances et conspiration contre le comte de Flandre et la ville de Gand, afin de faire justice comme ils l'ont mérité et comme justice en serait faite en Flandre, s'ils y seraient arrêtés; sinon de les renvoyer en ce pays à cette fin: le tout conformément au dernier traité de paix."

W. J. Ashley's 'English Woollen Industry' (Baltimore, 1887), and the third chapter of book ii. of the same author's 'Introduction to English Economic History and Theory' (London, 1893), will supply a great deal of valuable information on this subject. See also his 'James and Philip van Artevelde.'

Q. V.

LADY SANDWICH AND LORD ROCHESTER (9th S. v. 356).—In his portrait at Warwick Castle

\* The document is printed in Rymer, 'Fœdera' (1821), ii. 823, and a translation will be found in Cornelius Nicholson, 'Annals of Kendal' (second edition, 1861), vii. 235. Kemp settled in that town.

† Printed in Prudent van Duyse's 'Inventaire Analytique des Chartres et Documents appartenant aux Archives de la Ville de Gand' (Gand, 1867).

the famous Earl of Rochester is represented crowning a monkey with laurel. This is probably emblematic of his great talent for mimicry. Among other mad doings, he once took the name of Alexander Bendo, with a lodging in Tower Street and a stall on Tower Hill, and deceived the whole of London as a quack doctor. The inimitable speech in which he introduced himself will be found in Bohn's 'Gramont.' His powers of literary mimicry were equally great; and, on the whole, the laurel is probably an allusion to his clever imitation of the Tenth Satire of Horace. The Lady Sandwich was Elizabeth, second daughter of the Earl of Rochester. She is said to have inherited much of her father's wit. She married Edward, third Earl of Sandwich, and died in Paris (2 July, 1757).

GEORGE MARSHALL.

Sefton Park, Liverpool.

The allusion made by Horace Walpole to "Lord Rochester and his monkey" evidently alludes to the well-known picture of John Wilmot, second Earl of Rochester, crowning his monkey, of which a replica is in the National Portrait Gallery in London. I have a print of this picture, which represents the earl placing a crown of bay leaves on the head of a monkey seated on a table and engaged in tearing into pieces a number of his master's manuscripts.

HERBERT M. VAUGHAN.

CHAUSSÉY (9th S. ii. 467, 538; iii. 56).—Undoubtedly this name is derived from Scissiacum Nemus, or the forest of Scissy, which at the time of the introduction of Christianity into Gaul covered all the space, now submerged, between Cherbourg and the coast of Brittany. The encroachment of the sea upon the land seems to have begun in 709, a great part of the forest disappearing completely about the year 860 A.D. Others, however, affirm that the encroachments were quite gradual. The subject has been minutely investigated, and may be studied in detail in books upon the topography of Mont Saint Michel and the neighbourhood.

T. P. ARMSTRONG.

Timperley.

BASQUE BOOK OF GENESIS (9th S. v. 396).—MAJOR-GENERAL MILLETT will find an answer to his question in the late Mr. Llewelyn Thomas's introduction to the book published by the Clarendon Press. Mr. Thomas attempts to account for the existence of the Basque MSS. in the Shirburn collection of the Earl of Macclesfield as follows:—

"The current explanation depends on tradition and conjecture. The Shirburn Castle library contains a large number of Welsh MSS., chiefly tran-

scripts from well-known originals, made by a group of Welsh antiquarians early in the eighteenth century. They all came into the possession of William Jones, F.R.S., father of the celebrated Sir William Jones, and were bequeathed by him to his friend and patron George, the second Earl of Macclesfield, President of the Royal Society. The tradition is that the Basque MSS. formed part of this bequest, and it is slightly confirmed by the fact that some leaves of a Welsh MS. are bound in the third volume of the 'Basque Dictionary.' In the eighteenth century, and long since, there prevailed a mistaken opinion that the Basque language belonged to the Celtic family. George Borrow started his examination of the language on the assumption that it was Irish. He soon found that this theory was untenable, and begins one of his chapters with the quaint heading 'Basque not Irish.' A German scholar in 1807 wrote a long dissertation, in which he compared the Basque, Welsh, and Gaelic languages. It is remarkable that he did not learn from the vocabularies which he collected and compared, that the latter two languages have little or no affinity with the former. Such being the state of learned opinion in the last, and the beginning of the present, century, we may conjecture with some probability that the Welsh antiquarians purchased the Basque MSS. under the impression that they had some possible bearing on Celtic studies. Whether they bought them direct from the Basque refugee who wrote them, or whether they obtained them from a bookseller, to whom they had been sold, is a point on which, as yet, we have no information. The tradition of the source from which they come seems to have existed in the library from the first, and is given as unquestionable by the cataloguer of the library in 1860."

X. L.

CAPT. S. GOODERE (9th S. v. 208, 275, 341).—There is a pedigree of the Goodere family—compiled by one S. Foot (a relative of Samuel Foote, the comedian), who assumed the name of Goodere, and who claimed to be the heir of Sir J. Dinely Goodere, who was murdered at Bristol—in the collection of tracts and broadsides made by Sir Thomas Phillipps, now in the British Museum, which might be consulted for what it is worth.

JOHN HEBB.

Canonbury Mansions, N.

PRINCE OF WALES AS DUKE OF CORNWALL (9th S. v. 4, 215, 363).—It may be of interest to give, as showing what is officially considered the present full official style of the Prince of Wales, the text of the words in which, at the Quarterly Communication of the United Grand Lodge of Ancient, Free, and Accepted Masons of England, on 7 March, he was proclaimed as Grand Master by the Acting Grand Director of Ceremonies:—

"Be it known—The Most High, Most Mighty, and Most Illustrious Prince Albert Edward, Prince of Wales, Duke of Saxony, Duke of Cornwall and

Rothsay, Earl of Chester, Carrick, and Dublin, Baron of Renfrew and Lord of the Isles, Great Steward of Scotland, Knight of the Most Noble Order of the Garter, Knight of the Most Ancient and Noble Order of the Thistle, Great Master and First and Principal Knight Grand Cross of the Most Honourable Order of the Bath, Knight of the Most Illustrious Order of St. Patrick, Knight Grand Commander of the Most Exalted Order of the Star of India, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, Knight Grand Commander of the Most Eminent Order of the Indian Empire, and Knight Grand Cross of the Royal Victorian Order, is installed Grand Master of the United Grand Lodge of Ancient, Free, and Accepted Masons of England, whom may the Great Architect of the Universe long preserve."

W.

BLAKE'S IRON RAILWAY (9th S. v. 268).—The Surrey Iron Railway is mentioned in most books which deal with the history of the subject, but the best account I know is that which appeared in the *Engineer* of 5 and 19 Jan., pp. 7 and 57. An earlier article on the subject appeared in the same journal on 8 Feb., 1895, p. 110. Speaking from memory, there is no mention of a plate by Blake, but the references may be useful all the same. I spent an hour or so in the Print Room at the British Museum the other day, but could find no trace of the engraving in question. R. B. P.

"BUTT," THE COUNTERFOIL OF A CHEQUE (9th S. v. 336).—In glazing such a structure as a greenhouse, when the sheets of glass are brought evenly edge to edge, so as not to overlap, they are said to be "buted." Likewise a paperhanger, papering a room, takes care to "butt" the pieces—that is, to join the side-edges exactly, so that there shall be no break in the pattern, and no gaps.

W. C. B.

"CHOYS" (9th S. v. 356).—The 'N.E.D.' has, as usual, been neglected; there are several examples of the spelling *choys* for *choice*. Indeed, it is the usual old spelling, like M.E. *mys* for *mice*, &c. In my 'Glossarial Index to Chaucer,' s.v. 'Chois,' I give three examples of *chois* and four of *choys*, as occurring in Chaucer alone. WALTER W. SEAT.

VIRTUES AND VICES (9th S. v. 289).—Viollet-le-Duc has a very interesting article on the subject of the representation of the virtues and vices by the sculptors of the Middle Ages in his 'Dictionnaire de l'Architecture Française,' art. 'Vertus.' He remarks that it is not until the latter half of the twelfth century that any examples are to be met with, but after that time they are constantly to be found, not only on religious, but also on secular buildings. Illustrations are given of

\* And see *ante*, pp. 69, 214.

*La Largesse* and *L'Avarice*, from the left doorway of the façade of the cathedral at Sens, dating from the end of the twelfth century, and *La Liberté*, from the north porch of Notre Dame at Chartres. With reference to the latter he adds the following note: "Voyez l'intéressant article de Didron sur les vertus de Notre Dame de Chartres, 'Annales Archéologiques,' t. vi. p. 35."

In our own country there are representations of several of the vices in the series of sculptures which crown the battlements of the cloisters of Magdalen College, Oxford, executed soon after the middle of the fifteenth century. Two of these, Gluttony and Luxury, are illustrated in Wright's 'History of Caricature and Grotesque,' p. 150, and an interesting reference to them is to be found in Parker's 'Handbook for Visitors to Oxford,' p. 146.

BENJ. WALKER.

Langstone, Erdington.

At Roslin Chapel, near Edinburgh, the seven virtues and the seven deadly sins are carved on the arches of the aisles. In the University Picture Gallery at Oxford are pictures of the seven vices painted on copper by Schalken. The great west window of the chapel of New College, Oxford, contains seven allegorical figures representing the virtues. These were the work of Sir Joshua Reynolds, whose original designs are in the collection of the Earl of Normanton at Somerley, in Hampshire. Above the cloisters in the second quadrangle of St. John's College, Oxford, are busts representing the Christian and cardinal virtues. On the north side of the great quadrangle at Magdalen College, Oxford, are figures of some of the vices.

SENGA.

A singularly fine series of carvings representing the vices is amongst the ornaments of the tower of Strassburg Cathedral. The representation of the sin of gluttony is of quite extraordinary power. The carvings are placed high up, and their examination is a matter of some difficulty. Fine photographs of them are, however, obtainable at the photograph shop near to the entrance to the south transept of the church. Mr. MARTIN doubtless knows the reliefs at Orvieto Cathedral which deal with the Last Judgment, and incidentally depict various virtues and vices.

CHARLES HIATT.

'The Passions of Man,' a huge bas-relief in marble by Jef. Lambeaux, the son of Flemish parents and born at Antwerp, has lately been purchased by the Belgian Government, and now stands in the Parc du Cinquantenaire at Brussels. The figures, illustrative of vice

and virtue, are all in the nude. There are two illustrations of portions of it in the *Magazine of Art* for April. HARRY HEMS.

Fair Park, Exeter.

The virtues and vices have often been the subject of artistic treatment, but it does not appear that there is any conventional way of representing them. At the church of St. Séverin at Paris there is a painting of the Lamb standing on an eminence, from the foot of which there flow forth the four rivers of Eden, which, according to St. Augustine, represent the four cardinal virtues, prudence, strength, courage, and temperance. Four virtues are also sometimes to be found at the corners of square or oblong objects. They may be seen, for instance, at the corners of the altar in Basle Cathedral, on the tomb of the ill-fated daughter of Ferdinand and Isabella, and again on the tomb of Francis II., erected at Nantes by his daughter, the well-known Anne of Brittany. Here Justice holds a sword and scales, and is the figure of Anne; Wisdom has a mirror and a compass, Prudence a lantern and a bridle; while Strength, in a complete suit of armour, is engaged in strangling a monster.

In the cathedral of Notre Dame in Paris the virtues and vices are carved on the central portal. The former are represented as women carrying emblems. Thus Courage has a shield bearing a lion; Cowardice appears as a man fleeing in terror from a hare. The beautiful pulpit in the church of St. Etienne-du-Mont is adorned with a number of exquisitely carved statuettes representing various virtues. Justice holds a sword, Hope leans on an anchor, Temperance is engaged in pouring out water, and so forth. The three theological virtues—Faith, Hope, and Charity—are also often to be seen in churches. The seven deadly sins are sometimes represented under the form of men, sometimes as women, and sometimes as animals. An ingenious artist once painted them as seven dogs of different breed, placed in various attitudes.

T. P. ARMSTRONG.

Timperley.

I am not sure whether this is what Mr. MARTIN needs, but it is sufficiently remarkable to find a place in 'N. & Q.' though it might have come under some better heading, such as 'Sacred Art-Curiosities of,' &c. In the cathedral church of St. Nicholas, Newcastle-upon-Tyne, near the junction of the south aisle with the transept, is a window of four openings, by Wailes, representing the six corporal acts of mercy, "Hungry and ye

gave me meat," "Thirsty and ye gave me drink," &c. The peculiarity of the window is that in each of the six groups the old chemist to whose memory the thing was erected is seen standing at his shopdoor, with the coloured bottles on his window shelves and his name over the entrance, exactly as one saw them during his lifetime. The inscription reads :—

"In memory of Joseph Garnett of this town, many years a communicant in this church, who died the 14th of December, 1861, aged 90 years."

Garnett was a notable man in his day. A native of Alnwick, he obtained a post in the Royal Observatory, Greenwich, where he invented a semaphore for signalling astronomical messages. His eyesight failing, he came to Newcastle, and, settling down as a chemist and druggist, obtained local fame by composing sacred music, much of which is published in Dr. Jons's 'Cantica Ecclesia.' While Sir Gilbert Scott was restoring St. Nicholas's (circa 1880), his clerk of works told me that whenever he came down to inspect progress he invariably wound up the inspection by saying, "Now then, let's go and have a look at the old chemist!"

RICHD. WELFORD.

A SHIELD OF BRAUN (9th S. v. 247, 360).—When this was written about ('N. & Q,' 7th S. x. 129, 235, 353), I believe a "shield" mentioned by Bartholomew Anglicus was not brought into notice. I quote from Steele's 'Mediæval Lore,' p. 118. The boar

"hath a hard shield, broad and thick in the right side, and putteth that always against his weapon that pursueth him, and useth that brawn instead of a shield to defend himself."

Guillim also teaches that the boar useth to rub his sides against trees to harden them for his protection, and adds: "And the shield of a boar well managed is a good buckler against that cruel enemy called hunger."

ST. SWITHIN.

MAZES CUT IN TURF (9th S. v. 315).—There is an excellent article on 'Mazes' contributed to 'Ecclesiastical Curiosities' (edited by Wm. Andrews, 1899) by that erudite scholar the Rev. Geo. S. Tyack. Many illustrations accompany the article, and the writer gives it as his opinion that as mazes are found "almost invariably close to a church, or the ancient site of a church," they "were originally formed, and for long years were used, for purposes of devotion and penance."

As MR. H. C. WEST refers in his query to the maze at Wing, near Uppingham, I may perhaps mention one which formerly existed on Boughton Green, in the neighbouring

county of Northampton. The green is about half a mile from the village of Boughton, and is contiguous to the ruined church of St. John the Baptist. Here is still held annually in June the three days' fair granted by King Edward III. in 1353. This fair used formerly to be celebrated for singletick and wrestling matches, but has been shorn of many of its attractions. Writing in 1849 concerning Boughton Green, in his 'Guide-Book to Northampton and Vicinity,' Mr. G. N. Wetton thus refers to the maze :—

"In the absence of the crowd and din of the fair, we may more leisurely look around us; the places where booths for refreshment and stalls forming canvass streets have been situated may be traced, and we may readily discover the Shepherd's Race, Maze, or Labyrinth, which we regret to see neglected. It is of a circular form, as will appear by the illustration. [Here follows a plan of the maze.] Like the quaintest locality of this amusement was near Roman roads or stations. Julian's Bower, near the Ermine Street adjoining the Roman camp at Alkborough, Lincolnshire, is circular and rather more complicated. There is also another Julian's Bower, or Troy Town, at Pimperm, and a similar work at Leigh in Yatminster [sic], Dorsetshire. At St. Catharine's Hill, near Winchester, within the Roman encampment, is a square labyrinth, locally termed the Miz-maze; running the maze used to be a favourite amusement with the scholars from the college. The antiquity of the maze or labyrinth is further corroborated by coins of Cnossus and Crete, in the time of Augustus, on which circular and square labyrinths are introduced."

The late Rev. J. N. Simpkinson's Northamptonshire novel 'The Washingtons' (1860) has a chapter headed "Boughton Green Fair." The maze is therein referred to, and of one of the characters named Body it is said :—

"He had just been treading 'the Shepherd's Labyrinth,' a complicated spiral maze traced there upon the turf; and was boasting of his skill, how dexterously and truly he could pursue its windings without a single false step, and how with a little more practice he would wager to go through it blindfold."

JOHN T. PAGE.

West Haddon, Northamptonshire.

Perhaps MR. H. C. WEST is unaware that there is a valuable contribution on the subject of turf mazes in the *Journal* of the Archaeological Institute for 1858 by the Rev. E. Trollope. On comparing the English specimens with those in French mediæval churches, and the maze at Alkborough in particular with the example in Sens Cathedral, the respective designs, it is there observed, are almost identical, and there could scarcely remain a doubt that both had an ecclesiastical origin, had no other evidence been forthcoming. Moreover, this supposition is strengthened by another circumstance, namely, that most, if not all, of our English

turf mazes are situated in the vicinity either of a church or chapel or in localities where it may appear probable that some sacred structure once existed. It is conjectured, though this is purely hypothetical, that such mazes were constructed in pre-Reformation times for the performance of penance, as supposed by your correspondent. After the Reformation they were certainly converted into places for recreation, as allusions to them by Shakespeare testify. In 1858, when Mr. Trollope wrote, ancient turf mazes had been found in the vicinity of the Solway, Cumberland, where the herdsmen still cut in the grassy plains of Burgh and Rockcliff marshes a labyrinthine figure, termed the Walls of Troy ('N. & Q.', 2nd S. v. 212); at Ripon and Asenby in Yorkshire; at Alkborough, Louth, Appleby, and Horncastle in Lincolnshire; at Sneinton and Clifton in Notts; at Wing and Dyddington in Rutland; on Boughton Green in Northamptonshire; at Comberton, Cambridgeshire, called "the Mazles"; at Hilton, Hunts; Dunstable, Bedfordshire; Saffron Waldon, Essex; Winchester, Hants; West Ashton, Wilts; on the Cotswold Hills, Gloucestershire; at Pimperne and at Leigh in Yetminster, Dorset.

J. HOLDEN MACMICHAEL.

THE MOUSE, ISAIAH LXVI. 17 (9th S. v. 165).—Herodotus, book ii. c. clxi., records the destruction of the Assyrian army by mice, which in the night-time gnawed through the bowstrings and shield-straps. It is, however, usually supposed that in Egyptian hieroglyphics the mouse was the symbol of destruction and slaughter, and it has been said that there is no animal which, when it increases and multiplies, does more damage than this little creature. Perhaps the animal intended by the Hebrew word may mean, and probably does mean, the *jerboa*, a common enough little animal in Asia, and perhaps once in Europe also.

There is the following interesting account of a large quantity of bones found at Whittlesford, near Cambridge (perhaps in 1805), which Dr. Clarke, the Regius Professor of Mineralogy, examined. It occurs in Gunning's 'Reminiscences of Cambridge':—

"When the parish of Whittlesford was enclosed, a dry well was discovered, bricked at both the sides and bottom, and containing several bushels of bones, chiefly (as was generally considered) of mice: it seemed to have been the grand mausoleum of all the mice in the county of Cambridge. Clarke went over to see this place, and carried away a prodigious quantity of the bones. Mrs. Clarke, under his direction, united these bones, and formed some beautiful specimens of a nondescript animal. In a few days Clarke published a small pamphlet,

describing this species of mouse, which he termed the 'Jerboa' mouse. The construction was very peculiar: the hind-legs were in every instance disproportionately large compared with the bodies, and the fore-legs were peculiarly small; so that the animal resembled a kangaroo in miniature. Conversing with Mr. Oke (an eminent surgeon in Cambridge) on this subject, I asked him his opinion; he said the whole thing was easily explained. The hind-legs were invariably those of a rat, united either to the body of a smaller rat than that of which they originally formed a part, or to the body of a mouse; but the fore-legs in every instance were those of a mouse."—Vol. ii. p. 200.

JOHN PICKFORD, M.A.

The note at p. 165 seems to call for a word of caution. Unless it is based on fresh evidence not known to such modern authorities as are on my shelves, it is too positive when it says that "there can be but little doubt that the animal intended.....is the *jerboa*." There is no higher authority than the venerable Canon Tristram. He says:—

"The word, both in Lev. xi. 29 and Isa. lxvi. 17, is doubtless used generically, and would include the various rats, dormice, *jerboas*, and hamsters, many of which are eaten by the Arabs.....In 1 Sam. vi. 5, 'the mice that marred the land' are the common field mice."

C. S. WARD.

Wootton St. Lawrence.

The root of *acar*, a mouse, is *acav*, nimble, active; cf. Sanskrit *apu*, quick; *acvds*, a horse, Latin *equus*; so we get *accavish*, the spider. Were there no field or house mice in ancient Palestine? The *jerboa* is a kind of kangaroo.

A. H.

RICHARD WHITCOMBE (9th S. v. 314).—Thirty-two years ago Robert Whitcombe (not Richard) was described as the author of 'Janua Divorum'; or, the Lives and History of the Heathen Gods, dedicated to Madam Ellen Guin in 1678 (see 'N. & Q.', 2nd S. v. 434). The work was said to have been "illustrated with twenty-five of the coarsest cuts that were ever scratched upon copper." A copy had evidently been seen by your correspondent.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*King Alfred's Version of the Consolations of Boethius.* Done into Modern English, with an Introduction, by Walter John Sedgfield, Litt.D. (Oxford, Clarendon Press.)

Less than a year ago (see 9th S. iii. 500) we drew attention to the "manifest conscientiousness and conspicuous ability" displayed by Dr. Sedgfield in editing 'King Alfred's Old English Version of Boethius.' This work, intended for and accepted

by scholars, has been followed by a rendering in modern English, appealing to a general public, and designed to present to average Englishmen a real and great man, "practical, right-feeling, and earnest beyond his generation," instead of the half-legendary shape in which Alfred stands before them. The task has been admirably accomplished, the prose portion being rendered word for word, so as to preserve the directness and vigour of the original, while the rendering of the alliterative verse retains, while following closely the text, much spirit and an agreeably archaic ring. The book is, indeed, well executed in all respects, and can be read with more contentment and delight than any modern version of Boethius with which we are acquainted. An admirable introduction gives a full account of Alfred's method of translation, and most interesting and valuable bibliographical information. In opposition to many modern scholars, Dr. Sedgfield holds the view that the metrical version, which follows the prose, is the work of Alfred himself. Dr. Sedgfield alludes to a metrical version of all the 'Carmina' of the first book and two of the second, executed by Thomas Chalonier or Chaloner, Ambassador to the Low Countries in 1559-60 and to Spain in 1561-5 (qy. 1564?). This is still in MS. in the Public Record Office, is unmentioned by Chaloner's biographers, and is sufficiently spirited, to judge by the specimens that are given, to merit publication. Prof. Arber might, perhaps, see his way to include it in some future volume of 'The English Garner.' The work forms a worthy tribute to one who was called by Freeman "the most perfect character in history." Dr. Sedgfield thus renders one of the spontaneous outbursts to which Alfred was led in the course of his translation: "It has ever been my desire to live honourably while I was alive, and after my death to leave to them that should come after me my memory in good works."

*The Church Towers of Somerset.* By E. Piper, R.P.E. With Introduction, &c., by John Lloyd Warden Page. Parts XVII.-XIX. (Bristol, Frost & Reed.)

THREE more parts have appeared of this attractive and meritorious publication, the first volume of which is now in the hands of the public, while some progress has been made with volume the second, and there seems a probability that the close of the century will witness the completion of Miss Piper's task. Part XVII. opens with the church of St. Mary, Huish Episcopi, which words Mr. Page translates Bishop's House, without, however, being able to state when a bishop dwelt there. What is the origin of Huish, sometimes spelt Hewish, we are unable to conjecture. The tower is in some respects the most beautiful yet depicted, being, as Mr. Page says, of the Glastonbury type, and from pinnacle to base without a flaw. The ornamentation, especially that of the parapets and battlements, is exquisite. The tower is Perpendicular, though a transition Norman arch in the porch tells of an earlier church which stood on the spot, and was probably destroyed by fire. Next follows the twin church—All Saints—of Langport, the proportions of which are shrunk into something like insignificance by those of its neighbour, the arms sculptured on the central battlements being, as Mr. Page is informed, those of Margaret Beaufort, mother of Henry VII. In the inside of the edifice are many objects of interest, including the arms of Sir Amyas Paulet. Keeping

still to the neighbourhood of Langport, we find ourselves contemplating, in Part XVIII., the churches of Westonzoyland and Chedzoy, marking the limits of the battle of Sedgemoor. Rising out of the marine marshes, indicated by the name Zoy, that border the estuary of the Parrett, the tower of St. Mary's, Westonzoyland, which reaches an elevation of one hundred and twenty feet, is a sufficiently conspicuous landmark. It is richly ornamented, though it has suffered from the iconoclasts, is weather-worn, and stands in need of "judicious restoration." Mr. Page noted a quantity of ferns growing out of the masonry. This is a not unbecoming adjunct to a church so exposed and battered, but the roots will soon rend the stones one from another. At Chedzoy, also, the church is dedicated to St. Mary. Its tower is scarcely half the height of Westonzoyland, but is pretty and cosily placed. The building itself is rich in associations with Sedgemoor, the story that the deep scoring on one of the buttresses was done by the rustics whetting their scythes or the dragoons sharpening their swords having won general currency. Part XIX. contains the title-page to vol. ii. and index of plates to vol. i. It then, taking us westward of Bridgwater, on the high road to Taunton, exhibits yet one more church of St. Mary at North Petherton. This tower, of red sandstone, is one of the richest and most elaborate in Somersetshire, the topmost stages being a mass of delicate and beautiful workmanship—lacework, so to speak, in stone. The quaint figures of the gargoyles cannot be preserved in an etching. To another Mary—St. Mary Magdalene—is dedicated the church at Bridgwater, which follows. The tower of this, one of the lowest in Somerset, is surmounted by a tall spire, one hundred and seventy-four feet high. This feature, uncommon in Somersetshire, arrests much attention. It is eminently graceful.

*The Abbey Church of Tewkesbury; the Priory Church of Deerhurst.* By H. J. L. J. Massé, M.A. (Bell & Sons.)

Few of our ecclesiastical buildings can vie in beauty or interest with the noble Abbey Church of Tewkesbury, the great tower of which is, in its way, unequalled. The inclusion of the edifice, accordingly, among the extra volumes of Bell's "Cathedral Series" was to be expected. To Mr. Massé, to whom is owing the account of Gloucester Cathedral, has been confided the duty of supplying the history and description of this glorious building. The task has been lovingly and well executed. In the opening portion truth is carefully winnowed from the husks of tradition and myth, the refounding of the church being assigned to Giraldu, Abbot of Cranbourn. Robert Fitz Hamon, who died in 1107, is reputed to have supplied the money, in order to make atonement for the destruction by Henry I. of Bayeux Cathedral. After escaping the fire which, in 1178, burnt the monastery, and similar risks, the church had, in 1471, to be specially cleansed from the pollution of blood at and subsequent to the battle of Tewkesbury. At the Dissolution of the Monasteries the patriotic inhabitants of the town raised the then large sum of 453*l.* for the purpose of rescuing the church from the king. In modern days the most formidable danger of all was faced, the abbey having been "restored" by Sir Gilbert Scott. This produced a protest from William Morris, published in the *Athenæum*, which, in turn, led to the establishment



of the Society for the Preservation of Ancient Buildings. The descriptions are satisfactory, and are accompanied by forty-four illustrations depicting the exterior and interior of the church, together with its more noteworthy monuments. The volume also contains a short account of the Priory Church of Deerhurst, one of the oldest ecclesiastical buildings that are still in use in England.

*Cyrano de Bergerac.* By Edmond Rostand. Translated by Gladys Thomas and Mary F. Guillemard. (Heinemann.)

MR. HEINEMANN has done well to publish in a cheap form this spirited and agreeable rendering of M. Rostand's great dramatic poem, which, though the version is different, may well have been of use to those visiting Wyndham's Theatre. It is as good a rendering as we are likely to see, and the difficulties—and these are numerous—are brilliantly surmounted.

*Bruges: an Historical Sketch.* By Wilfrid C. Robinson. (Bruges, Louis de Plancke.)

MATERIALS for a history of Bruges exist. Few cities possess, we are told, richer archives. Mr. Robinson, who is a resident in Bruges and a member of the antiquarian societies to which the preservation of its archives is due, seeks to bring before English readers a sketch of its life and history. He has, however, little of the power of condensation and appreciation of historical documents essential to the historian, he writes from a strongly Roman Catholic standpoint, and he leaves almost unmentioned matters we are used to think of highest importance, to insist on others with which we are less concerned. He is guilty, moreover, of such strange inelegancies of style as the following: "One day a humble workman saw the nuns were about to pay a man for bringing firewood. *He out with his purse and paid the carrier.*" The italics, of course, are ours. To a small circle the book may, perhaps, appeal, but it is scarcely to be commended to the general public.

*The Old Ballad of the Boy and the Mantle.* 1900.

THIS dainty volume, containing a hand-printed ballad from 'Percy's Reliques,' appears with no more title-page than we give. From the colophon we learn that the print, the ornaments, and the binding are executed by H. D. and H. G. Webb at Caradoc, Bedford Park. The names of Messrs. Webb have accordingly to be added to the list of producers of works *de luxe*. The get-up of the book is worthy of comparison with that of the most distinguished presses, and, since it is issued in a narrowly limited edition, it will not have long to wait before being regarded as a rarity and a treasure.

*An Evening with Punch.* (Bradbury, Agnew & Co.)

THIS is an amusing selection from the long set of the 'First Fifty Years of Punch' which is being offered just now. Some of the best writing and art of the paper is reproduced, and an account is interspersed of the wits, old and new, who have made *Punch* what it is. The interest of the comic letterpress is increased by the fact that the name of its author is appended in each case. We admire once more the graceful art of Du Maurier and the exquisite humour of Keene, and hope our contemporary will continue to flourish for hundreds of years beyond MCM. to kill unhealthy fads, give honour where it is due, and raise a laugh without malice.

DR. BRUSHFIELD, F.S.A., has reprinted from the *Transactions* of the British Archaeological Association an admirable paper, read in July last at the Buxton Conference, on *Derbyshire Funeral Garlands*. It is a work of high antiquarian interest and importance, is amply illustrated, and raises many points appealing strongly and directly to readers of *N. & Q.*

IN respect of Col. Charles Thomas John Moore, whose death we last week briefly chronicled, MR. EDWARD PEACOCK writes: "Col. Moore was a widely cultivated man, and took a special interest in the history and antiquities of his native county and the pedigrees of its old families. He was an active, public-spirited man, who discharged efficiently much of the local business which falls to the lot of those among the country gentry who devote themselves to it. Col. Moore was born at Moulton, of which place his father, the Rev. Charles Moore, was vicar, on 17 May, 1827, thus dying on the seventy-third anniversary of his birth. In early life he inherited a handsome property, and filled the office of High Sheriff in 1856. He had long been a justice of the peace for the three divisions of the county—'parts,' as they are called in legal documents and the local speech—Lindsey, Kesteven, and Holland. He was successively captain, major, and lieutenant-colonel of the Royal South Lincolnshire Militia, and on Her Majesty's Jubilee his services were recognized by a Companionship of the Bath. Col. Moore was elected a Fellow of the Society of Antiquaries on 30 May, 1867."

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ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

S. A. C., W. R. G., D. F. C.—Kindly give references and the right heading in answering queries, as the rules just above explain.

C. A. M.—Thanks; too belated.

H. C.—Your quotation is from the poet Wordsworth; see his poem on Tintern Abbey, ll. 34, 35.

### NOTICE.

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## CONTENTS. — No. 128.

NOTES:—Charlotte Brontë and Manchester, 449—Horace Walpole and his Editors—History of Norton-sub-Hamdon, 451—Workmen's Tickets—Tavistock Chapel—Johnson's Birthplace—'Prooshan Blue,' 452—"Icicle"—Quincentenary of Sheriffs of Newcastle—Alteration of Pronunciations—An Old Windmill—Midwives' Epitaphs, 453—Advertising in London, 1807—Rectangular Keeps—Lord Roberts and Suwarrow, 454—St. Mary Woolnoth, 455.

QUERIES:—"Bloated armaments"—"Lata"—"Beredos"—"Lardose"—Costume, 1569, 455—Londor Query—Arrangement of Library Books—"Traffic"—"The spotted negro boy"—"They say. What say they?" &c.—"Quarter" of Corn, 456—Medieval Sedilia—Baron Haustead—Author of Verses—"Coarsie"—The Order of Avis—Game of "Fox myne Host," 457.

REPLIES:—The Flag, 457—Sir John Weld—F. H. Accum, 458—"Les Grâces"—"Hogsnayle"—Bibury—J. F. Smith—Mourning in 1661, 459—Duchess of Gordon—Renfred—Byroniana, 460—"Crowdy-mutton"—Old and New Style of Chronology—Sir N. Rich—French Quotations—Myallwood—Vice-Admiral—"Bed-waggon," 461—Ghosts and Suicides—Shakespeare and Cicero, 462—Fahrenheit Thermometer, 463—Devil walking through Athlone—Dickens and Yorkshire Schools—Discoverer of Photography—"Swound"—"Sweepstakes," 464—"Three Wise Men of Gotham"—French Prisoners in England—Old Wooden Chest, 465—"Twibil"—Laymen reading the Lessons—The Coloured Cow of Hamburg—Leith Half-penny, 466.

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Notices to Correspondents.

## Notes.

## CHARLOTTE BRONTË AND MANCHESTER.

MANY persons if asked where 'Jane Eyre' was written would reply without hesitation, At Haworth Parsonage. The answer would not be wholly correct, for that famous book was commenced in Manchester.

The two greatest literary biographies in the English language are Boswell's 'Johnson' and Lockhart's 'Scott.' It would not be easy to name one with a better claim to the third place than Mrs. Gaskell's 'Life of Charlotte Brontë.' Since that was written there has been a flood of writing about the household of genius in Haworth Parsonage, but those who have studied this literature with the greatest care will, I think, be the readiest to say that the subsequent revelations add little of importance, but only serve to deepen the admiration that must be felt for the sympathetic discernment and skill of that marvellous portraiture. On the points that have been impugned, it cannot be said that the statements made in the first edition, and afterwards rightly withdrawn, were put forward hastily or without testimony. Not one in a thousand would have doubted the validity of the evidence which proved untrustworthy. Messrs. Smith, Elder & Co. have now issued

Mrs. Gaskell's 'Life of Charlotte Brontë,' with annotations by Mr. Clement K. Shorter, as the concluding volume of the "Haworth Edition" of the writings of the three marvellous sisters. In reading this new edition I have been reminded of the slight, but interesting links which connect Charlotte Brontë, and more especially her most famous book, with Manchester.

In 1846 the eyesight of the Rev. Patrick Brontë failed. The gradual formation of a cataract made him so blind that he had to be led into the pulpit, and could not see the clock right in front by which the half-hour duration of his sermons had been regulated. His sense of time was, however, so accurate that the length of his discourse never varied. In the house he could grope about, and he could recognize in a strong light the figures of those he knew best, but he could not read. Emily and Charlotte Brontë came to Manchester about the end of July in search of a skilful surgeon capable of undertaking an operation if, at their father's age, one could be successfully performed. They applied to Mr. Wilson, of whose skill they heard, and as it was impossible for him to decide from their description, Charlotte brought her father to Manchester at the end of August. Mr. Wilson decided in favour of operating, and the Brontës lodged with an old servant of the surgeon. This house, as appears from a note of Mr. Shorter's, was 83, Mount Pleasant, Boundary Street, Oxford Road. "Mount Pleasant" was the name given to a terrace of houses, numbered 73 to 93. The houses have been taken down, and the back part of the Municipal School of Art stands on their site. Miss Brontë writes to Miss Ellen Nussey of the "feeling of strangeness" she had "in this big town," and was somewhat perplexed as to housekeeping. The mistress was away in the country ill, and Charlotte, whilst equal to providing for her father and herself, was somewhat dismayed at the prospect of catering for the nurse. The operation took place on 25 August, and was successful. "The affair lasted precisely a quarter of an hour," she writes. "It was not the simple operation of couching Mr. C. described, but the more complicated one of extracting the cataract. Mr. Wilson entirely disapproves of couching. Papa displayed extraordinary patience and firmness; the surgeons seemed surprised." Mr. Brontë had to stay in the darkened room for some days. The surgeon under whose skilful treatment Mr. Brontë recovered his eyesight was Mr. William James Wilson, who became M.R.C.S. in 1813 and Hon. F.R.C.S.

in 1843. He was surgeon to the Manchester Royal Infirmary, and had been senior surgeon to the Ophthalmic Hospital. The father and daughter remained in Manchester until the end of September.

Each of the Brontë sisters, it will be remembered, had written a prose story, with the idea that the three might be published together. 'Wuthering Heights,' 'Agnes Grey,' and 'The Professor' had many wanderings from publisher to publisher. The MS. of 'The Professor' came back to Charlotte in Manchester with a short note of rejection on the very day of the operation on her father's eyes. The book was sent forth again on its quest, and, undismayed by sorrow and failure, Charlotte Brontë began a new story—the one that has made her name immortal. Mrs. Gaskell says:—

"Not only did 'The Professor' return again to try his chance among the London publishers, but she began, in this time of care and depressing inquietude—in those grey, weary, uniform streets where all faces save that of her kind doctor were strange and untouched with sunlight to her—there and then did the brave genius begin 'Jane Eyre.'" She has confessed that something like the chill of despair began to invade her heart at the continuous rejection of 'The Professor,' and the absence of any recognition of its merit by the professional "readers" in whose hands lies the fate of genius. When she sent it to Smith, Elder & Co. she mentioned the longer story then in progress; and though they did not care to publish 'The Professor,' they encouraged her, and asked that the longer story might be sent to them. 'Jane Eyre,' which was commenced in the gloom and monotony of the Manchester lodging in Boundary Street and finished in Haworth Parsonage, has taken its place as one of the masterpieces of English literature.

The next link with the Cotton City was literary and philanthropic. When in 1850 the Manchester Athenæum was in need of money, resort was had to the device of a bazaar. For this was printed 'The Manchester Athenæum Album,' a now somewhat rare book, and well worth the attention of book-collectors. It contains contributions from Tennyson, Gavan Duffy, P. J. Bailey, John Tyndall, and others, including "Currer Bell, author of 'Jane Eyre,' 'Shirley,'" &c. Her contribution is a translation in verse from an unnamed French author, and is entitled 'The Orphans.' It is now included in the "Haworth Edition" of her poems.

The book written in gloom and sorrow had made her famous before her next visit to Manchester. At the end of June, 1851, on her way home from London, she stayed with

Mrs. Gaskell at her house in Plymouth Grove. She wrote to Mr. George Smith, in a letter which Mr. Shorter has printed:—

"The visit to Mrs. Gaskell on my way home let me down easily; though I only spent two days with her, they were very pleasant. She lives in a large, cheerful, airy house, quite out of Manchester smoke; a garden surrounds it, and, as in this hot weather the windows were kept open, a whispering of leaves and a perfume of flowers always pervaded the rooms."

Between the hostess and her guest there was a strong bond of sympathy. The friendship of these two women of genius, so like and unlike in their gifts, is one of the pleasant pages of the literary history of the nineteenth century.

Miss Brontë visited Mrs. Gaskell again at the close of April, 1853. "We had a friend," Mrs. Gaskell observes,

"a young lady, staying with us. Miss Brontë had expected to find us alone; and although our friend was gentle and sensible after Miss Brontë's own heart, yet her presence was enough to create a nervous tremor. I was aware that both our guests were unusually silent; and I saw a little shiver run from time to time over Miss Brontë's frame. I could account for the modest reserve of the young lady; and the next day Miss Brontë told me how the unexpected sight of a strange face had affected her."

This shyness was a marked characteristic of Charlotte Brontë, and Mrs. Gaskell gives remarkable instances of it from this Manchester visit. She had been greatly moved by the singing of two sisters who rendered some Scottish ballads exquisitely. She asked eagerly for song after song. They were equally pleased, and begged that she would come and see them the next morning, "when they would sing as long as ever she liked." Mrs. Gaskell went with her, but when they reached the street her courage failed, because there was a third sister whom she had not seen. For fear of the struggle bringing on one of her companion's distressing headaches, Mrs. Gaskell went in alone and apologized for the unfulfilled visit. Miss Brontë was somewhat superstitious too, and begged Mrs. Gaskell to refrain from a ghost story just before bedtime. Two gentlemen were asked to meet her at dinner, but she was so shy and reserved that in despair they gave up the effort to engage her in conversation, and began to talk to the Rev. William Gaskell about the local events of the day. One of these was Thackeray's lecture on 'Fielding.' One of the gentlemen thought Thackeray was not using his great influence with sufficient care.

"This roused Miss Brontë, who threw herself warmly into the discussion; the ice of her reserve

was broken, and from that time she showed her interest in all that was said, and contributed her share to any conversation that was going on in the course of the evening."

Her last visit to Mrs. Gaskell was in May, 1854, immediately before her marriage with the Rev. A. B. Nicholls, when her mind was full of visions of quiet happiness—visions fully realized in that brief union from which she was too early snatched by death, on 31 March, 1855. "Oh!" she whispered forth, "I am not going to die, am I? He will not separate us, we have been so happy."

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WILLIAM E. A. AXON.

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### HORACE WALPOLE AND HIS EDITORS.

(Continued from p. 371.)

LETTER 1,412 (Cunningham's ed., vol. vi. p. 38), addressed to Lady Mary Coke, was first published in the 4th. edition of Horace Walpole's 'Works,' where it appears without date of place, month, or year. Cunningham has conjecturally assigned it to the year 1773. It seems, however, to belong to 1771, for the following reasons:—

1. Horace Walpole refers to Lady Mary Coke's *penchant* for the society of royal personages, and mentions Hesse as one of the places she might visit during her travels on the Continent. The reason for the mention of a visit to Hesse was Lady Mary Coke's friendship with Mary, Landgravine of Hesse-Cassel, and daughter of George II., whom she had previously visited there. But the latter died in January, 1772, and therefore there would have been no point in mentioning Hesse in 1773 as an object of Lady Mary's travels.

2. Walpole mentions the Queen of Denmark (Caroline Matilda, sister of George III.), and compares her with Maria Theresa, stating that the former is "full as virtuous and three stone heavier" than the empress. The Queen of Denmark was divorced and exiled to Celle in the year 1772. Had he been writing in 1773 (the date assigned by Cunningham to this letter) Walpole would hardly have compared her favourably with Maria Theresa, especially in a letter to one as much prejudiced in the empress's favour as Lady Mary Coke.

3. Horace Walpole mentions Otaheite, "lately discovered by Mr. Banks and Dr. Solander." Banks and Solander landed on their return from the South Seas on 12 June, 1771. In 1773 their discoveries were tolerably

ancient history, certainly to one who, like Horace Walpole, was always in possession of the latest news.

The tone of the letter is that of one on good terms with his correspondent. In 1773, however, the relations between Horace Walpole and Lady Mary Coke were decidedly strained. Writing to Mann on 28 Nov., 1773 (vol. vi. p. 19), Walpole says of her, "She was much a friend of mine, but a late marriage which she particularly disapproved, having flattered herself with the hopes of one just a step higher, has a little cooled our friendship." Walpole explains in a note that the "late marriage" was that of the Duke of Gloucester to the Dowager Countess Waldegrave (Horace Walpole's niece), which was made public in 1772, while the marriage with which Lady Mary had "flattered herself" was her own hoped-for marriage to the Duke of York (the elder brother of the Duke of Gloucester), who died in 1767.

Lady Mary Coke visited Vienna for the second time in the autumn of 1771. She left England on 4 Sept., and reached Vienna on 22 Sept.—it may be supposed a fairly rapid journey for those days. Horace Walpole seems to refer to this at the beginning of his letter where he mentions Lady Mary's "illustrious exploits" and rapid expeditions. The letter, therefore, seems to have been written in the year 1771 and addressed to Vienna. Making due allowance for the time required for news of Lady Mary Coke's arrival in Vienna to reach England, the letter may be placed between Nos. 1,288 and 1,289 in vol. v., that is, at the end of October or the beginning of November, 1771.

HELEN TOYNBEE.

### TRASK'S 'HISTORY OF NORTON-SUB-HAMDON.'

—This book was reviewed a few months ago in the columns of the *Athenæum*, where the views of Mr. Trask with regard to mediæval serfdom met with scant sympathy and support. Since then I have carefully read the book through, and on p. 100 was surprised to find the following passage:—

"The quatrefoil, so freely used in Perpendicular work, was an imitation of the primrose, as the harbinger of revived nature, and was adopted emblematically to signify that the Gospel was the harbinger of peace and immortality."

Now this seems a right pretty piece of writing, requiring no close analysis—but the quatrefoil "an imitation of the primrose"! One would have thought that in the primrose-abounding country where Mr. Trask lives he would have noticed that all primroses were cinquefoil! The old Perpendicular builders were not such lax imitators as that; when



they wanted a cinquefoil they might have copied the primrose, but when they designed a quatrefoil they did not have recourse to a "five-leaved" flower. Besides, this kind of embellishment is by no means confined to Perpendicular work, but is frequently met with in the Decorated period.

Three pages previous to this is the following note:—

"Sir was used as English for 'Dominus,' the University Latin title bestowed upon a B.A.; and hence transferred to clergymen generally, as by Shakespeare, in 'Midsummer Night's Dream,' to Sir Hugh Evans."

Has the study of Shakespeare so declined in England that even a printer's boy does not know that there is no clergyman in the 'Midsummer Night's Dream'?

The publication of parochial histories is commendable, but care should be taken that such inaccuracies as the above should not blemish what are generally interesting local records.

W. L. RADFORD.

**WORKMEN'S CHEAP RAILWAY TICKETS.**—The following passage occurs in 'The Companion to the British Almanack,' 1848, p. 240:—

"The Eastern Counties Railway Company, some time ago, offered to one of the societies which have taken up the subject, that if the society would build cottages for working men in the neighbourhood of Stratford-le-Bow, they (the Company) would convey the workmen by railway, to and from London, for a charge (we believe) of only a halfpenny per day each."

The passage occurs in the course of the annual article on 'Public Improvements,' the particular matter dealt with at the moment being the erection of houses for the working classes. This is very probably the first suggestion of a system which has enormously increased during recent years. R. B. P.

**TAVISTOCK CHAPEL.**—The episcopal chapels of London, so numerous in the first quarter of the century (Leigh's 'New Picture of London,' published in 1824, specifies no fewer than fifty-nine), are rapidly vanishing from our midst. A few months ago the disappearance of Curzon Chapel, Mayfair, was chronicled in the pages of 'N. & Q.' (*ante*, p. 65); the latest victim of the destroying angel is the once fashionable Tavistock Chapel. Of this place of worship and some of the adjoining houses condemned to the same fate the *Daily News* of 11 May says:—

"St. Andrew's Chapel, in Tavistock Place, Tavistock Square, W.C., is being pulled down, together with some adjacent houses, one of which was once the residence of two distinguished men. But for that matter, the street has had many distinguished residents, and one resident that was notorious—whose name was Mary Anne Clarke—

who, among other things not conducive to a good reputation, made great profit out of the sale of officers' commissions. The chapel was erected something like ninety years ago, and at the time when it was built was much talked of as a fine example of Gothic art. It has seen many vicissitudes, and of late years has been devoted to various kinds of more worldly uses. At one time it was the church of Archdeacon Dunbar, and was well filled by a congregation in love with a musical and advanced form of ritual. On the site of the chapel there are to be flats. Mrs. Clarke lived for a time at No. 31, Tavistock Place, and at No. 32, one of the houses now being demolished, lived Francis Douce, the antiquary, who died in 1834, and left a sealed box of supposed literary treasures to the Trustees of the British Museum, which was not to be opened until the year 1900. The box has been opened and found to contain nothing of value. John Galt also lived in the same house after Douce, and in it wrote his autobiography and many of his literary works, including a 'Life of Byron.' 'Old and New London' says Douce and Galt lived at No. 34, but that has been since the time it was built a chemist's shop principally—anyway, this house is being demolished. The first is the more probable number, as it was that of a large private house. No. 37, where Sir Francis Baily, President of the Astronomical Society, who in 1851 ascertained the weight of the earth, once lived, and after him Sir Matthew Digby Wyatt used to reside, has, with its neighbour, given place to the Passmore Institute."

G. YARROW BALDOCK.

18, Groombridge Road, South Hackney, N.E.

**JOHNSON'S BIRTHPLACE.**—The following interesting record, abridged from the *Birmingham Daily Post* of 10 May, seems worthy of insertion in 'N. & Q.':—

"At a quarterly meeting of the Lichfield City Council last evening it was agreed to purchase Dr. Samuel Johnson's birthplace in Market Square, Lichfield, for 250*l*. The antiquity of the house was said to be undoubted. It came into the possession of the Johnson family in 1707, and the ancient title deeds and muniments contained the autographs of not only Michael and Samuel Johnson, but of Sir Joshua Reynolds, Sir John Hawkins, and William Scott, afterwards Lord Stowell. In 1708 a lease of certain encroachments made on a small portion of the property was granted to Michael Johnson, father of the Doctor, who was closely connected with the Corporation under the old régime, serving the office of sheriff in 1709, junior bailiff in 1718, senior bailiff in 1725, and being for a considerable period a magistrate for the city. The property was purchased at the cost of 800*l*. by public auction in 1887 by Mr. J. H. Johnson, of Southport, and West Lindeth, Silverdale, a namesake, but not a relative of the family. That gentleman had restored it on its original lines, and now that he was dead his trustees had handed it over to the Corporation as a memorial, at the nominal sum of 250*l*."

F. J. OVERTON.

**"PROOSHAN BLUE" IN 'PICKWICK.'**—In this connexion (see 'Pickwickian Studies,' *ante*, p. 57), the *blue* with which the "wash-woman" of my early days "blued" the water when

washing clothes was called by her "Prooshun blue." It was then sold in shops in lumps known as "thumb-blue," "Prussian blue," and "Prewsher blue." For use it was tied in a bit of flannel, and this was known as the "blue-rag." The "blue-rag" had duties besides that of bluing the water. It was used to cure (or hide) marks of falling down on children; to cure bee and wasp stings, and also ringworms. In fact, the "blue-rag" was an important thing in many households.

THOS. RATCLIFFE.

Worksop.

"ICCLE"=ICICLE.—This dialect form is still in common use in Lancashire. It is at first sight suggestive of other combinations. We have landscape and seascape, earthquake and icequake; and one thereupon surmises icicle and calcicle (stalactite). But the form is true to its antecedent, and shows that the dialect "icicle" is only the A.-S. *gicel* in a later form, both words meaning icicle.

ARTHUR MAYALL.

QUINCENTENARY OF THE SHRIEVALTY OF NEWCASTLE-UPON-TYNE.—This event, which was celebrated at Newcastle on 23 May, should not pass unnoticed by 'N. & Q.' By the charter of Henry IV., dated 23 May, 1400, Newcastle-upon-Tyne became a county of itself, separate from Northumberland, with the power of appointing its own recorder and its own sheriff, besides other privileges. At the celebration dinner the Bishop of Newcastle mentioned as a singular circumstance that that was the third 500th anniversary at which he had been present, the others being those of New College, Oxford, and his own school at Winchester. He stated that Newcastle was the fourth town to receive a separate shrievalty: the first was London, which received the honour in Anglo-Saxon times; the second Bristol, in 1373; and the third York, in 1396. The *Newcastle Chronicle* has the following interesting note in connexion with this celebration:—

"An important change took place in the local administration of Newcastle 500 years ago last Wednesday. By charter granted by Henry IV., and bearing date 23 May, 1400, the town, with the suburbs and precincts thereof, was then separated from the county of Northumberland, and became a county of itself, with power to elect a sheriff annually. Newcastle is by no means the only town or city which enjoys a similar distinction. There are in England and Wales no fewer than twenty cities or boroughs which occupy the peculiar position of being at the same time counties in themselves. They are: Berwick-upon-Tweed, Bristol, Canterbury, Carmarthen, Cheshire, Exeter, Gloucester, Haverfordwest, Kingston-upon-Hull, Lincoln, London, Lichfield, Newcastle-upon-Tyne, Norwich,

Nottingham, Oxford, Poole, Southampton, Worcester, and York. The present municipal title of Newcastle, as sanctioned by the Victorian charter, dated 30 June, 1882, on the creation of the bishopric, is 'the City and County of Newcastle-upon-Tyne.'"

W. D. PINK.

ALTERATION OF PRONUNCIATIONS. (See *ante*, p. 395.)—With regard to the change in the pronunciation of certain words, I wonder DR. MURRAY did not mention the word *interesting*, which is now constantly pronounced *interest-ing*; and the further mistake of *interested* for *in'interested* is just beginning to take root. At one time (some twenty years ago) the pronunciation of *interesting* was a fair criterion of social position, but, owing to the spread of education, education and culture are no longer synonymous, and teaching is now principally in the hands of those who may be said to be highly educated, without having been surrounded by persons of culture in their youth. Hence all sorts of strange departures in the way of pronunciations. As an example of my meaning, I would suggest that any one interested should listen to a lesson in a Board school, as, if a person of culture, he will probably hear mispronunciations from the teacher that will set his teeth on edge. Such words as *tassel*, *violet*, *laundress*, and others are pronounced in a way that it is impossible to reproduce on paper; but the effect is unpleasant and vulgar in the highest degree. Probably in another twenty years these also will have become stereotyped, as the cleverest Board-school students will begin to teach in their turn in schools of a higher grade.

F. W. H.

AN OLD WINDMILL.—The following is clipped from a recent issue of the *Western Times*:—

"The oldest windmill in Belgium, and probably the oldest in Europe, the historic 'Grand Moulin de Silly,' was totally destroyed by the great storm at the end of January. This venerable relic of the feudal ages stood on the road leading from Soignies to Ghislenghien, and is said to have been constructed by Otto von Trazegnies, the crusading lord of Silly, in 1011, on his return from the East, upon the model of the mills which he had seen in the Holy Land. It is mentioned in several mediæval documents."

I know some very old windmills in Holland, but none that suggests a continuous existence ever since the eleventh century.

HARRY HEMS.

Fair Park, Exeter.

MIDWIVES' EPITAPHS IN NORWICH.—There are two curious tombstone inscriptions to industrious midwives in Norwich. The first, in the churchyard of St. Helen, sets forth how Phoebe Crew, midwife, died 28 May, 1827,

aged seventy-seven, having brought into the world 9,730 children. The second I copy verbatim from a tombstone under the east window of the old church of St. Etheldreda :

Elizabeth Elvin,

Died 5th January, 1849, *æt.* 73.

Who, during 30 years' practice as a midwife in this City, brought into the world 8520 children.

A loving wife lies buried here,

A mother kind and tender ;

But all our help and anxious care

From death could not defend her.

There may be similar triumphant records elsewhere, but I have never met with any.

JAMES HOOPER.

Norwich.

ADVERTISING IN LONDON A.D. 1607.—On p. 14 of 'The Surueyors Dialogue,' by I. N. (John Norden), there occurs a marginal note, "Surueyors Bills upon posts in London." The text is :—

"For as I haue passed through London, I haue seene many of their Bills fixed vpon posts in the streetes, to sollicite men to affoord them some seruiçe: which argueth, that either the trade decayeth, or they are not skilfull, that beg employment so publiquely: for, Vno vendibili suspensa hedera non eat opus, A good workeman needs not stand in the streetes."

RICHARD H. THORNTON.

Portland, Oregon.

RECTANGULAR KEEPS.—Following my communication on 'Moated Mounds' (*ante*, p. 309), I now submit a few additions and notes to Mr. Clark's 'List (approximative) of Rectangular Keeps in England' ('*Mediæval Military Architecture*,' i. 138).

*Dorset.*

Marshwood.

Sherborne is included by Mr. Clark, but I doubt if there be anything there that can be called a keep-tower.

*Hants.*

Merdon.

Wolsey.—Can any of the existing remains be called a keep?

*Kent.*

Thurnham.—I saw no sign of a rectangular keep here, nor does Mr. Clark's detailed account ('*Med. Mil. Arch.*,' ii. 492) mention one. There appears to have been a shell-keep on the mound.

*Salop.*

Ludlow.—I question the existence of a Norman keep here. The existing building called the keep, which seems to have puzzled many observers (see, for instance, the visit of the *Archæological Institute* in 1894, as reported in the *Athenæum* of 4 August), was,

I believe, originally built as a Norman gate-house, and brought to its present condition of a closed tower by successive alterations. I do not know that this suggestion has ever been made before, but it would account for all the anomalous features.

*Somerset.*

Taunton.—The building called a keep here was pretty certainly nothing of the sort.

Castle Cary.—This is mentioned in Clark's 'List of Moated Mounds,' but not among 'Rectangular Keeps.' The mound is still in evidence, but excavations made in 1890 proved that it had been thrown up over the foundations of a ruined rectangular tower (see *Somerset Archæological Proceedings*, xxxvi.). From the descriptions it appears evident the keep was an important one, and probably not early in the Norman style; yet here is indisputable evidence of a mound raised after its destruction. The castle was taken by Stephen; the mound may have been a hasty substitute for a keep levelled by him. The Norman ideal seems to have been a rectangular tower standing on a mound, but this is the only case I know of a mound raised over a tower.

*Sussex.*

Knepp.

*Wiltshire.*

Ludgershall.

J. A. RUTTER.

P.S.—With regard to MR. WOLFERSTAN'S comment (*ante*, p. 399) on my previous communication, I may say that my reference was to the *Archæological Journal* of the Institute, not to the *Journal* of the British *Archæological Association*. Mr. Clark's paper in the former duly notes the moated mound at Seckington. A full description of it from his pen may also be seen in the same *Journal*, vol. xxxix.

LORD ROBERTS AND SUWARROW. — Lord Roberts's telegram to the Queen announcing the occupation of Bloemfontein—"By God's help and the bravery of your Majesty's soldiers, I have taken possession of Bloemfontein"—has not the merit of originality, but recalls strongly the celebrated despatch to the Empress Catherine of Russia on the capture of Ismail :—

A town which did a famous siege endure,  
And was beleaguer'd both by land and water  
By Suvaroff, or anglicè Suwarrow,  
Who loved blood as an alderman loves marrow.

The siege of Ismail is described by Byron in the seventh and eighth cantos of 'Don Juan,' in which the poet, after depicting the horrors of the final assault and capture of

the town by Suwarrow, goes on to relate of the conqueror :—

With bloody hands he wrote his first dispatch ;

And here exactly follows what he said :—  
Glory to God and to the Empress (" Powers  
Eternal, such names mingled !"), Ismail's ours.

In a note to this stanza Byron remarks :—

" In the original Russian—

Slava bogu ! slava vam  
Krepost Vzala, y la tam.

A kind of couplet, for he was a poet."

The resemblance between Lord Roberts's and Suwarrow's composition is remarkable.

JOHN HEBB.

ST. MARY WOOLNOTH.—THE REV. JOHN PICKFORD writes (*ante*, p. 418) that vandalism is now to turn this church into a railway station. It is worth while to record that no such sad fate awaits this City church. So much has been justly said of the terrible utilitarianism which has spared so few buildings or spots sacred by association, valuable for artistic merit, or of antiquarian interest, that it is only just to record an instance in which a railway company has (possibly perforce) spared a church by building its station far below in such a manner as to destroy none of the features of the ecclesiastical edifice.

I. C. GOULD.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"BLOATED ARMAMENTS."—In an article in the *Fortnightly* Mr. W. S. Lilly ascribes this phrase to Bright. It is usually ascribed to Disraeli, who certainly employed it at the time when he and the Tory party supported Cobden against Palmerston and the Liberals. Who was the inventor ?

B. A. I.

"LATA."—From the material accumulated for the 'E.D.D.' it may be inferred that this word only occurs in the Scottish proverb

Lata is lang and tedious.

Ray, 'Scottish Proverbs,' ed. 1678, p. 383.

Or, as it appears in Kelly's 'Scottish Proverbs,' 1721, p. 230, "Lata (honesty) is long and dwigh."

What is the etymology of the word "lata" ?

A. L. MAYHEW.

Oxford.

"REREDOS": "LARDOSE."—The word "reredos" is generally assumed to be the repre-

sentative of an O. Fr. *reredos* (so the 'Century Dict.'). But is "reredos" to be found in any French text ?

Brockett gives "lardose" as a term formerly used for "reredos" in the Cathedral Church of Durham, and says that it is "a corruption of the Fr. *l'arrière dos*." But was *l'arrière dos* ever used in France in the sense of an altar-screen ?

A. L. MAYHEW.

Oxford.

COSTUME, 1569: PORTRAIT OF QUEEN MARY I. AT BERKELEY CASTLE.—Being engaged in the representation, on canvas, of a family group in 1569, I have been looking up the costume of the period, and have been disappointed to find few or no dated examples of a satisfactory nature earlier than 1577 or so. I crave for my lady such distinctively Elizabethan extravagances as the wide-circling wheel farthingale, the tall and spreading ruff, the lofty dressing of the hair, the elaborately decorated sleeve distended at the shoulder, but from the elbow tapering to the wrist, and the deep-peaked stomacher; but I fear to be a little "previous" in bestowing them on her.

Finding them in the engraving generally known as the 'Wedding Procession at Hunsdon House, 1571,' and interpreted as such by Agnes Strickland (who, by the way, makes the slip of attributing the original painting "probably" to Gheerhardt, though he did not arrive in England till 1580), I thought I might be tolerably safe in taking this for my guide; but the illusion was dispelled by an article in the *Archæological Journal* (vol. xxiii.) by Sir Geo. Scharf, pronouncing the subject to be, instead, a procession to Blackfriars, on the marriage of Lord Herbert and Anne Russell in 1600.

The same fashion, or very nearly so, is shown in Racinet's work, as of the "époque de Henri III." (1574-1589), and, in a slightly milder form (without the flat-topped farthingale), of the "époque de Charles IX." (1560-1574). The 'Armada Portrait' of Queen Elizabeth is another familiar instance. I had wondered whether this could have been the style introduced in 1566, when, as Agnes Strickland tells us, Elizabeth intrigued to entice away one of Catherine de' Medici's tailors, who "had skill to make her apparel both after the Italian and French manner." However, I resigned myself to the simplicity of the frontispiece of Queen Elizabeth's prayer-book (pub. 1569), and of the neat little figures in the plan of London, 1572, from Braun's 'Civitatis Orbes Terrarum' (Craco Collection, port. i. No. 13). By the way, I

should be obliged if any one could tell me whether the long cap-streamers worn by one of these indicate a widow or a wife.

But now my ideas have been upset again by noticing, in 'Glimpses of Old English Houses,' by Eliz. Balch, an engraving from a full-length oil portrait of Queen Mary I. at Berkeley Castle; for here a farthingale like a table-top encircles a long-pointed waist, a ruche rises above the high-dressed head, and the chest is exposed ("as all the English ladies had it till they marry," wrote Hentzner in 1599). Can there be any error in the identification of this picture, on the background of which are painted the words "Q. Mary y<sup>e</sup> j."? I should be very glad for definite information and reference to authentic illustrations of the dresses, hose, hats, caps, &c., for both sexes (of gentle degree), and for children as well as "grown-ups," at the period with which I am concerned.

ETHEL LEGA-WEEKES.

LANDOR QUERY.—W. S. Landor, in the preface to his 'Simonidea,' printed anonymously at Bath in 1806, and in his remarks on modern English poetry, speaks of "those who are introducing a purer taste, such as Mr. Grant, Mr. Heber, and Lord Strangford." Who was this Mr. Grant? Is the Mr. Heber the same as Bishop Heber, whose prize poem 'Palestine' was written in 1803? Lord Strangford is, I suppose, the author of a translation of the 'Rimas' of Camoens (1803), who is satirized by Byron in 'English Bards and Scotch Reviewers.' (See Adams's 'Dict. of Eng. Literature'.)

C. LAWRENCE FORD, B.A.

Bath.

[Your conjectures concerning Lord Strangford and Reginald Heber are doubtless right.]

RELATIVE IMPORTANCE OF SUBJECTS IN PUBLIC LIBRARIES.—Can any reader of 'N. & Q.' give references to authorities on the question how to determine the relative importance of subjects in libraries? For example, in a great public library, intended for all classes of readers without distinction, about what proportion of the volumes contained ought to belong to mathematics, what to natural science, what to the fine arts, and so on? The question must surely have been discussed before now by some of our leading librarians, and is undoubtedly of much interest and importance to all concerned in the establishment and management of public libraries.

BIBLIOPHAGUS.

"TRAFFIC."—The origin of the term *traffic*, having remained uncertain up to the present

(even after Dr. Magnússon's ingenious, though not generally approved derivation recently published in the *Athenæum*), seems, not long ago, to have been reduced, in a satisfactory way, to an Arabic source. *Tarafuk*, in Arabic, is explained to mean gain by commercial association and exchange of goods. (See Grasshoff, 'Das Wechselrecht der Araber,' Berlin, 1899.) Will any Arabic *savant* among your readers kindly inform us, and support or refute the correctness of this explanation?

H. KREBS.

Oxford.

"THE SPOTTED NEGRO BOY."—In the churchyard at Great Marlow is a tombstone bearing the following inscription:—

To the Memory of  
George Alexander Grattox,

the  
Spotted Negro Boy,  
A Native of the Caribbee Islands  
in the West Indies,

who departed this life Feb. 3, 1813,  
aged 4 years and 9 months.

This stone is erected by  
his only Friend and Guardian,  
Mr. John Richardson, of London.

Then follow four lines of poetry which the weather has rendered illegible. In the porch of the church is a painting (said by the attendant to be from Richardson's show) of the lad himself. I presume, therefore, that this poor little stranger was one of the exhibits of Richardson, the famous showman. What is known of the boy Grattox? I can find no reference to him in such books as are accessible to me.

R. CLARK.

Walthamstow.

[Richardson desired, in his will, to be buried in the same grave with Grattox, who was a great attraction to his show. See 'D.N.B.' under 'Richardson, John, 1767?-1837?']

"THEY SAY. WHAT SAY THEY? LET THEM SAY."—These words seem to me the only appropriate answer an Englishman can give to the revilings of the French, German, and Russian press at the present time, rather than the mild course of expostulation which some writers seem to recommend. But what are the original words? I have an idea they are Greek: λέγουσιν τίνα λέγουσι; λεγέτωσαν. Some better classical scholar than myself can perhaps point out where they are to be found.

SHERBORNE.

"QUARTER" OF CORN.—Although we still use the term "quarter," a measure of capacity (eight bushels), it is now commonly used as meaning certain weights, differing with the kind of corn, as wheat, oats, barley, &c. But

when it was used as a measure of capacity, and before the introduction of the imperial bushel, it was eight bushels. As the term "quarter" connotes one-fourth of some larger measure, of what measure was it the quarter or fourth part? I have asked many people in the corn trade, but they cannot tell me.

A. H.

**STONE SEDILIA IN MEDIEVAL CHURCHES.**—In Gloucester Cathedral (originally Benedictine), Paisley and Crossraguel abbeys (Cluniac), Furness Abbey (Cistercian), Rothwell Church, Northants (built for Augustinian nuns), St. Mary Ottery and Stratford-on-Avon (collegiate churches), and Turvey and Luton (parish churches in Bedfordshire), four sedilia for the use of the clergy are to be found. From the examples given, it is clear that the feature was not peculiar to any particular religious order or body of ecclesiastics. Can any one inform me the reason of the fourth seat? Is it possible that it was a mere freak of the respective architects?

J. C.

**BARON HAUSTEAD.**—Burke's 'Extinct Peerage' does not give the name of his wife. Who was she?

E. E. COPE.

Sulhamstead Park, Berks.

**AUTHOR OF VERSES WANTED.**—Can any of your readers supply the authorship of the following lines upon the subject how to be happy though poor, and when and where they appeared?—

To be contented is the only plan  
To bear the pinch of poverty in man;  
Don't care a — for what says Mrs. Grundy,  
Who wouldn't spare a copy [copper?] s'en on Sunday.  
Ne'er tell a soul that you are wanting bread,  
For friends who know this then will wish you dead.  
If hungry, starve; if thirsty, take a draught  
Of that cheap wine which good old Adam quaffed;  
If bedless, boardless, minus sock or shoe,  
Your friends will bury you—

That's all that they will do.

C. YATES.

Totton, Hants.

**"COARSIE."**—In Mr. Axon's 'Cheshire Gleanings' (p. 15) there is an account of a murder of a city merchant, George Sandars, in 1573, taken from a tract reprinted in Mr. Richard Simpson's 'School of Shakspeare' (ii. 220), in which the following passage occurs:—

"She [Sandars's wife, who confessed to have been privy to the murder] saw also her own kindred and children, whom she had not only bereft bothe of father and mother, but also left them a coarsie and shame."

What is a "coarsie"?

JOHN HEBB.

[See 'Corsie' in 'H.E.D.']

**THE ORDER OF AVIS.**—In Calderon's historical play 'The Constant Prince,' the hero, Prince Ferdinand of Portugal, grandson of John of Gaunt, is described as Grand Master of the Order of Avis, and going into battle with the cry of "Avis and Christ" on his lips. When was the Order of Avis created, and was Avis a saint? I have not Mr. Baring-Gould's 'Lives of the Saints' to refer to. In Bailey's 'Dictionary' there is a curious list of British and foreign orders of knighthood, but it does not include that of Avis. Since writing the foregoing I have found in Elvin's 'Orders of Chivalry,' 1892, a figure of the decoration of this order (plate xxii. fig. 3), which there is called the "Portuguese Military Order of St. Bento d'Aviz, or of Evora," but no light is thrown on the origin of the order.

JAMES HOOPER.

Norwich.

[There is no mention of St. Avis in Baring-Gould.]

**THE GAME OF "FOX MYNE HOST."**—In the Worcestershire Quarter Sessions Rolls there is mention of a charge brought against a certain parson in the year 1602, for that he (amongst other things) "played in an alehouse at a game called 'Fox myne host.'" Can any of your readers furnish information as to this game?

J. C. F.

["They may afterwards play at Foxe mine Host or some other Drinking Game at Cards or Dice." Translation by Mabbe of 'Guzman d'Alfarache,' i. iii. ii. 194. See 'H.E.D.' under 'Fox, to make drunk.']

## Replies.

### THE FLAG.

(9th S. v. 414, 440.)

It has been a pleasant sight to see the Union Jack so much in evidence on a worthy occasion. But it is surprising how very little pride we take in seeing it correctly made; and, considering that just now the one wish of the empire is to keep it the right side up, it is rather melancholy to see that, almost as often as not, it is carefully inverted.

Even our books of reference know very little about it. I looked out 'Jack (Union)' in Webster's 'Dictionary' (new edition), and found it quite incorrectly drawn and engraved. All the white lines are there made of the same breadth, which is absurd; and this is a very common fault. In looking at the specimens in our streets, I observe that almost every conceivable error is made. Either the stripes are of wrong breadths, or they do not converge, or they are misarranged. The makers seem, as a rule, to know nothing

of the matter. Only a few of the specimens are quite correct; and these, as often as not, are placed the wrong way up, which, as noted above, is the very last thing to be desired at the present juncture.

Having experienced some trouble in arriving at the truth as to this matter, I may say that I found it at last in Boutell's 'Heraldry.' He there gives the history of its evolution, which is very interesting.

The original Union Jack goes back to the time of James I. The object was to invent a joint flag for England and Scotland. England's symbol was an upright cross gules, for St. George; Scotland's was a cross in saltire (i.e., with slanting arms) argent, for St. Andrew. In displaying these upon a ground azure it was deemed advisable to edge the St. George's cross with a narrow fringe of white, to prevent the colour red from being superposed upon the colour blue. In heraldic language the cross was fimbriated argent. It is worth while, perhaps, to note that *fimbriation* is merely the learned form of *fringe*; the Lat. *fimbria* was popularly pronounced *frimbria*, whence the Wallachian *frimbie* and the O.F. *frenge*. This original Jack is easily drawn by help of the above explanation, and is duly shown by Boutell in a woodcut. Unless this be drawn first, the explanation of the later form is a little difficult.

In 1801 it was desirable to unite the two above crosses with the red cross, in saltire, for St. Patrick. The first step was to halve the breadth of the St. Andrew's cross, argent, making the other half of the cross gules. But there was trouble about the St. Patrick's cross even then; for it required a fimbriation to protect its colour (gules) from contact with the azure ground. The fimbriation was accordingly added, on the St. Patrick's side only, and is very narrow. The flag can now be understood. The ground is azure. The upright St. George's cross is red, with a narrow edging of white. In the other crosses the lines which divide them should be central; that is, the directions of these lines, though they are discontinuous in the middle, should nevertheless pass through the true centre of the whole flag. But the breadths of the stripes are unequally distributed owing to the fact that there is an additional white edge on the one side, whilst at the same time the white of St. Andrew must be no broader or narrower than the red of St. Patrick. This is where the mistake is often made.

If this be carefully followed the flag can be truly constructed; though it is best, after all, to examine Boutell's woodcut, in which there is one drawback, viz., that he expressly

omits to show the arrangement of the colours, and so does not tell us which is the right way up. We can, however, infer the colours from the fimbriation, and there is a very small engraving in Elvin's 'Glossary of Heraldry' which supplements this defect.

The rule is this. The white and red of the saltires should be so arranged that at the edge of the flag next to the pole (heraldically the dexter side) the St. Andrew's white is higher up than the St. Patrick's red (in both the upper and lower arms), and the narrow fimbriation is below. At the free edge the reverse is the case. The fimbriation is, in fact, discontinuous, and reappears, after passing the centre, on the other edge, thus producing somewhat of a crooked appearance. To avoid this many makers narrow down the cross of St. Patrick (a most regrettable example of disrespect to glorious Ireland), so as to make the outer edges of the fimbriation continuous with the edges of the St. Andrew's cross, which just destroys the heraldic sense of the combination.

The whole of the above is merely a popular explanation of the official description, quoted in 'N. & Q.,' 7<sup>th</sup> S. iv. 486, thus:—

"The Union Flag shall be azure, the crosses saltire of St. Andrew and St. Patrick quarterly per saltire, counter-changed argent and gules, the latter fimbriated of the second, surmounted by the cross of St. George of the third, fimbriated as the saltire."

No description can be more exact.

If those who study this will only look around them they will find the result rather saddening. But as we learn to respect our flag more and more there will doubtless be much improvement in the future. And the matter concerns us all.

WALTER W. SKEAT.

SIR JOHN WELD (9<sup>th</sup> S. v. 229, 298, 385).—Through the courtesy of a correspondent I am now able to say that Sir John Weld, the Town Clerk of London, died 6 November, 1666, aged eighty-five, M.I. at Willey. His son, Sir John, jun., was buried at Willey, 4 August, 1681. The Sir John Weld who died 11 July (not September), 1674, was of the Lulworth branch, being third son of Sir John of Lulworth Castle (who died in 1622). He was seated at Compton Bassett in Wilts. I can find no record of the date of his knighthood, but it appears to have been before 1648. His son William afterwards inherited Lulworth Castle.

W. D. PINK.

F. E. ACCUM (9<sup>th</sup> S. v. 267, 361).—It may perhaps assist the querist if I point out that a German chemist, Frederick Christian

Accum, settled in England towards the end of the last century. He was for a time lecturer at the Surrey Institution, and he wrote several books, including one on gas lighting, which was a work of some authority in its day. There is a notice of Accum in the 'Dictionary of National Biography.'

R. B. P.

"LES GRACES" (9th S. v. 336).—In the early fifties we used to play the game thus. Each player had two sticks and a hoop. The hoops were thrown from the sticks by each player simultaneously, to be caught on the sticks of the opposite player and returned in the same manner. To keep the two hoops going at the same time required some practice. I have also seen the game played with one hoop between two players, and sometimes by a considerable number of players, standing in a square or ring and using any convenient number of hoops. Which is the "orthodox game" I cannot say.

C. C. B.

"HOGNAYLE" (9th S. v. 287).—Something has been said about it in the 'N.E.D.,' s. v. 'Hognel'; see also 'N. & Q.,' 9th S. iii. 265; Brand's 'Popular Antiquities' (Bohn), 1849, i. 189-191.

W. C. B.

BIBURY (9th S. iv. 108, 172, 295, 331, 524; v. 384).—Alvredintune is now Arlington. It is separated from Bibury by the river Coln. I have a map of the manor of Bibury of the year 1769. It takes in Arlington, and makes no mention of it as a separate manor. Ablington lies a mile from Bibury up-stream. It was originally Eadbaldintune. Although in the parish of Bibury it is undoubtedly a separate manor with its old manor house. There is no trace of any manor house at Arlington. Indeed, the inhabitants of Arlington attended the court leet of the lord of the manor of Bibury. Sir Thomas Sackville fines them "quia rete corvili non habent nec utuntur."

SHERBORNE.

J. F. SMITH (9th S. v. 377).—There is a brief notice of this popular novelist in Allibone's 'Dictionary of English Literature,' and in the supplement to it the date of his death is given as 1890. Mr. Smith's 'Woman and her Master,' 'The Will and the Way,' and other stories which appeared in the *London Journal*, were remarkable for the skilful construction of the plots. There was little or no attempt at character painting, but incident succeeded incident with a rapidity that enchaind the attention. The *dramatis personæ* were for the most part quite conventional. For *Cassell's Family Paper* Mr. Smith wrote 'Dick Tarleton,' which includes a graphic

picture of Knott Mill Fair, a Manchester carnival that has been since disestablished. Whether Mr. Smith had any personal knowledge of the Cotton City, or derived his information from his publisher, the late Mr. John Cassell, who was born under the shadow of Manchester Church, I do not know.

In one of the numbers of *Cassell's Family Paper* there was a notice about Mr. Smith of some biographical interest. I have no means at present of referring to it, but think it dealt with a difficulty between the French Government and Mr. Smith. He wrote for Cassell the earlier part of the 'History of England,' but not beyond the Reformation. Mr. Smith was said to have been educated by the Jesuits, if he was not actually a member at one time of that order. It was a matter of surprise to many that his stories were not immediately republished here in book form. This was done in the United States, where more than thirty volumes bear his name. Three or four have in recent years been published separately in our own country with Sir John Gilbert's powerful and facile illustrations. There are some interesting particulars of J. F. Smith in an autobiographical volume by Mr. Thomas Frost; but an adequate memoir of this clever Bohemian would be a desirable addition to our biographical literature. He is not mentioned in the 'Dictionary of National Biography.'

WILLIAM E. A. AXON.

Moss Side, Manchester.

Brief particulars of his death and connexion with the *London Journal* will be found in the *Athenæum* of 15 March, 1890.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MOURNING IN 1661 (9th S. v. 287).—Black, the emblem of death, was from very early times the ordinary colour of mourning in Europe. Chaucer, in 'Troilus and Creseyde' (1369), says:—

Creseyde was in widowe's habit black,  
and

My clothes everichone  
Shall blacke ben, in tolequyn herte swete,  
That I am as out of this world gone.

And again, in the 'Knight's Tale' (1388), Palamon attended a funeral

In clothes black dropped all with tears.

We read also in 'Hamlet' (1603):—

'Tis not alone my inky cloak, good mother,  
Nor customary suits of solemn black,  
That can denote me truly.

Froissart, in his 'Chronicles of England, France, and Spain,' book iii. chap. ix., relates how the Count de Foix "clothed himself, as



well as his whole household, in black" on the death of his son Gaston. On the death of King John of France (1364) "the King of Cyprus was himself much affected and clothed himself in black for his mourning." At the funeral of the Earl of Flanders (1383) "a magnificent dinner was provided, and every knight and squire were gratuitously entertained the day and night of the obsequies, and all the black cloth they had worn was given to them." The colour of mourning, and the period for which it is worn, have been referred to on many occasions in 'N. & Q.', but the only articles bearing on the present query will be found 3rd S. viii. 506; ix. 87, 144, 229; xii. 357.

EVERARD HOME COLEMAN.

DUCHESS OF GORDON (9th S. v. 336).—Some particulars as to this lady will be found in Wood's edition of Douglas's 'Peerage,' s.v. 'Gordon.' Col. Staats Morris was not an American; at all events, he sat in the British Parliament as member for Elgin for ten years, was colonel of the 61st Foot, afterwards a general, and died Governor of Quebec 2 April, 1800.

J. B. P.

Cosmo George, Marquess of Huntley, born about 1720, succeeded his father (the second Duke) as third Duke of Gordon, 28 November, 1728. He married, 3 September, 1741, Katherine Gordon, daughter of the second Earl of Aberdeen by his second wife, Susan, daughter of the first Duke of Athole. Duke Cosmo (who was the first of the title reared in the Protestant faith) was made K.T. as a reward for his loyalty during the '45. He died in France 5 August, 1752, having had issue: Alexander, afterwards fourth Duke; William, married to Frances, daughter of the last Viscount Irwin; George, died in Newgate, 1 November, 1793 (having been imprisoned for a singular libel on the Queen of France); Susan, married, first, to the ninth Earl of Westmoreland, secondly, to Col. John Woodford; Anne, married to the Rev. Alexander Chalmers; and Katherine, married to Thomas Booker, 53rd Regiment. The Duchess, their mother, married, secondly, 25 March, 1756, Staats (or Staates) Long Morris, of New York, bachelor, aged twenty-five, afterwards a general in the army, colonel of the 61st Foot, and M.P. for the Elgin Burghs, 1774-84. She died 10 December, 1779, in London, and was buried in Elgin Cathedral; will proved February, 1780. Gordon peerage extinct 1836.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

RENFRED (9th S. v. 375).—I am glad to hear that this name still exists as a Christian

name. It occurs in Old High German in the form Raganfrid, whence are derived the German surnames Renfert and Renneforth. The name Raganfrid means "the peace of the gods." It belongs to that numerous family of names which contains as the first element the Teutonic *ragan*, a word of solemn religious import, meaning the gods as the makers and rulers of the universe. See Vigfusson's 'Icelandic Dict.,' s.v. 'Regin.' Among the Ragan names may be mentioned Rembrandt (the sword of the gods), Renard (the strength, hardness of the gods), Reginald (the power of the gods).

A. L. MAYHEW.

Oxford.

Renfry Arundell was Sheriff of Cornwall in 1463, and one of his family, Renfry (or Renfred) Arundell, has lived in our own time at Lifton, Devon.

DUNHEVED.

A Roger fitz Reinfrid or Reinfray was living in 1176, and after he had a son called Rainfray and another who was called Gilbert Fitzreinfrid. As this Gilbert married the heiress of Lancaster by direct gift of Richard I., and as his daughter took the barony of Kendal to the De Brus family and thence to De Ros and Parr, the name of Reinfrid must have been honoured. T. W.

Aston Clinton.

BYRONIANA (9th S. v. 44, 205, 262).—

8. Churchill is one of those writers who sometimes use the verb *lay* instead of *lie* :—

But that poor, sickly Science, who had laid,  
And drooped for years beneath Neglect's cold shade.

'The Candidate.'

The day (that never is forgot)

Was very fine, but very hot;

The nymph (another general rule),

Inflamed with heat, laid down to cool.

'The Ghost.'

A likeness between some lines of Goethe and others of Byron has been remarked. I do not know whether the likeness of the same lines of Goethe to a passage in Thomson's 'Seasons' has been ever noticed :—

Bear me, Pomona! to thy citron groves,  
To where the lemon and the piercing lime  
With the deep orange, glowing through the green,  
Their lighter glories blend.

'Summer.'

Kennst du das Land, wo die Citronen blühen?  
Im dunkeln Laub die Gold-Orangen glühen.

Goethe.

E. YARDLEY.

Goethe's song 'Kennst du das Land?' is supposed to be sung by Mignon, and occurs in 'Wilhelm Meister,' iii. 1. Except as regards its opening question it bears no resemblance whatever to Byron's 'Know ye the land?' either in spirit or language;

nor is its resemblance to the passage in Madame de Staël's 'Corinne' more than verbal.

C. C. B.

"CROWDY-MUTTON" (9th S. v. 375).—See 'E.D.D.' (s.v. 'Crowdy,' sb. 2). In Devon the term "crowdy" is used for "a pie made of a mixed medley of materials from mutton-chops to onions and apples." A. L. MAYHEW. Oxford.

OLD AND NEW STYLE OF CHRONOLOGY (9th S. v. 268, 344, 401).—Of course, W. E. B. is right, and I inadvertently wrote 29 September instead of 29 October (the morrow of the feast of St. Simon and St. Jude) for old Lord Mayor's Day. My principal object is to disown all credit for giving the true explanation of the change of day to 9 November, which is entirely due to NEMO in the place to which I before referred, where he gives the reasons for the adoption of the latter date. As will be seen by my letter at the same time, I was then under the impression that it changed automatically in consequence of the change of style, like the date of the king's birthday. By a coincidence the change in the latter case was made in the same year in which George III. became, by the death of his father, Prince of Wales. But it seems to me that W. E. B. is not quite right in his concluding remark, that "if he [the king] wished to keep the real anniversary, he should have kept it on 5 June N.S. from 1800, and Eton should now observe 6 June as the commemoration." Surely not so; by the change of style the date of the year was made to correspond in future with the exact state of the season. George III. was born on a day then called 24 May in England, but 4 June on the Continent. It was decided in 1752 to make our dates correspond with the continental usage, restoring the seasons to their dates at the epoch of the Council of Nicæa, and afterwards keeping the same by adopting the Gregorian (which is very nearly the true) length of the tropical year. To have called the king's birthday 5 June from 1800 would have been to make it a day later in the season. But, as I pointed out before, saints' days and other holy days were treated in a different fashion and observed on the same nominal days as before. Christmas Day, for instance, was always 25 December; but our 25 December was from 1582 to 1700 ten days, and from 1700 to 1752 eleven days, later than on the greater part of the Continent. In 1752 we made what would have been 25 December, 5 January, 1753, which was therefore old Christmas Day (the new one being eleven days earlier) until 1801, when 6 January became old Christmas Day till

1901. The change, it will be noticed, took place at the end of February this year; but as Christmas is at the end of the year, it is not till January, 1901, that the date of old Christmas Day changes. W. T. LYNN. Blackheath.

SIR NATHANIEL RICH (9th S. v. 249).—The Rev. E. H. L. REEVE might consult the index and extracts from the Eltham parish registers given in Drake's 'History of the Hundred of Blackheath,' wherein two Nathaniels appear and a short pedigree of the Rich family.

N.

FAMILIAR FRENCH QUOTATIONS (9th S. v. 336, 398).—There ought to be added to my list 'Classical and Foreign Quotations,' by W. F. H. King (Whitaker & Sons), as that book gives references.

H. B. P.

Inner Temple.

MYALL-WOOD (9th S. v. 396).—'Austral English,' by E. E. Morris, has a long article on myall, the main facts of which are: It is an aboriginal word with two different meanings: (1) An Australian acacia-tree, which forms whole scrubs and thickets, and has drooping branches like the weeping-willow. The tree is scented, smelling, according to native writers, like raspberry jam or violets, and is made into weapons, stock-whip handles, or pipes. (2) Wild natives, especially in Queensland. The term *mail* or *myall* is the aboriginal word for "men" extensively used in New South Wales. The explanation of Lumholtz, 'Among Cannibals,' 1890, that blacks were called *myalls* by the whites because they lived in myall woods, is not generally accepted.

HIPPOCLIDES.

VICE-ADMIRAL (9th S. v. 149, 252, 325, 384).—The Vice-Admiral of the Coast has no uniform. Those curious on the subject will find a few surplus copies of my work on 'Vice-Admirals' at Reeves & Turner's, Chancery Lane; also a list, corrected by me, is published yearly in Debrett's 'House of Commons and Judicial Bench.'

SHERSTON BAKER.

The Cloisters, Middle Temple.

"BED-WAGGONS" (9th S. v. 356).—The bed-waggon was the predecessor of the long-handled brass or copper warming-pan, the latter having been in its turn superseded by the hot-water bottle. Although it varied in the manner of the construction of its framework, the principle, of the brazier secured in a tripod, was the same. One from an old farmhouse near Bramley, in Surrey, was typical in its construction, formed as it was by a framework of wood slightly curved to facilitate its movement under the bedclothes.

The curved pieces were held together by four strips. This formed the base, to which were attached six upright flattish pieces of wood, three on each side. In the centre of the base was a tray of sheet iron 1 ft. 0½ in. square, with a three-quarters-of-an-inch rim turned up all round, and on it was riveted an iron tripod, very rude in construction. In this was placed an iron cylindrical burner or brazier 5½ in. high by 4 in. in diameter, and perforated with five vertical rows of four holes, each hole being about the size of a threepenny-piece. This was for burning the charcoal in, and above it on the framework was riveted a plate of iron 1 ft. 2 in. by 1 ft. 0½ in., to reflect the ascending heat. The whole apparatus was placed inside the bed, and the bedclothes drawn carefully over it, so that the heat was dispersed, the clothes being prevented by the wooden cage-like framework from being burnt or scorched. See further the *Reliquary* for January, from which it appears that examples there described by Mr. Richard Quick, the curator, may be seen in the Horniman Museum. J. HOLDEN MACMICHAEL.

Fosbroke's description of these is

"a low bed without curtains. It was called *trundle*: also a *truckle-bed*, which in the daytime, for want of room, was concealed under a higher bed. It was occupied in Ladies' rooms by the maid, and by the chaplain or tutor in an Esquier's family, and the page, fool, or Servant of a Gentleman. It was drawn out at night to the foot of the principal, or as it was sometimes called, the standing bed."

There is an excellent illustration showing their use in Thos. Wright's 'Domestic Manners,' &c. (1862), p. 407. RICHARD LAWSON. Urmston.

These were cumbrous contrivances for warming beds, having a wooden framework and central metal brazier. There was an excellent and well-illustrated paper on 'Old Bed-wagons or Bed-warmers,' by Mr. Richard Quick, in the *Reliquary* for January last.

G. L. APPERSON.

GHOSTS AND SUICIDES (9th S. v. 288).—The superstition of the ghosts of the slain haunting the battlefield where they have fallen is one of very ancient date. The following note is quoted from Creasy's 'Fifteen Decisive Battles of the World' in reference to the battle of Marathon, B.C. 490. Pausanias lived in the second century of the Christian era:—

"Pausanias states with implicit belief that the battlefield was haunted at night by supernatural beings, and that the noise of combatants and the snorting of horses were heard to resound on it. The superstition has survived the change of creeds, and the shepherds in the neighbourhood still believe that spectral warriors contend on the plain at midnight,

and they say they have heard the shouts of the combatants and the neighing of the steeds. See Grote and Thirlwall."

The circumstance is thus alluded to by Ugo Foscolo in his fine poem 'I Sepolcri':—

Ah sì! da quella  
Religiosa pace un Nume parla:  
E nutria contro a' Persi in Maratona  
Ove Atene sacrò tombe a' suoi prodi,  
La virtù Greca e l'ira. Vv. 47-51.

And Campbell has the same idea in his fine ode 'The Mariners of England':—

The spirits of your fathers  
Shall start from every wave,  
For the deck it was their field of fame,  
The ocean was their grave.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

That persons who met with sudden death "walked on" in the spirit till their "proper time came" was one of the whispered beliefs when I was a child in Derbyshire. Such things were always spoken of under the breath, and with a proper sort of "awesomeness," as some put it. There are a few people left that I know who can "see such things," but as they die off, only here and there are their places taken. Only girls who stay at home with old-fashioned mothers learn and believe in these "old woman's tales."

THOS. RATCLIFFE.

Worksop.

SHAKESPEARE AND CICERO (9th S. v. 288).—Parallels of this kind are apt to be illusory, and Shakespeare was equal to the achievement of coining a grotesque metaphor which receives a dramatic setting from its context. But there is a possibility that, in the passage cited, he drew, directly or indirectly, upon Quintilian. Quintilian quotes the metaphor as a specimen of coarseness to be avoided in good writing. Shakespeare puts it on the coarse lips of Cade. That may be a mere coincidence. But Quintilian goes on to quote as far-fetched the conceit of *Furius Bibaculus* jeered at by Horace: "Juppiter hibernas cana nive conspuat Alpes," and, rather oddly, this turns up in Shakespeare too. In 'Henry V.,' III. v. 50—a scene in which the language is intentionally stilted—the French king is made to say:—

Rush on his host, as doth the melted snow  
Upon the valleys, whose low vassal seat  
The Alps doth spit and void his rheum upon.

If Shakespeare was thinking of Quintilian, there is a touch of sly humour in the choice of Cade and the French king as suitable characters for reviving these lapses from good style. Of course, this suggestion is extremely doubtful, and I had better guard against

misconception by adding that I do not credit Shakespeare with any scholarly knowledge of Quintilian or of the Latin language. He may have known Quintilian only in extracts or at second hand. But in the seventeenth century Quintilian was still an accepted authority on style, and Shakespeare reflects, more fully than it is the fashion in some quarters to admit, the literary notions of his time. 'N. & Q.,' 9th S. i. 504, furnishes an apposite instance. At that reference a contributor has succeeded in convincing himself, from the internal evidence of the plays, that Shakespeare never saw the sea! The hyperbole of

The chiding billow seems to pelt the clouds is supposed to prove it; and a crowning specimen of the poet's ignorance is taken from the magnificent storm-scene in 'Pericles.' The critic was evidently not aware that the offending lines are all more or less borrowed from the conventional storm-painting of the Latin poets, and passed current in Shakespeare's day, when literature was strongly touched with Renaissance influences. Lucan's "Nubila tanguntur velis et terra carina" (v. 642) is typical of such writing. Even if the critic did not know this, it is unfortunate that a few detached passages should blind him to the evidence of Shakespeare's love and knowledge of the sea—evidence so overwhelming as to make his contention ludicrous.

PERCY SIMPSON.

In reply to MR. ALDERSON's question I have no doubt that Shakespeare would have sufficient Latin to be able to read Cicero. At a time when education was "nothing if not classical," when all our greatest classical scholars lived and all our best translations were written, he would be certain to acquire sufficient Latin for this purpose at the grammar school at Stratford: At the same time, having carefully gone through, I believe, all the direct classical references in Shakespeare's plays, amounting to about two thousand, I have found them all, with one or two exceptions, to be traceable to English translations extant at the time. Whether there were any translations of Cicero and Quintilian I am not certain, but there were numerous translations of Homer, Ovid, and Virgil, besides three of Horace, two of Plutarch, one of Pliny, one of Herodotus, one of Lucian, and two of Heliodorus's 'Æthiopics.'

J. FOSTER PALMER.

Singer has the following note:—

"Steevens observes that Shakespeare has here transgressed a rule laid down by Tully, 'De Oratore': 'Nolo morte dici Africani castratam esse

republicam.'...I must again remark that in former instances the phrase was only metaphorically used for *diminishing* or *curtailing*, and is not peculiar to Shakespeare, but a common form of expression in his time."

The term "deformed metaphor" is Cicero's own in the passage referred to: "deformis cogitatio similitudinis."

Other instances in Shakespeare are '1 Hen. IV.,' III. i.; 'Love's Labour Lost,' II. i.; and 'Rich. II.,' II. i. Singer gives one from Bishop Hall, and Latham quotes one from Dryden. Since, then, the metaphor, however "ugly," is not uncommon, and is found at least four times in Shakespeare, may we not venture to suppose it a mere accident that the verbal notion has, in the passage under consideration, the same object as in the parallel passage of Cicero—that we have here simply a remarkable coincidence?

C. LAWRENCE FORD, B.A.

Bath.

Singer, in his note to this passage, quotes an observation of Steevens which contains this extract from Cicero. If Shakespeare found the expression anywhere, he may have found it in the conversation of Ben Jonson, for he was much in his company. Or, if he did not know Ben Jonson at the time when he wrote the second part of 'Henry VI.,' he may have learnt something of Cicero from another scholar, just as Byron got his knowledge of Goethe's 'Faust' from Shelley. But I do not suppose that he borrowed the expression from anybody. The thought seems to me a simple one, which might have occurred to more persons than one. Men may express the same thoughts without being indebted one to another for them. The evidence of Shakespeare's plays themselves that he had "small Latin and less Greek" is much too strong to be overthrown by what is probably an accidental coincidence. E. YARDLEY.

[A translation of the 'Tusculan Disputations' by John Dolman was published in 1561. Translations of the 'De Officiis' appeared in 1534 and 1553. A translation of the treatise 'De Senectute' was printed by Caxton in 1482. Other early renderings of Cicero are in existence. No translation of Quintilian appears to have been extant in Shakespeare's time.]

FAHRENHEIT THERMOMETER (6th S. iii. 507; iv. 213; v. 79, 196; vi. 116; 9th S. v. 229, 289, 422).—The alteration proposed, that the present scale of Fahrenheit should be preserved for comparative purposes (the value of each degree being unaltered), but that the readings should be thirty-two points lower throughout, has considerable advantage, as in the amended scale zero would coincide with the

freezing-point. To give one illustration, it would no longer be possible for a person to say, "It was fourteen by my thermometer last night," and leave the hearer in doubt as to whether the instrument fell to 14° or to 18° (or fourteen degrees of frost). Fahrenheit was elected F.R.S. in 1724. R. B. Upton.

"THE DEVIL WALKING THROUGH ATHLONE" (9th S. v. 336, 425).—I keep to the above heading, though it is enough to make any good Irishman shudder. The devil never "walked" through Athlone. He *went* through it, according to a modern version, "in standing jumps," but according to the vernacular-speaking natives of the West Coast, as I knew them thirty years back, it was "in a lep [*sic*], a hop, and a standing jump." The phrase was always used of a hurling match or a faction fight, in which one side, or one particular hero of it, had "gone through" the opposing lines with unexpected rapidity and completeness. Hence its use as a threat by an Irish regiment to the so-called Irish Brigade in South Africa recently.

H. H. S.

On reading the paragraph in the *Daily Chronicle* when it appeared, I asked one of our workmen, a very intelligent Irishman, for the meaning. He told me it should be "Like the devil went through Athlone," not walked—"cleared everything before him," and referred to Oliver Cromwell's cruelty. On my pointing out that there were other places besides Athlone that felt the Protector's heavy hand, the man said that Athlone suffered most.

AYEAHR.

DICKENS AND YORKSHIRE SCHOOLS (9th S. v. 354).—A much earlier advertisement, suggesting the immortal one of Mr. Squeers, and including a specific reference to Greta Bridge, is to be found in the *Times* of 1 January, 1801.

ALFRED F. ROBBINS.

THE DISCOVERER OF PHOTOGRAPHY (9th S. v. 26, 116, 365).—I may supplement the information at the last reference as to the earliest photographic portraits. Apparently the first portrait was taken by Dr. John William Draper, a native of St. Helena, Lancashire, who emigrated to the United States, where he gained a high reputation in science and philosophy. He recorded his success in the *Philosophical Magazine* of September, 1840. The first portrait appears to have been taken in October or November, 1839. I have a woodcut from the photograph of Dorothy Catherine Draper. Dr. Draper's own account is reprinted in his 'Scientific Memoirs' (1878).

See also 'Dict. Nat. Biog.' (vol. xvi.), *New York Herald* of 5 January, 1881, and an article contributed to the *Field Naturalist* (1883, p. 28) by WILLIAM E. A. AXON. Moss Side, Manchester.

Surely M. C. L. can hardly be ignorant of the belief (origin cannot be quoted) that photographs were taken long before 1840. It is asserted that the Lunar Society (spelt by the enemy Lunatic), of which Watt and Wedgwood were members, patented two methods of photographing. Specimens, it is affirmed, are in the Patent Office. Further, the society suppressed their invention at the request of Sir G. Beaumont, lest it should ruin art. H. J. MOULE.

Dorchester.

"SWOUND" = A FAINTING-FIT (9th S. v. 356).—This is an old variant of *swoon*. Palsgrave, in 1530, gives the form of the verb as *swounde*; the form in Chaucer is *swoune*. The addition of *d* after an *n* preceded by a strong accent is a common phenomenon in English. It is discussed in my 'Principles of English Etymology,' vol. i. p. 370, where numerous examples are given. One of the most striking is *sound*, sb., a noise, O.F. *soun*, from Lat. acc. *sonum*. A familiar example is heard in the use of *gown-d* for *gown*.

WALTER W. SKEAT.

There is no doubt that *swound* is another form of *swoon*. See Bosworth and Toller under 'Swogan'; also Mayhew and Skeat, 'Concise Dict.,' under 'Swowne.' Webster and 'The Imperial Dictionary' also arrive at a similar conclusion. The *d* occurs in the cognate word *sound*. Halliwell, in addition to swelling the consensus of opinion, shows by a most interesting quotation that the soughing of the sea and the heavy breathing of a person in a fainting-fit are etymologically the same. Under 'Swoughe' he quotes:—

Into the foreste forthe he droghe,  
And of the see he herde a *swoughe*.

This may mean only "a sound," but the picturesqueness of the statement in the second line will not be disputed, and the strength of its imagery cannot.

ARTHUR MAYALL.

"SWEEPSTAKES" (9th S. v. 336).—In 'A Dictionary of the Leading Technical and Trade Terms of Architectural Design and Building Construction,' by the editor of 'The Industrial Self-Instructor,' n.d., published by Messrs. Ward, Lock & Co., will be found, under the word 'Sweep' (in joinery), "a term used to indicate where

two parts on different levels are joined by a curved part." And in the same work, under the heading 'Stake out, to' (in building), will further be found (*inter alia*):—

"The operation of laying down the Lines on the ground or site of the House which give the outline of the ground Plan. This is done by driving in *Stakes* at the angles or points where lines meet; and if the distance between these be great, *Stakes* may be placed along the Line at intervals."

The above-quoted definitions would appear to throw light on the meaning of the word "sweepstakes" as used in connexion with building by Lord Charlemont to Sir William Chambers, mentioned in MR. HENRY SMYTH'S query referred to above. Possibly some subscriber in the architectural profession may authoritatively illustrate his lordship's meaning. The above, however, appears to me the key.

F. GREEN SMITH.

Moorland Grange, Bournemouth.

The phrase, so applied, would hardly be found in any technical work; but it struck me, after reading in the 'Dict. of Architecture' (1887), "*Sweep*, a semicircular or oval form.....usually applied to a line of roads in landscape gardening for graceful access to the entrances of the mansion," that Lord Charlemont was perhaps alluding in humorous fashion to the pillars or balustrades of the terrace, or the fences bordering upon the "sweep," or drive, leading to the house.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Jamieson's 'Scottish Dictionary' gives "*Swap-Thak*, s., thin boards of wood firmly fastened over a thatched roof, as a girding for the thatch." Most likely this is the origin of the special application of the word.

ARTHUR MAYALL.

'THE THREE WISE MEN OF GOTHAM' (9th S. v. 169, 293).—The reference in the 'Towneley Mysteries' to the "foles of Gothan" shows that the mythology associated with the name has necessarily a remote and vague origin. In the prefatory note to Churchill's 'Gotham' (Aldine edition) the following occurs:—

"It is difficult to account for the title of this poem. The proverb 'As wise as the men of Gotham' is a very old one. Gotham was a village in Nottinghamshire, celebrated for the stupidity of its inhabitants, who were said to have tried to drown an eel. John Ray, in a note on the above proverb, says: 'Men in all ages have made themselves merry with singling out some place and fixing the staple of stupidity and solidity [*sic*] there..... As for Gotham, it doth breed as wise people as any which causelessly laugh at their simplicity.'"

There need surely be no difficulty about

Churchill's title; he recognizes the fact that "Gotham" is a Utopia, a No-man's-land, and he utilizes it accordingly. He gives this as his own explanation of his choice:—

Far off (no matter whether east or west,  
A real country, or one made in jest),  
Not yet by modern Mandevilles disgraced,  
Nor by map-jobbers wretchedly misplaced,  
There lies an island, neither great nor small,  
Which, for distinction sake, I Gotham call.

Ray's suggestion as to local Gothams will probably be very generally received as tenable. They are not unknown in Scotland, for example, although it would be invidious to give names. The fact remains that regarding certain communities pure Gothamite legends are passed on from one generation to another, the narrators never once having heard of Gotham itself or its celebrity. Not long since a group of harvesters made merry in the writer's hearing over the men of an east-coast village. An incisive rhapsodist told how a group of these worthies, paddling erewhile in the same pool on a summer day, lost their reckoning in the miscellany of feet, nor found relief from their confusion till a passing carter secured speedy disentanglement by the application of his whip. The narration was hearty, vivacious, and terse, and the auditors, while knowing that the villagers described were like their neighbours, accepted the legendary stupidity as relevant, and fully appreciated the situation as described. Self-binding reaping machines are steadily minimizing these joys.

THOMAS BAYNE.

FRENCH PRISONERS OF WAR IN ENGLAND (9th S. v. 269, 380).—I would add to a communication of mine on this subject (8th S. x. 457) giving a detailed account of the generous aid accorded to the French prisoners of war in this country in 1759 and 1760, this note from the 'Annual Register' for 1759 (p. 130):

"December 12th. The following remarkable article appeared in the *Brussels Gazette*: 'The animosity of the English against the French decreases. They are now suffered to hate only the French fleet that are in arms. A subscription is opened in the several towns and counties for cloathing the French prisoners detained in England, and the example has been followed in the capital.'—The English feel for their captives as men, and cannot but pity enemies in distress, who are not in a capacity to hurt them."

ALFRED F. ROBBINS.

OLD WOODEN CHEST (9th S. v. 88, 196, 275).—In Chichester Cathedral I saw, a few years ago, a similar chest. In the *Gentleman's Magazine* for 1824, part ii. p. 502, it is noted that "in the sacristy is preserved a Saxon chest of the rudest oak planks, 8 ft. long by

20 in., having five locks of curious construction, originally brought from Selsey." If I recollect rightly, this chest was not made of planks, but was roughly hewn out of a solid oak trunk. The see of Selsey was transferred to Chichester in 1075, and the site of the old Saxon cathedral is now covered by the waves.  
V. L. OLIVER.

"TWIBIL" (9th S. i. 243).—See 'The Debate of the Carpenter's Tools,' MS. Ashmol. 61, fol. 23, printed in Hazlitt's 'Early Popular Poetry':—

Ze, ze, sayd the twybylle,  
Thou spekes euer ageyne skylle.  
I-wys, i-wys, it wyll not bene.

See, also, Skelton's 'Poems against GARNESCHE':—

She callyd yow Syr Gy of Gaunt,  
Nosyd lyke an olyfaunt,  
A pykes or a twybyll.

Mr. Dyce's note refers to the 'Promptorium Parvulorum,' and to 'Ortus Vocab.' (1514), in which *bipennis* is explained as "a twyble or axe, a twall." RICHARD H. THORNTON.  
Portland, Oregon.

LAYMEN READING THE LESSONS IN CATHEDRALS (9th S. v. 376).—The following appears in the *Cork Constitution* of 21 May with reference to Limerick:—

"A special service was held yesterday morning at St. Mary's Cathedral, and was attended by an immense congregation, very many people having to stand, despite the fact that the ordinary seating accommodation had been largely increased. The Yorkshire Light Infantry, under the command of Colonel Sir H. Johnson, attended in full force with their band, which assisted in the service. Colonel Johnson read the first lesson, the second being read by the Bishop of Limerick. The preacher was the Rev. Canon Wills, Rathkeale, and the collection was on behalf of the Making Relief Fund. At the close of the service the National Anthem was sung."

C. DEBOSCO.

Laymen never read the lessons, under any circumstances, in Exeter Cathedral.

HARRY HEMS.

Fair Park, Exeter.

I have in my possession a postcard in which Dean Gregory states that laymen occasionally read the lessons at Welsh services in St. Paul's Cathedral.

CHARLES HIATT.

For years past Lord Grimthorpe has acted as lay reader at St. Alban's Cathedral.

ANDREW OLIVER.

THE COLOURED COW OF HAMBURG (9th S. iii. 369).—"Die bunte Kuh" (coloured cow) was the name of a famous warship employed by the Hansa, or confederation of Hamburg

merchants in the Middle Ages, to subdue pirates. It is the model of this vessel which hangs from the roof of the cellars of the Hamburg new Rathaus, and after which that special compartment of the Ratskeller still bears its name of the "Bunte Kuh."

E. B. B.

LEITH HALFPENNY (9th S. v. 377).—This is one of a very large series of eighteenth-century tokens struck by tradesmen at the end of last century, at a time when the Government neglected to supply the traders with the necessary small change. The edge of the piece in question should read, "Payable in Leith, Edinburgh, and Glasgow." It is a common token, but the issuer is now unknown. The only complete work describing all these tokens is James Atkins's 'Tradesmen's Tokens of the Eighteenth Century,' 8vo. 1892.

ARTHUR W. WATERS.

Tokens were issued by corporations, banks, and tradesmen during the period when the copper coinage was scarce, and, except in certain years, was illegal. Boyne's 'Tokens issued in the Seventeenth Century' says:—

"For the convenience of rechanging the numerous varieties of tokens, tradesmen kept boxes with several divisions, into which those of the various tradesmen and corporations were sorted, and when a sufficient number were collected they were returned to the issuers to be exchanged for silver."

The Leith halfpenny has on one side Britannia seated, "Leith halfpenny," ex. 1797; on the other a man-of-war sailing, sprigs of leaves below, "Leith halfpenny"; round the edge, "Payable in Leith, Edinburgh, and Glasgow." Another issue with the same obverse and reverse has round the edge, "Payable at the shop of Joseph Archibald."

JOHN RADCLIFFE.

[Other replies acknowledged.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Life of Dante.* By the late E. H. Plumptre, D.D.

Edited by Arthur John Butler. (Isbister & Co.)

A new edition of 'The Life of Dante' by the late Dean of Wells, uniform with the elegant edition of Messrs. Isbister & Co. of the 'Divina Commedia,' the 'Canzoniere,' and the dean's 'Studies and Estimates,' is welcome. Something has been learnt, as Mr. Butler says, within the last fourteen years concerning Dante and his epoch, and the "exuberant conjecture" of the early edition has been pruned. Enough has, however, been left to satisfy most appetites, and the shade of the deceased dean—should it still concern itself with mundane affairs—will scarcely rebuke Mr. Butler for what he has done. The life of Dante is chiefly distinguishable from that of Shakespeare inasmuch as the personal revelations with which the works of Dante abound

are more trustworthy than are the utterances of Shakespeare, which, when they are not essentially dramatic, are at least sufficiently reserved to baffle conjecture. As a rule, the dean is as anxious to acquit Dante of the charges brought against him by wicked men, such as Boccaccio, as was any biographer of Shakespeare—Halliwell-Phillips or another—to repudiate the assumption that the dramatist ever shot the king's deer. *Apròpos* of the mention by Dante of Gennuccio, the dean arraigns "the unclean birds of literature, that scent carrion everywhere, the 'apes by the Dead Sea,' who make mouths at every prophet as he passes by," and who, after their manner, have pounced upon it. When he dwells upon the not incredible hypothesis that Dante, attracted by the fame of Peter Lightfoot, may have visited Glastonbury, and may even have worshipped within the walls of his (the dean's) own cathedral, we sympathize with the aspiration that led to the utterance; but there are too many hypotheses—"probable" or "not incredible"—and there are also too many "I seem to see." The book is, however, a work of much scholarship, and gives an interesting and readable, if not wholly unprejudiced view of the influences under which Dante passed.

*Researches into the Origin of the Primitive Constellations of the Greeks, Phœnicians, and Babylonians.* By Robert Brown, Jun., F.S.A., M.R.A.S. Vol. II. (Williams & Norgate.)

We noticed the first volume of this interesting work (which appeared early last year) in 9th S. iii. 259; in this our author continues his researches, according to the scheme there propounded, of "tracing the constellation-figures backward from the era of Alexander until their first appearance in the dawn of history." For this purpose it was, of course, necessary to make as much use as possible of the astronomical tablets in the British Museum, and, though a great amount of cuneiform literature is still unpublished, yet enough is available to furnish a fairly complete list of Euphratean stars and constellations. The general conclusion is that it was by the star-gazers in Babylonia that the greater part of the ancient constellations were formed; the system there constructed was adopted in Western Asia and carried by the Phœnicians into Greece, the main foundations of the science having been laid in the country of the Two Rivers before Greek civilization began.

A TEACHER of youth (or perhaps we ought to say man) who can write words and music of a cheery and effective, if not hedonistic sort is to be commended. Hence we are glad to notice the songs which Mr. E. H. Griffiths, a well-known Cambridge coach, calls *Lyra Fumosa* (Cambridge, Hefter & Sons). More especially associated with Sidney College, the collection also appeals to the ordinary 'Varsity man as suitable for cheerful occasions. The metre is not always superfine, but the meaning is clear.

MR. CECIL T. DAVIS (Librarian and Clerk to the Commissioners) has issued a *Dictionary of Wandsworth*, with illustrations. It is entirely produced in Wandsworth, and was sold at the Empire Bazaar in aid of the Wandsworth Technical School. Mr. Davis is a well-known enthusiast concerning the district with which he deals.

IN a number of the *Fortnightly* of altogether exceptional interest and importance three or four

articles stand prominently forward. First among these is 'The Evolution of Mystery' of M. Maurice Maeterlinck. To some extent this is a defence of, and an apology for, the writer's methods of labour and choice of themes. Who better fitted than a mystic to deal with the question of mystery? In his treatment of the subject Maeterlinck stands at the opposite pole from Goethe, and, if something like a bull may be pardoned, from Rabelais also. Goethe holds that subjects to which no definite response is obtainable are to be left to *dilettanti*; a man with work to do in the world must fight shy of them. On the other hand, M. Maeterlinck shows that attempts to pierce the mystery in which our lives are enveloped are the primary duty of the responsible intellect. Between these two men, at a point in a triangle equidistant from each, stands Rabelais, with his declaration that "le rire est le propre de l'homme." We will contribute nothing of our own to the question, the opportunity not fitting. Mr. Arthur Symonds gives a striking description of Ernest Dowson, recently deceased, showing us a man who had much in common with the Villons, the Théophiles, and the Chattertons of the past. The article is well written, and shows us many aspects of an attractive, but hopelessly orratic individuality. Miss Helen Zimmern deals with Eleonora Duse, and besides dwelling upon her histrionic and expository gifts supplies us with particulars, previously unpossessed, of her early life. She shows us through what squalid portals there reached the stage one who now counts among its most conspicuous ornaments. Mr. Ernest Rhys deals with 'The New Mysticism' as it is exemplified in the writings of Miss Fiona Macleod and Mr. W. B. Yeats. Mr. F. Edmund Garrett depicts to us Paul Kruger in his inner as well as his outer life. Other excellent papers, apart from those on polemical subjects, consist of 'The Government Factory Bill,' by Miss Gertrude M. Tuckwell, and an account by Mr. J. A. Marriott of Sir William Hunter. Mr. Heathcote Statham's 'At the Royal Academy' contains some just criticism, and is, as was to be expected, not too optimistic in view.—The summary of the month's news contributed to the *Nineteenth Century* by Sir Wemyss Reid contains a summary of the proceedings on "Mafeking Day" which constitutes very stimulating reading. We were ourselves witnesses of the spontaneous and overmastering outburst on the Friday night, one of the most thrilling and wonderful—and, let us add, creditable—exhibitions ever made by Englishmen. So far as we were able we avoided the subsequent day's crowd, but we like to read of it in these vigorously descriptive pages. More than usually controversial are many of the articles which appear, one especially by Mr. Wilfrid Ward, on which he bestows the repellent title of 'Liberalism and Intransigence.' We should have preferred almost any amount of circumlocution to the foisting on our language of such a gallicism as the latter word. It is pleasant to turn from questions of warfare, national or ecclesiastical, to Mrs. Stephen Bateson's meditations on 'The Vogue of the Garden Book.' For the words "garden books" she would herself suggest diaries "written in or suggested by a garden." Some banter is bestowed upon the Laureate's 'The Garden that I Love,' though the Veronica of the conversation is said to have about her "something very lovable." 'Pot-Pourri from a Surrey Garden' suggests that the heart of the writer, Mrs. Earle, is in the



kitchen garden rather than the parterre, if, indeed, it is not in the store closet or the scullery. 'Elizabeth and her German Garden' obtains some praise, though her critic has a shrewd suspicion that she knows nothing about gardening. Mr. Arthur Ponsonby has a thoughtful paper on 'Tycho Brahe,' who, on the island of Hveen given him by the king, is described in the words of Hamerton as, since the days of Horace, the most happily situated of mental labourers. Mr. H. Heathcote Statham bears tribute to 'The Genius of Handel.' Mr. Laurence W. Pike pleads 'The Cruel Case of the Wounded War-Horses.' Col. J. H. Rivett-Carnac describes 'Swiss Rifle Clubs,' and Mr. Sidney Low writes on the 'Enigmas of Empire.' An article of mournful interest is the description by the late Capt. Cecil Boyle of 'The Cavalry Rush to Kimberley.'—In the *Pall Mall*, under the title of 'Arts and Crafts in the Sixteenth Century,' further illustrations from Stradanus are given. Among these are 'An Engraver's Workshop in Florence,' several pictures of the culture and utilization of the silkworm, designs of pearl and coral fishing, and of the collection of naphtha. 'Canadian Fisheries,' by Mr. W. S. Harwood, has excellent illustrations from photographs, together with a readable account of the occupation. 'Claude Monet, Impressionist,' by Mr. Wynford Dewhurst, is styled "an appreciation." It reproduces many fascinating pictures by a great artist, and gives a definition of 'Impressionism.' Among the pictures is a view of Monet in his open-air studio, presumably at Argenteuil. An account of 'The War Office and the War,' by a Staff Officer, naturally defends the Office from the criticisms—many of them sufficiently unreasonable—that have been passed upon it. 'Delhi Past and Present' supplies a series of excellent views of the principal edifices in the great Mohammedan capital. In 'Ex-Libris' Mr. W. E. Henley, like the patriot he is, sings the praises of Thomas Atkins and his hymner Mr. Rudyard Kipling. Mr. Street, in his 'From a London Attic,' deals with the characteristics of Jews.—By far the longest contribution to the *Cornhill* consists of part v. of the 'In Years of Storm and Stress' of Mr. Karl Blind. It is a very pitiable narration of cruelty and hardship. 'A Literary Nihilist,' by Mr. Thomas Secombe, gives a brilliant account of Anatole France, one of the most interesting figures in recent French literature. He has been called, as Mr. Secombe tells us, 'l'extrême fleur du génie latin.' Mr. Osborn's 'Wardens of the West' depicts the proceedings of the North-West Mounted Police, concerning whom some admirable stories are told. 'A Trek from the Transvaal' is a record of experiences about the time of the Jameson raid, some of them pleasant enough, but others disastrous. It gives a startling account of the ravages of the cattle plague. 'Georgian Gossips,' by Miss A. M. Wilson, is a curious account of conversations, consisting of the recollections of nonagenarians. Authority can be supplied for every strange assertion that is made. Urbanus Sylvan (!), repeating 'The Legend of Macconglinne,' changes in strange fashion his narration from the past tense to the present. Mr. Crockett's 'The Blue Eyes of Ailie' is an agreeable and original story.—'The Sultan of Lansdown Tower' is the title assigned, in *Temple Bar*, a gossiping account of Beckford of 'Vathek' fame. Some harsh criticisms on Emma, Lady Hamilton,

are quoted from Beckford. A good account is included of the association of Beckford and Disraeli. 'Some Old Singers,' by Mr. Todhunter, deals with, among others, Piccolomini, Tietjens, Giuglini, Santley, Grisi, and Mario. 'The Ships of the New Forest' gives stimulating records of sea fights. Much of the fiction is excellent.—Mr. Percy Fitzgerald sends to the *Gentleman's* 'The Play-Bill,' a history of the growth and development of that indispensable companion on a visit to the theatre. Many interesting, if well-known bills are reprinted. 'Eastbourne Antiquities' has an agreeable antiquarian flavour. 'The Queerest of Colonial Books' is an ambitious title for an account in the 'History of Ballarat' of the only battle ever fought on Australian soil.—'The Penny and its Story,' in the *English Illustrated*, contributes an entertaining and a valuable chapter to the history of the English coinage. Many enlarged reproductions of coins are given. 'The Haunt of the Waterrail' supplies many pleasing pictures of English marshes and sylvan scenery. It is sad to learn that it is doomed to extinction, and still more sad to hear that the only mention of the bird is by the naturalists (!) who shoot it. 'Royalty in Disguise' is fresh in subject, showing many royal personages of past times masquerading in various dresses. A better title for 'A Fashionable Hobby' would have been 'A Once Fashionable Hobby,' grangerizing being out of date. 'Elephant Training in Burma' is worth reading.—'The Women of the Salons,' No. II., in *Longman's*, depicts Madame d'Epinay, the friend of Grimm, Rousseau, and the Encyclopedists. It is brightly written. 'Country Teaching for Country Schools' is a thoughtful and valuable article. In 'At the Sign of the Ship' Mr. Lang bewails the death, in an obscure skirmish, of Capt. Cecil Boyle. He also deals with Smollett.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

OXON. ("Noblesse oblige").—All that is known concerning this will be found 3<sup>rd</sup> S. x. 4; 5<sup>th</sup> S. x. 134.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND  
THE DRAMA.

*The ATHENÆUM for June 2 contains Articles on*

A MEMOIR of CHARLES FRANKSON.  
SOME HISTORIES of the ENGLISH CHURCH.  
ALEXANDER the GREAT.  
HISTORY of MODERN PHILOSOPHY.  
ENGLAND and AMERICA after INDEPENDENCE.  
NEW NOVELS:—*Comrades True*; *Bequeathed*; *The Shadow of Allah*; *The Mystery of Muncraig*; *Woman and Artist*; *A Mountain Europa*.  
SPORTS and PASTIMES.  
TALES of ADVENTURE.  
BOOKS of TRAVEL.  
BOOKS about the WAR.  
ECONOMIC LITERATURE.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
'The GOLDEN LEGEND'; *The JEST DANTE*; *SALE*; *The RELIQUARY of LONDON*; *The INGLIS LIBRARY*; *The ALLBORN TREASURY of MARY of GUISE*; *HOW ENGLAND SAVED EUROPE*.  
Also—  
LITERARY GOSSIP.  
SCIENCE:—*Chemical School-Books*; *Geographical Notes*; *Astronomical Notes*; *Societies*; *Meetings Next Week*; *Gossip*.  
FINE ARTS:—*History of the Works of Sir Joshua Reynolds*; *The Archaeological Societies*; *Two Babylonian Seals*; *Sale*; *Gossip*.  
MUSIC:—*The Week*; *The Handel Festival at Bonn*; *Sir George Grove*; *Gossip*; *Performances Next Week*.  
DRAMA:—*The Week*; *Library Table*; *Steele's 'Theatre'*; *Gossip*.

*The ATHENÆUM for May 19 contains Articles on*

A HISTORY of AMERICAN PRIVATERRING.  
SOME PERSONAL RECOLLECTIONS.  
The MONASTIC ORDER of VAL-DÉS-CHOUX.  
A CHINESE CLASSIC.  
NEW NOVELS:—*A Young Dragon*; *Vroel*; *A Gay Conspiracy*; *The Cardinal's Snuff-box*; *His Lordship's Leopard*; *The Second Lady Delcombe*; *A Plain Woman's Part*; *Lyonsa Grimwood*; *Spinster*; *An American Countess*; *The Devil and the Inventor*; *The Crowning of Gloria*.  
ANNALS of an EAST ANGLIAN BARK.  
NEW TESTAMENT LITERATURE.  
AMERICAN HISTORY.  
SHORT STORIES.  
BOOKS about the WAR.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
'THE WEALTH of NATIONS'; *HOTTENTOT WORDS in ENGLISH*; *THE CONSTELLATION of "THE EIGHT STARS"*; *Capt. CUX'S BOOKS of FORTUNE*; *THE PEARL LIBRARY*; *A NEW LETTER of GOLDSMITH'S*.  
Also—  
LITERARY GOSSIP.  
SCIENCE:—*Hydraulic Power Engineering*; *Societies*; *Meetings Next Week*; *Gossip*.  
FINE ARTS:—*Ornament in European Mills*; *Library Table*; *Sale of the Peel Hairdresses*; *Society of Painters in Water Colours*; *The Brantwood Drawings*; *The Palace Archives of Mycenæan Cresses*; *Sale*; *Gossip*.  
MUSIC:—*The Week*; *Gossip*; *Performances Next Week*.  
DRAMA:—*The Week*; *Gossip*.

*The ATHENÆUM for May 26 contains Articles on*

TRAVEL and SPORT in the PANIERS.  
JAMES I. as a WRITER.  
MR. FITCHETT'S ENGLISH HISTORY.  
CRANMER and the REFORMATION.  
The HISTORY of the NETHERLANDS.  
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## CONTENTS. — No. 129.

NOTES:—Freedom of the Press, 469—Oldest Basque Song, 470—'Dictionary of National Biography,' 472—D. Quare—'Tom Bowling'—'Tales of the G-nil'—'Mr. Attorney'—'Sir Erasmus Wilson, 474—Ruakin's Residences—'Cake Ink'—Hulsh, 475.

QUERIES:—'Inwardness'—'I.O.U.'—'Ronjat'—Installation of a Midwife—John White, 475—'Nower'—'To help'—Lola Montes—Collin Campbell—J. W. Box—Thos. Johnson, 476—Somner Merryweather—'Indictible'—The Vase of Soissons—Boods and Bood-lofts—Early Evening Newspaper, 477.

REPLIES:—Poem by Ben Jonson, 477—The Flag—Familiar French Quotations—Cowper's Letters—Ladies and Leap Year, 478—Thebal—Ancestors—St. Martin's Parish—Cumberland's Jew—Malachy Dudeney—Genius and Large Families, 479—'Quagga' and 'Zebra'—Old Clock—'Scoinson arch,' 480—Poet's Immortality—'White Man's Burden'—G. E. De Cardonnel—'La fe endrycza,' &c.—Kingston Coronation Stone—South American Republics, 481—Melek Taus—Dryden—Picts and Scots, 482—'Lark-silver'—'Baudelaire—Hope—Tomb in Berkeley Church—Defoe, 483—Biblical Quotations—'I'll hang my harp,' &c.—'Pilliw'—484—Muggletonian Writings—Racketrow—Crab's Eyes, 485—Miquelon—'Serif'—Brilk Khan—Tobacco—Earl's Palace—Football, 496—Merchant Adventurers—The Mouse, 487.

NOTES ON BOOKS:—Balfour Paul's 'Heraldry'—Clephan's 'Defensive Armour'—Arkwright's 'Milton's Anthems'—'Scribner's Magazine.'

Notices to Correspondents.

## Notes.

## FREEDOM OF THE PRESS.

THE following sad list of war correspondents who have suffered during the present war in South Africa appeared in the *Daily Express* on Wednesday, the 6th inst., and I have obtained the cordial permission of Mr. C. Arthur Pearson to place it as a permanent record in the pages of "his old friend 'N. & Q.'":—

Mr. G. W. Steevens, *Daily Mail*, died of enteric during siege of Ladysmith.

Mr. Alfred Ferrand, *Morning Post*, killed at Ladysmith.

Mr. Albert Collett, *Daily Mail*, killed in action, Moltano.

Mr. Lambie, *Melbourne Age*, killed at Rensburg.

Col. Hoskier, *Sphere*, killed near Stormberg.

Mr. Ernest G. Parslow, *Daily Chronicle*, shot dead by Lieut. Murchison at Mafeking. Murderer, penal servitude for life.

Mr. Mitchell, *Standard*, captured, escaped, took enteric fever, and died.

Mr. W. Spooner, Reuter's, died of fever.

Mr. Charles E. Hands, *Daily Mail*, dangerously wounded, Maritzani (recovering by last news).

Mr. A. G. Hales, *Daily News*, wounded and captured.

Mr. Julian Ralph, *Daily Mail*, struck by shell fragment at Belmont, and severely injured in accident.

Mr. F. W. Walker, *Daily Mail*, wounded at Stormberg.

Capt. Wright, *Daily Mail*, injured while despatch riding.

Lord Delawarr, *Globe*, wounded at Vryheid.

Mr. P. J. Reid (son of Sir H. G. Reid), *Echo*, seriously wounded at Kheis.

Mr. E. F. Knight, *Morning Post*, shot with sporting Mauser bullet at Belmont, right arm amputated.

Mr. Winston Spencer Churchill, *Morning Post*, captured at Chieveley, afterwards escaped.

Lord Cecil Manners, *Morning Post*, captured near Johannesburg, and liberated.

Mr. Hales, *Sydney Morning Herald*, captured.

Mr. George Lynch, *Morning Herald* and *Echo*, captured, released, in hospital with enteric fever, now in England.

Mr. M. H. Donohoe, *Daily Chronicle*, captured probably released on 5th of June.

Mr. A. Graham, Central News, missing since May 21st, supposed captured.

Mr. A. F. Hellawell, Rev. Adrian Hofmeyr, Lady Sarah Wilson, all *Daily Mail*, captured.

Lord Rosslyn, *Daily Mail* and *Sphere*, captured.

Mr. James Milne, Reuter's, captured.

Mr. John Stuart, *Morning Post*, nearly blind after siege of Ladysmith, recovered, now ill with dysentery.

Mr. W. Maxwell, *Standard*, enteric fever during siege of Ladysmith, recovered.

Mr. Alfred Kinnear, Central News, enteric, invalidated home.

Mr. Jos. S. Dunn, Central News, twice captured, enteric, recovered.

Mr. W. Martindale, Mr. W. S. Swallow, and Mr. Charles Bray, Central News, enteric, recovered.

Mr. F. A. Stewart, *Illustrated London News*, down with dysentery at Durban.

Mr. W. T. Maud, *Daily Graphic*, laid up with enteric fever after Ladysmith, and invalidated home.

Mr. Bullen, *Daily Telegraph*, invalidated home.

Mr. H. W. Nevinson, *Daily Chronicle*, in hospital with fever, now recovered.

Mr. J. A. Cameron, *Daily Chronicle*, enteric, permanently invalidated.

Mr. Brayley Hodgetts, *Express*, invalidated with enteric.

Mr. Lester Ralph, Mr. H. Lyons, Mr. R. C. E. Nissen, and Mr. L. Oppenheim, *Daily Mail*, invalidated.

It is of interest to note that the first war correspondent was Henry Crabb Robinson, who, when the Spaniards rose against the French in 1808, was entrusted by the conductors of the *Times* with the duty of special correspondent in the Peninsula.\* It is to the enterprise of the *Daily News* that we are largely indebted to the first war correspondence by telegraph instead of by post. This was done at the suggestion of Mr., now Sir John Robinson, during the Franco-German war, when the late Archibald Forbes was its correspondent. Mr. Fox Bourne, in his book 'English Newspapers,' states that, mainly by the graphic letters which appeared in its columns, the paper rose from 50,000 to 150,000 a day. This correspondence included 'The Diary of a Besieged Resident in Paris,' by Henry Labouchere. In this war the *New York*

\* 'Dictionary of National Biography,' xlix. 16.

*Tribune* had the most expensive telegrams of any paper. These were arranged for by Mr. G. W. Smalley, now the New York correspondent of the *Times*; and as there was an alliance between the *Daily News* and the *Tribune* providing for the use of each other's telegrams, the readers of the London paper no doubt received much benefit.

The present outlay of the *Daily News* for war telegrams, exclusive of the remuneration and expenses of the correspondents, amounts to an average of 1,200*l.* a month.

Although the cost to the daily newspapers for correspondence and telegrams during the present war must be large, it cannot, of course, compare with that of the American Press during the fight between the North and the South. The *New York Herald* during the four years the contest lasted employed sixty special correspondents. The loss in horses was seventy-eight out of one hundred and twenty-three.\* The account of the capture of New Orleans, which occupied three columns, cost alone 260*l.*, while the entire outlay during the war amounted to 120,000*l.*

Most of the newspapers, with the exception of the *Times*, now give the names of their correspondents. "Y. L." in the *Sphere* of the 9th inst., states his belief that the practice was first-commenced by the *Daily Telegraph* in 1879 when it sent out Dr., now Sir W. H. Russell, to describe the incidents of the Zulu war. "Y. L." well describes our military historians as

"no longer chroniclers; they are now literary cinematographers, who, from the distance of 7,000 miles, flash you out a transparency picture of a battle ere yet the mountains at the seat of war have ceased to resound with the roll of invisible musketry and the thunder of eight-mile-range guns."

No record of special correspondents can be complete without a tribute to those brave men who fell in the Soudan, and to whom a memorial has been fittingly placed in the crypt of our great Cathedral.

JOHN C. FRANCIS.

#### THE OLDEST BASQUE SONG.

MUCH has been written, in five or six languages, since the time of Wilhelm von Humboldt, who did so much for Bascollogical science, about the oldest known Heuskarian song. The latest publication dealing with this difficult question is the Appendix to a treatise called '*Cantabria y la Guerra Cantabrica*' (Tolosa, 1899) by my friend Don Isaac López ta Mendizábal, of the University of Madrid. The song is the renowned *Lelo*

or *Erezciac* (= *Eretziak* = *Elegies*) preserved in the mansion called Solartekua at Markina, on the margin of the provinces of Gipuskoe and Biscaya, accessible by coach from the railway stations of Olacueta-Berriz or the coastline. I had the curiosity to call there on 26 July, 1897, in order to see for myself if the words had been correctly copied and printed, and to obtain, if possible, a photograph of the page of the manuscript where it occurs. I was accompanied by Don J. M. de Bernaola, a priest of Durango, whose grandfather had entertained the learned German friend of Goethe when he made a stay in that former capital of Biscay. Don F. de Mugertegi, the master of the house (*Etcheko-Jauna*), not only very graciously consented to let us inspect the manuscript, but sent it to our inn on loan, so that we might look at it at leisure in true scholarlike fashion. He told us that Humboldt had been the guest of his grandfather there, and had seen the manuscript. For some account of Humboldt's tour in Basqueland see '*Guillaume von Humboldt en Espagne*' (Paris, 1898), by my friend Dr. A. Farinelli, of the University of Innsbruck. The manuscript is a small library, an odd collection of miscellaneous documents in five volumes, bound in parchment, and entitled '*Antigüedades de Vizcaya*,' formed by Ibaguren or Ibagüen, a lawyer of the sixteenth century. There was no index or book-marker to guide us to the page bearing the song, but my companion had the luck to find it early the next morning in tomo iii., cuaderno 71. We agreed that the text of it had never been correctly published by any of the preceding editors, most of whom had carelessly copied it the one from the other, with a sliding scale of blunders. We decided that the dialect in which it is written was Biscayan (in the provincial sense) of Ibaguren's own time, and that the song, which my friend called a *sortsiko mayor*,\* might well be a *patraña* or jest of that individual himself. He thinks, rightly, that its value has been overstated. But it has a grim majesty of its own, and stands in the same relation towards later Basque as '*Beowulf*' does to English. Its scansion is irregular, as will be seen. It is the work of some one unaccustomed to Heuskarian spelling, and so curt and laconic in style as to be very obscure even for those gifted with the Pindaric spark (*pindar* in Basque) of vaticination. It certainly does not come down, as some have

\* For a successful bit of work in this metre see pp. 8-11 of '*Amona*' ('The Grandmother'), a sentimental poem by Antonio Arzac (San Sebastian, 5 May).

\* Grant's '*Newspaper Press*,' vol. ii. p. 255.

pretended, from the time of Octavius Cæsar Augustus, or any Roman emperor. If I remember rightly, the piece of prose in which it is embedded makes no claim of antiquity for it. Its language resembles that of the 'Biscayan Proverbs' of 1596, reviewed in the *Season* at Biarritz, 2 April, 1896. (See p. 801 of 'Bibliographie Basque,' par J. Vinson, Paris, 1898.) The unique copy of this anonymous collection exists in the Grand Ducal Library at Darmstadt. Dr. G. Nick, the librarian, supposes that it was brought from Spain by the Landgraf Ludwig, who visited King Philip III. in 1618. In these *Lelo* was translated *cancion*. It is probably a schoolboy's prize poem, perhaps a veiled expression of a home-rule tendency among the Biskaitarrak (Biscayans) when the Emperor Charles I. of Germany, the Holy Roman Emperor, passed through Durango and Markina. That Señor de Biscaya left his state bed and travelling chapel in the mansion of the Arcilla family in the latter pleasant town, and we went to see them. On returning to Durango, in the afternoon of 27 July, I had the words of the song printed on a sheet of paper at the press of Señor F. Elosu, and a hundred copies were distributed to various libraries and amateurs. I now see that I misread three words. At the beginning of the following month a clear photograph, but far too small, was taken of the *Lelo* by Señor Felipe Eizaguirre, of Markina, from whom copies may be obtained. An engraving of it, or a larger one, ought to be published in some scientific periodical. There is none in Basqueland. This is what the crabbed scrawl appears to convey :—

|          |                                                         |                                                                                               |
|----------|---------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| 1.       | Lelo yl lelo                                            | Sing " (he is) dead !"<br>Sing !                                                              |
|          | Lelo yl lelo.                                           | Sing " (he is) dead !"<br>Sing !                                                              |
|          | Lelo azcarac<br>Yl leloa.                               | The vigorous songs ;<br>The song of the dead.                                                 |
| Z (= 2). | Romac armac<br>Aleguin eta<br>Vizcayac daroa<br>Çansoa. | 2.<br>The arms of Rome<br>(have) done their all : and<br>Biscaya carries off<br>the war song. |
| 3.       | Octabiano<br>Munducio jaun<br>Lecobidi<br>Vizcayoc.     | 3.<br>Octavianus (is)<br>Lord of the World :<br>Lecobidi (is)<br>that of Biscay.              |
| 4.       | Ychasotati<br>Eta leorres<br>Ymini deusco<br>Molsoa.    | 4.<br>By sea<br>and by dry land<br>he hath put upon us<br>the troop (of warriors).            |
| 5.       | Leor celayac<br>Bereac dira                             | 5.<br>The plains (of the) dry<br>land<br>are his ;                                            |

Mendi tantayac

Leusoac.

6.  
Lecu Yroniam\*Gagoçaniam  
Noc berasen ?

Dau gogoa.

7.  
Bildurric guichi  
Arma bardinasEramayasu  
Guexoa.8.  
Sojac gogorrac  
Ba dyrituys  
Narru biloxa  
Sur boa.9.  
Bost urteco  
Egun gabean  
Gueldi bagario  
Pochoa.X.  
Gureco bata  
Yl ba daguyam  
Bost amarren  
Gal doa.11.  
Aec anys ta  
Guc guychi ta yaAsquyn yn dugu  
Lal boa.IZ (= 12).  
Gueure lurrean  
Ta sen errian  
Biroch ayn baten  
Scamoa.13.  
Esin gueyago  
..... ta

The rest of the thirteenth and all the fifteenth strophe have been torn off the paper.

14.  
Tiber lecua  
Gueldico scabal

Uchin damayo

Grandoya.

16.  
Andi aristac  
Gueyatosyn doas  
Betico nayas  
Narr doa.

\* If Biscaya be taken, as it formerly was, for all Basqueland, this word might mean "at Pamplona."

† Or "He has."

‡ A mere guess for *lal*.the tree-tops (on the)  
mountains,  
the (very) mists (are his).6.  
In the good town (of the)  
fortress (*plaza*)  
while we stay ;  
"Who is to put (it)  
down ?"  
he hath (as his) thought.7.  
Little fear  
with equal (stock of)  
arms !  
Take it yourself,  
poor fellow !8.  
The coats of mail hard  
if they seem to you ;  
(Try) the bare skin !  
Let the beam (of the  
catapult) go !9.  
For five year(s),  
day (and) night,  
without ceasing  
the dog (hath been) guard).10.  
The one of our (aide)  
if he hath killed,  
five in ten  
(having) lost he goes.11.  
They (have lost)† many,  
and  
we (have lost) few ; and  
now  
an end we have made !  
Let him go creat-  
fallen (?) ! ‡12.  
In our land,  
and in their country,  
of so many arrows  
(behold) the heap !13.  
No more can be done.14.  
The (fortified) place (on  
the) Tiber  
will remain (with) open  
(gates).  
He puts in empty-aban-  
donment (for it)  
the grain-house.16.  
Let the oaks grow tall !  
(Then) they go decaying.  
With longing for ever  
(A man) goes boorish.



The third line of the first strophe might mean "Sing ye strong ones!" or "Sing (for) the strong ones!" The eighth strophe may possibly mean "If the clods seem hard to you, skin the lamb and let the fire-wood blaze!" or "let the arrow-shaft go!" or "let him go prudently!" *Sur* may be—according to its context, the use of the dialect, or the spelling of a particular writer—tree, beam, wood, fire, prudent, stingy. *Sojac*, one of the commonest words in the language, meaning clods of hard earth, does not occur, I think, in any of the dictionaries. It may be a shortened form of *sokillak*. I cannot at this moment point to an authority for *boa* as an imperative. It is commoner as the indicative for *ba-doa*=he, she, or it goes. But as the plural *boaz*=let them go, is usual, *boa* is its logical companion. The *i* in strophe 6 may be a *d*. It is on the very border of the page. It may, therefore, be the remains of *dau*, which would suit the sense which I have selected for the verse. The original has at least two kinds of *i*, one resembling a *j*, and also two kinds of *y*, one of them bearing a dot like a *j*. My interpretation is almost entirely original and new. This is not essentially a journal of philology, but my reasons for reading, dividing, and translating the words as I do shall be given when your readers have had time to digest this letter, which will seem already too long. Please take them on trust for the present.

Madame Carolina Michaëlis de Vasconcellos, 168, Rua de Cedofeita, Oporto, called my attention to some fourteen badly written Basque verses mixed with Castilian, scarcely translatable, and of an earlier date than the *Lelo* of Markina, which occur in a manuscript in the Royal Library in Madrid, where I subsequently inspected it, and also the printed edition of Francisco Asenjo Barbieri, entitled 'Cancionero Musical de los Siglos XV. y XVI.' (Madrid, Tip. de los Huerfanos, 5, Calle de Juan Bravo), in which see pp. 218, 224.

PALAMEDES.

# DICTIONARY OF NATIONAL BIOGRAPHY: NOTES AND CORRECTIONS.

(Continued from p. 145.)

## Vol. LXII.

Pp. 13-15. Willibrord. See Alban Butler's *Lives of the Saints*; 'Life of W.' by Meyrick, 1877; Maclear, 'Apostles of Mediæval Europe'; Bright, 'Early English Church History'; 'Memorials of Ripon,' vol. i., Surtees Soc.; 'N. & Q.,' 2nd S. ii. 188, 7th S. ix. 381; the poem by Abbot Thiofrid was

edited by Dr. Richard Decker, Trier, 1881; St. Willibrord was in the York Calendar.

P. 15. Browne Willis. Wells dedicated to him one of the maps in his 'Dionysius.'

Pp. 17-18. Francis Willis. See a notice in the *British Medical Journal*, 1896.

P. 20 b. Richard Willis. There was another printed sermon, before the Commons, at St. Margaret's, 5 Nov., 1705, 4to., on Genesis xlix. 7.

Pp. 20 b, 404 b. Read *McClure* (89 b).

Pp. 25-6. Thomas Willis's friendship with Bp. Patrick, 'Autob.,' 51, 58; see Oldham's 'Poema,' ed. Bell, 161.

P. 44 b. For "Friend" read *Freind* (xx. 241).

Pp. 50, 51. W. J. Wills. A long account with portrait and illustrations, *Illustr. Lond. News*, Feb., 1862, pp. 126-9, 157.

P. 59. Wilmot's 'Peculiar,' recommended by John Holmes, 'Latin Grammar,' third edition, 1743.

P. 67. Rochester's 'Works,' in union with some by Roscommon, Dorset, Devonshire, Buckingham, Behn, Sedley, and Etherege, appeared in 1694, 1700, 1709, 1721, 1756, 1762, 1767, and 1774.

P. 68. Wilmot, C.J. See 'Letters of Junius,' No. lxix. (1807, p. 361).

Pp. 68, 139, 308, &c. Whatever may have been the sentiment of a past age, to write of "the Church" as if the ministry were a mere profession is to give unnecessary offence to the 30,000 clergy of the present day.

P. 85 b. Green's 'Survey of Worcester and Wilts.' Some error. Omit "and Wilts."

Pp. 87-9. Bp. Daniel Wilson. See Roberts's 'H. More,' 1835, iv.; 'Eclectic Notes'; Thorpe's 'Still Life of the Middle Temple.'

P. 89 b. 'Letters from an Absent Brother,' 1825. This date is wrong, for the second edition is dated 1824.

Pp. 103-4. John Wilson is mentioned by Herrick (1893, i. 51).

P. 109 a. On the 'Chaldee MS.,' see 'N. & Q.,' 9th S. i. 166, 272.

Pp. 119-120. N. Wilson. See Wordsworth, 'Ecl. Biog.,' ii. 178. Beverley is not in Holderness.

P. 132 a. "Bugden," i.e., *Buckden*.

Pp. 134-5. Thomas Wilson. Mr. Secretary Wilson approved of Thomas Rogers's translation of St. Augustine's 'Manual,' 1581.

P. 135 b. "Lidney," i.e., *Lydney* (221 a).

P. 142. Bp. Thos. Wilson. The first edition of his 'Sacra Privata,' printed entire from his original MS. in Sion College, was edited by the Rev. William Denton, 1852. His 'Parochialia' are printed in the 'Clergyman's Instructor,' Clarendon Press, ed. 3, 1824; the

S.P.C.K. issued 'Thirty-three Sermons' in 1855. See Toplady's 'Works.'

Pp. 152 b, 153 a. "Roubillac," generally *Roubillac* (198 b); see xlix. 310.

Pp. 162-6. Windebank. Deciphering his letters from France, Hearne's 'Langtoft,' i. clix. Richard Humfrey, of Old Windsor, dedicated to Laud, Sir Thos. Coventry, and Sir F. W. his translation of St. Ambrose, 1637.

P. 178 a. "G. T. Duckett," read *G. F.*

P. 178 b. "Heversham," *Haversham*?

P. 180. Edmund Wingate. See Hinderwell's 'Scarborough,' ed. 3, 1832, p. 102; 'N. & Q.,' 1<sup>st</sup> S. xii. 4; 'D.N.B.,' xv. 175; Oldham's 'Poems,' ed. Bell, 159; Churchill's 'Independence,' line 305.

P. 182. Sir Anthony Wingfield's character as an early patron of Roger Ascham, Ascham's 'Epistolæ,' 1602, pp. 628-9.

P. 198 a. For "Whitley" read *Witley*.

P. 206. G. Winstanley. See Thos. Bennet, 'Dissenters' Pleas,' ed. 5, 1711, p. 4.

P. 208. Winstanley's Water-theatre, *Tatler*, 1709, No. 74.

Pp. 213-6. Sir John Winter. See 'Naworth Household Books,' Surtees Soc.; 'N. & Q.,' 3<sup>rd</sup> S. iv. 82.

P. 215 b. For "Metcalf" read *Metcalf*.

P. 216 b. Samuel Winter died 24 Dec., not "24 Oct.," 1666.

P. 217 a. "Cavewell"?

Pp. 220-2. Admiral Winter. The ship "Mary Fortune," belonging to the brothers William and George Winter, was sunk in Sept., 1565, by some Portuguese warships, between Cape Verde and Rio de Cesto; R. Ascham wrote a letter to Q. Elizabeth for them, 10 April, 1567; 'Epistolæ,' 1602, pp. 477-9.

P. 223. T. M. Winterbottom left more than five thousand volumes of philological books to the University of Durham. See the 'Calendar.'

Pp. 232-3. Wintringham. See Davies, 'York Press.'

Pp. 237-8. R. Wisdom being of unsound mind, Jo. Parker was appointed coadjutor to him, as archdeacon, 8 Jan., 1567/8, MS. Baker, xxviii. 258-9, 315. See Hazlitt's 'Warton,' iv. 131-2; *Yorksh. Arch. Jour.*, x. 95; Wood, 'Fasti Oxon.' (Bliss), i. 213; 'D.N.B.,' xxvii. 335 a.

P. 257 a. "Nymphsfield," *Nympsfield*?

P. 258 a. "Burton Constable," probably *Constable Burton*.

Pp. 259-268. G. Wither. See Pomfret's 'Poems,' 1699, pref.; Oldham's 'Poems,' ed. Bell, 81.

P. 275 b. S. Wix. Is it possible that he

can have entered the Inner Temple at the age of twelve?

Pp. 285 b; 297 b. "Lauffeld," "Læffelt"?

P. 289. W. Wogan. John Allen, V.P. of Magdalen Hall, Oxford, in the dedication of his sermon at St. Mary's, 24 Feb., 1772, speaks of Wogan as one of a "glorious constellation."

Pp. 290-3. Wolcot. See Mathias, 'P. of L.,' 49, 50.

Pp. 296-304. James Wolfe. See Cowper's 'Task' ('Time-piece').

Pp. 306-7. Joseph Wolff supplied a long notice of himself to Crockford's 'Clerical Directory,' 1857-8.

Pp. 310-1. W. Wollaston's bust at Richmond, M. Green's 'Poems,' 1796, p. 81; Blackwall calls him "learned and judicious," 'Sacred Classics,' 1737, ii. 83.

P. 327 b. If Thursday was the 16th, Sunday could not be the 18th.

P. 341. "St. Oswald's Abbey" was doubtless *Nostell Priory*.

Pp. 353-4. Lord Halifax. See Wilkinson's 'Barnsley Worthies.'

P. 357. Sir G. Wood. A long notice of him in Joseph Wilkinson's 'Barnsley Worthies,' 1883.

Pp. 372-3. Robert Wood's 'Almanack,' &c.; see Locke's 'Letters,' 1708, pp. 90-3.

P. 373. Robert Wood's 'Palmyra,' abridged, was included in 'Compendium of Modern Travels,' 1757, vol. i.

Pp. 379-80. W. Wood, of Leeds. A volume of his 'Sermons,' 12mo. 1775. His eldest son, George William Wood, was M.P. for Kendal; see the inscriptions in the chapelyard, Mill Hill, Leeds; his 'Advice to Young Men,' Hull, 1814; the 'Memoirs' by Wellbeloved appeared in 1809, not "1807."

P. 384 b, line 23. The date 1844 must be wrong.

P. 388. Basil Woodd. See 'Eclectic Notes,' 1856, p. 529.

Pp. 390-1. H. S. Woodfall. Add "'Mr. C.,' H. S. Woodfall and the Letter C." An appendix to the 'D.N.B.,' vol. 62." By A. Hall (private circulation), 8vo. 6 leaves.

P. 402. Robert Woodhouse had a brother Ollyett, Advocate-General at Bombay, who died there 21 June, 1822.

P. 424. John Woodward's Latin epitaph, written by V. Bourne, 'Poematia,' ed. 3, 1743, p. 237.

P. 432. Mrs. Hannah Woolley is now chiefly known through Charles Lamb's article in 'Eliana' ('The Months').

P. 439. Woolston. There were replies by N. Lardner and Thos. Sherlock.

P. 444 b. Worde. See Davies, 'York Press,' W. C. B.

**DANIEL QUARE, WATCHMAKER.**—Inasmuch as Britten, in his recent book on 'Old Clocks and Watches and their Makers,' gives "1724" only as the date of death of this celebrated London maker and inventor of the repeating watch, it will be interesting to note the following extract from the 'Historical Register':—

"1724 (N.S.) March 19. Dy'd Mr Daniel Quare, Watchmaker in Exchange Alley, famous over all Europe for the great Improvements he made in that Art."

It would appear that Quare was a member of the Society of Friends, and his residence as above was known by the sign of the "King's Arms." Britten states that he died at Croydon (in Surrey), aged seventy-five years, and was buried in the "Quakers' Ground at Bunhill Fields, Finsbury." His burial-place was, however, I believe, their ground in Coleman Street, Bunhill Row, which has frequently been confounded with the well-known Bunhill Fields Ground.

W. I. R. V.

'**TOM BOWLING.**'—The meaning of the opening line of Dibdin's popular song is obscured by the way in which the accent falls. The words

Here a sheer hulk lies poor Tom Bowling  
do not convey any very definite impression;  
but if Dibdin had written something like this,

Poor Tom a sheer-hulk lies,  
some curious persons would have inquired what a "sheer-hulk" was. It is thus defined in Weale's 'Rudimentary Dictionary of Terms used in Architecture,' &c., 1851: "Sheer-hulk, in the navy, an old seventy-four, cut down to the lower deck and fitted up with a pair of sheers for the purpose of taking out the lower masts of ships preparing for sea."

Perhaps I ought also to define "sheers," or "masting sheers," as they are sometimes called. They are a sort of very high crane capable of picking up a tall mast and lowering it into its place in the ship, or removing it, as the case may be. To be converted into a sheer-hulk was about the last use to which an old ship could be put.

R. B. P.

'**TALES OF THE GENII.**' (See 7th S. i. 230.)—It has already been pointed out that this work, once so popular, was due to the Rev. James Ridley, formerly Fellow of New College, Oxford, who died in 1765, and wrote under the pseudonym of Sir Charles Morell. On turning to my copy of Allibone's 'Dictionary' (vol. ii., 1875) I find Sir Charles Morell transformed into a reality, credited

with the book, and called the "Persian ambassador." The story, which may be found in the book, is called 'Sadak and Kalasrade; or, the Waters of Oblivion' (not Kalasrade, as printed at p. 354). When Sadak has procured the waters after undergoing many perils, the Sultan Amurath drinks the draught, and death immediately ensues.

I once possessed a copy of the 'Tales of the Genii' in 2 vols., illustrated by Westall, but it has long since been lost. In 7th S. i. 230 are some very interesting notes on the anagrammatical names of some of the characters in the book.

JOHN PICKFORD, M.A.

"**MR. ATTORNEY.**"—The quotation of earliest date given in 'N.E.D.' in illustration of "Mr. Attorney" as the "style" used in speaking of the Attorney-General is one from Marvell in 1660-61. Much earlier instances, however, are to be found in the 'Commons' Journals,' as, for example:—

"24 November, 1606.—Mr. Attorney came in of himself and continued by connivance, without other Order."—Vol. i. p. 324.

"18 July, 1610.—No such Course in Parliament, either by Petition, or by Mr. Attorney."—*Ibid.*, p. 451.

"11 April, 1614.—The Solicitor's Place but a Limb of Mr. Attorney."—*Ibid.*, p. 460.

ALFRED F. ROBBINS.

**SIR ERASMUS WILSON.**—Seeing that the 'Dictionary of National Biography' has given a comparatively full life of Sir Erasmus Wilson, it may be satisfactory to complete it in one or two points. Sir Erasmus is said to have been a great Freemason, and to have restored Swanscombe Church. But it might have been added that in the porch of that church is an inscription:—

"This stone was laid and the Porch rebuilt 1874, By the Brethren [sic] of the Erasmus Wilson Lodge of Free-Masons, No. 1464, As a tribute of Affection to their first Master Erasmus Wilson, F.R.S."

The biography states that he died at a country residence, but it might have added that he was buried in the church at Swanscombe, which he had restored. It is true that his florid monument is in little harmony with the spirit of the ancient edifice, but the inscription is worth remembering:—

"Sir Erasmus Wilson, F.R.S., LL.D., &c., Fellow and President of the Royal College of Surgeons of England, Born November 25th, 1800, Died August 8th, 1884. And is buried here. It pleased Almighty God not alone to endow him with fine intellect, but to give him grace to utilize his talent and the fortune that it earned, for the good of his fellow men, and the advancement of the noble profession which he loved so well. 'Well done, good and faithful Servant.'"

In the same enclosure is a stone erected to the memory of his wife :—

"Dame Charlotte Mary Wilson, Widow of Sir Erasmus Wilson, Born 14th July, 1808, Died 3rd November, 1886. And is buried here. A loving and gentle wife, who sympathized in her husband's good works, and cheerfully helped with her own means to his munificence."

CHARLOTTE CARMICHAEL STOPES.

RUSKIN'S RESIDENCES.—John Ruskin was born at No. 13, Hunter Street, Brunswick Square, a house on the west side of the street, three doors from Great Coram Street, St. George's, Bloomsbury. When Ruskin was four years old his father removed to Herne Hill, where he remained until his son was twenty-one years old, when he removed to No. 163, Denmark Hill, Camberwell, a house now in the occupation of Mr. Walter Druce, adjoining the residence of the late Sir Henry Bessemer. When Mr. Ruskin's cousin, Mrs. Arthur Severn, married in 1871, he presented her with the residue of the lease of the Herne Hill house, and he then removed to Brantwood, by Coniston Lake, where he died. The first volume of 'Modern Painters' was written at the house in Herne Hill. JOHN HEBB.

Canonbury Mansions, N.

"CAKE INK."—As the earliest quotation in the 'N.E.D.' is dated 1704, it may be worth while to copy an advertisement from fo. A8 of John Vernon's 'Compleat Comptinghouse' of 1678 :—

"That rare Invention of Cake Ink, so convenient for carriage, as well by Land as Sea, already experienced by many thousands in England, and Foreign Parts, to be the blackest, finestest, and strongest Ink yet invented; and the more desirable, because he that hath the least bit of it in his Pocket, is possesst of the best Ink. It is to be had at Mrs. Vernons Coffee-House, against Vintners Hall in Thames-street in London; or at Benj. Billingsley at the Printing-Press in Cornhill; with directions how to use it."

Q. V.

HUISH. (See *ante*, p. 447).—In your review of 'The Church Towers of Somerset' you say, "What is the origin of Huish, sometimes spelt Hewish, we are unable to conjecture." It would be unintelligible without a knowledge of the older forms of the name. Huish is a later form of the A.-S. *htwisc*, a hide of land. Huish Episcopi, in Somerset, means the "Bishop's hide." Hardhuish, in Wilts, is proved by the A.-S. name *Heregeardincg Htwisc* to mean the "hide of Heregeard." We have also Huish Champflower and Rodhuish, both in Somerset, and Southhuish in Devon. Similarly, Fifehead, a name as common as Huish, denotes an estate consisting of five reputed hides.

ISAAC TAYLOR.

### Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"INWARDNESS."—What is the source of the current use of this word in such expressions as "the true inwardness of Mr. Chamberlain's policy," "the true inwardness of a man," and the like? When so used about 1880-90 the word or phrase was usually in inverted commas, as if a quotation from some one. The word had been used in a similar (hardly identical) sense by Henry More in the seventeenth century, but rarely, if at all, during the intervening period, till it came in like a flood in the seventies and eighties. Whence did its renaissance come?

J. A. H. MURRAY.

I.O.U.—I should be glad of quotations for this before 1836. In N. Breton's *Discourse between the 'Courtier and Countryman'* (1618), p. 9, occurs: "Hee teacheth od fellows play tricks with their creditors, who instead of payments write IOV, and so scoffe many an honest man out of his goods." This shows that the practice existed more than two centuries before 1836, though it is possible that the writing was not as yet called an I.O.U. But the name must have been in colloquial use before 1836, when our quotations begin and come in all at once in full force.

J. A. H. MURRAY.

RONJAT, THE KING'S SERJEANT-SURGEON.—Sterne relates that Uncle Toby insisted that his wound should be healed immediately, or he would send for Monsieur Ronjat, the King's Serjeant-Surgeon. Is anything known of Ronjat? He is not included in the, confessedly incomplete, list of serjeant-surgeons given in the *British Medical Journal* of 10 March.

WILLIAM BRADBROOK.

Bletchley, Bucks.

INSTALLATION OF A MIDWIFE.—Sterne mentions that Parson Yorick, upon the installation of a midwife in his parish, "cheerfully paid the fees of the ordinary's licence." What were the origin and nature of this ecclesiastical control of midwives? What was the wording of the licence?

WILLIAM BRADBROOK.

Bletchley, Bucks.

JOHN WHITE, THE PATRIARCH OF DORCHESTER.—Having been engaged upon the biography of the Rev. John White, known as the Patriarch of Dorchester (b. 1575

d. 1648), for a dozen years and more, I have waited patiently for authoritative information concerning him in the 'Dictionary of National Biography.' When the volume containing his name arrived, I was disappointed to find so much omitted, and to discover several new items about him that I could not trace to their sources. On applying to the writer of the sketch I was informed that all her notes had been destroyed on the conclusion of her task. Perhaps some one may be able to trace the authorities.

1. John White is said to have been the son of John White, of Stanton St. John, and of Isabel, daughter of John Rawle, of Lichfield. What is the authority for his mother's name?

2. His elder brother Josias was the father of James White, a wealthy merchant of Boston, N.E. A reference is given here to *Essex Archæol. Trans.*, New Series, iv. 317. This proving incorrect, the writer informed me it was a mistake for vol. vi., and this contained the will of Josias White; but I had already had vol. vi. examined for reference to John White without result.

3. John White married "Ann, daughter of John Burgess, of Peterborough," and was "sister of Cornelius Burgess (q.v.)." Under Cornelius Burgess I can find no information concerning his parentage. Mrs. White is said by Fuller to have been the "sister of Dr. Burgess, the great Nonconformist, who afterwards being reclaimed, wrote in the defence of Ceremonies," that is, Dr. John Burgess. Wood says, "Cornelius Burgess was descended from the Burgesses of Batcomb in Somersetshire." I have a reference to Cornelius Burgess and his sons Samuel, Nathaniel, and Daniel in the will of his brother-in-law, Samuel Sherman, of Dedham, who married Hester Burgess of the Somerset family, whose pedigree I have, and I have other good reasons for believing that Anne White belonged to the Somerset Burgesses.

4. The names of the children of John and Anne White are given in the 'D.N.B.' as John, Samuel, Josiah, and Nathaniel. It is probable that Josiah should be Josias, which was a White family name, but this son I have always believed was named Robert.

The writer of the account in the 'D.N.B.' having destroyed all notes told me to examine all her references, as I would find the information therein. I have not access to all of them; such as I have examined throw no light on these questions, while several references are as obviously inaccurate as the one to the *Essex Archæol. Trans.* I copy the references I have not examined, trusting that

some one may be able to help me out of this maze:—

Mauditt's 'Short View of Hist. Mass. Bay,' 1774, p. 24; 'Rhode Island Hist. Coll.,' iv. 67; Everett's 'Dorchester in 1630' (Boston, 1855), pp. 22-7; 'Mass. Hist. Coll., Fourth Series,' vol. ii.; Prynne's 'Cant. Doome,' p. 362; Wharton's 'Troubles and Tryals of Laud,' i. 174-5; Appleton's 'Cyclo. Amer. Biog.,' vi. 472; Bancroft's 'Hist. of Amer.,' i. 284.

F. B. T.

"NOWER."—In Bury Hill Park, near Dorking, there is a beautiful wooded eminence called the "Nower." What are the origin and meaning of this name?

W. T. LYNN.

Blackheath.

"TO HELP," FOLLOWED BY AN INFINITIVE.—Is there any good authority for the omission of the "to" of the infinitive? The following occurs in the prospectus of 'The New Standard Dictionary': "In its effort to help simplify the spelling of words this dictionary," &c. Some years ago a philanthropist used to send out an appeal for money which had the phrase "Help save the boys." I have heard such phrases on the stage recently, and have met with them in Mr. Jerome K. Jerome's 'Three Men on the Bummel.' Are they not bad English?

ROBERT PIERPOINT.

LOLA MONTEZ, NÉE GILBERT.—Will any reader be pleased to inform me in what church in the Irish county in which this celebrated woman was born is to be found the register of her birth, and will he also give me the wording of the same? so scanty is her authentic history and so doubtful her reputed one.

INVESTIGATOR.

[She was born in Limerick. See 'D.N.B.' under 'Gilbert, Marie Dolores Eliza Rosanna.']

COLIN CAMPBELL was admitted to Westminster School on 3 April, 1771. I should be glad to have particulars of his parentage and career.

G. F. R. B.

JOHN WILKINS BOX was admitted to Westminster School on 19 June, 1775. Any particulars concerning him are desired.

G. F. R. B.

THOMAS JOHNSON.—I should feel greatly obliged if any of your readers could supply information concerning a Thomas Johnson, to whom a tablet is erected in Warkton Church, near Kettering. At the top of the tablet are the following arms: Argent, a fess lozengé gules between three lions' heads erased; impaling Argent, a fess gules

between two greyhounds current sable; quartering Sable, a chevron between three mullets, whilst underneath is the following inscription :—

The Epitaph of Mr. Thomas Johnson.  
Good reader, if thou can'st but spare a tear,  
Pious devotion bids thee pay it here;  
For the loss of him who[se] virtues yielded hope,  
Whilst in the blossome of a richer cup;  
But envious death with hasty hand prevented  
Our early hopes, to Heaven h[e]s transplanted.  
Ætatis sue 26<sup>th</sup> A<sup>o</sup> D<sup>i</sup> 1657.

S. P.

SOMNER MERRYWEATHER.—Who can give detailed information about F. Somner Merryweather, a London bookseller, who wrote 'Bibliomania in the Middle Ages,' London, 1849, which Allibone calls "a good book"; 'Glimmerings in the Dark,' 1850; and 'Lives and Anecdotes of Misers,' 1850, from which Silas Wegg reads in 'Our Mutual Friend'? The ordinary sources of information yield nothing respecting him.

D. M.

"INDICIBLE."—The latest quotation for this word in the 'H.E.D.' is dated 1685. It occurs again in Mr. Egerton Castle's delightful romance 'Young April' (p. 211). Does any other recent writer use it? The date of Mr. Castle's book is 1899.

C. C. B.

THE VASE OF SOISSONS.—This is mentioned by Gibbon in chap. xxxviii. of the 'Decline and Fall,' &c., § 21, on 'Division of Lands by the Barbarians': "The memorable vase of Soissons is a monument and a pledge of the regular distribution of the Gallic spoils." In no account of Soissons can I find a vase mentioned.

E. L. G.

ROODS AND ROOD-LOFTS.—Before the rood was re-erected in St. Paul's Cathedral in Mary's reign it is said to have been consecrated with chrism by Bp. Bonner. Can any one give me details about the office used on that or like occasions, or, failing that, tell me where I can obtain the information? I should also be glad to hear of any books treating generally of the subject of rood-lofts and the religious ceremonies associated with them.

F. B.

[Consult 8th S. v. 88, 149, 313; ix. 345; and General Indexes.]

EARLY EVENING NEWSPAPER.—I shall be glad if any reader of 'N. & Q.' will give me the date of the earliest evening newspaper (daily). In my collection of early volumes of London newspapers, in the volume for 1780, there are several issues of the "*Noon Gazette and Daily Register*," published at Twelve o'Clock, and contains all the actual news of

the Nine Morning Papers." The last number in the volume is No. 21, Thursday, 23 November, 1780, price threepence. The publisher's prospectus says :—

"The plan of this Paper not being generally known, the Proprietors most respectfully take the Liberty of submitting the following Sketch of it to the perusal of the Public.

"The *Noon Gazette* will be regularly published every day at Twelve o'Clock, and will contain ALL the actual news of the Nine Morning Papers, cautiously and faithfully selected from them. Every Species of Misinformation and Untruth will be guarded against with the utmost care, and the Communication of real authenticated Intelligence only will ever be the grand Object of this Print.

"Besides the Advantage of having all the News of the Nine Morning Papers comprized in one, the *Noon Gazette* will contain a Postscript with every Article of important Intelligence that may arise on the Morning of its publication, so that as well as a universal Morning Paper, this Print will be found little, if at all, inferior to any Evening Publication.

"It has been objected to this Plan, that the hour of Publication is too late; but when it is considered how few Persons there are in London who are desirous of reading a Newspaper before twelve o'Clock, this objection will be easily removed; Persons of Fashion do not Breakfast earlier, and Merchants generally wait until they go to Change. But if it be true that the Public have heretofore been anxious of seeing the Morning Papers at nine or ten o'Clock, there cannot now be a doubt but they will suspend their curiosity for two or three hours, if they can depend upon having all the news of the day faithfully pointed out to them in one Paper, and at the expense only of threepence, rather than be at the trouble of reading nine, and at the expense of two shillings and threepence in purchasing them; especially when the Paper that is published at Noon will contain more Information considerably than all the Morning Papers can possibly have."

JOHN ROBINSON.

Delaval House, Sunderland.

[See 1<sup>st</sup> S. viii. 57; xi. 285; and many later references.]

### Epigrams.

AN UNCLAIMED POEM BY BEN JONSON.

(9th S. iv. 491; v. 34, 77, 230, 337.)

I AM very pleased to learn that Mr. SIMPSON is now persuaded that the poem on Prince Henry was written by Ben Jonson. As he undertook to prove my case, the presumption is that he has been convinced by his own argument. A la bonne heure! I am not going to quarrel with his conclusion, which I certainly believe to be right, though I fail to see the point or relevancy of his quotation from Mr. Fleay's book, which he considers decisive as regards the authorship of the epigram. But there is no need of further discussion, to which we have both, perhaps, given too wide a range.

I only hope that our readers will be at one with us in believing that the verses are the genuine offspring of "our arch-poet," as Robert Burton calls him, and give what credit is due to W. R. Chetwood, MR. SIMPSON, and myself, for we have all had a humble share, it seems, in proving the case. If Chetwood had given his authority, I feel sure that Gifford would have saved us all this trouble, for, whatever his demerits may be, he was a careful and laborious student. Though MR. SIMPSON evidently dislikes this militant writer, I am perfectly certain that he is not the man who would "kick a dead lion." He will, therefore, be sorry to learn that he has made a serious mistake and unwittingly done that writer a great injustice. When Gifford wrote: "If it be not the most beautiful song in the language, I freely confess, for my own part, that I know not where it is to be found," he was not referring to 'Underwoods' (2), perhaps the poorest verses Jonson ever wrote, from which MR. SIMPSON has quoted the four worst lines, but to the next (3), beginning with the words

Men, if you love us, play no more.

It is, if I may say so, an admirable piece of work, "written," as Robert Bell observes, "with consummate skill; but it is doing a great injustice to Jonson to place it above the rest of his compositions in this way—not to say a word about the songs of Shakespeare and Beaumont and Fletcher." ('The Poems of Ben Jonson,' p. 135). Of course, the praise is excessive; nevertheless, as the poem is an almost flawless production, Gifford may be excused for admiring it so highly, and no one would be justified in describing that opinion as a "master-stroke" of critical imbecility. There is nothing so strange and discordant as the judgments passed on the works of genius, as may be seen from the following passage, written by Aubrey de Vere:—

"Another time he (Tennyson) read aloud a song by one of the chivalrous poets of Charles the First's time, perhaps Lovelace's 'Althea,' which Wordsworth also used to *croon* in the woods, and said, 'There! I would give all my poetry to have made one song like that!' Not less ardent was his enthusiasm for Burns. And here an incident with no small significance recurs to me. 'Read the exquisite songs of Burns,' he exclaimed. 'In shape, each of them has the perfection of the berry, in light the radiance of the dewdrop; you forget for its sake those stupid things, his serious pieces!' The same day I met Wordsworth, and named Burns to him. Wordsworth praised him even more vehemently than Tennyson had done, as the great genius brought Poetry back to Nature; but of course, I refer to his serious efforts, the "Cotter's Saturday Night"; those little amatory songs of his one has to for-

get.' I told the tale to Henry Taylor that evening, and his answer was: 'Burns's exquisite songs and Burns's serious efforts are to me alike tedious and disagreeable reading!' So much for the infallibility of poets in their own art."—Aubrey de Vere's 'Reminiscences of Tennyson in Early Days,' contributed to 'Alfred, Lord Tennyson: a Memoir,' by his son (Macmillan, 1897).

Gifford, it will be seen, finds himself in excellent company. JOHN T. CURRY.

THE FLAG (9th S. v. 414, 440, 457).—As to the flag, there can be no doubt that the national or union flag is the proper one to display. There is no kind of authority for the French flag upside down which is now displayed as a British emblem in rural districts. The badge custom is new, and came to us from the United States, where a miniature of the flag is worn. The colour of England is red, but a badge of the union flag is more consonant with modern practice.

D.

FAMILIAR FRENCH QUOTATIONS (9th S. v. 336, 398, 461).—'Beautiful Thoughts from French and Italian Authors,' by Craufurd Tait Ramage, LL.D. (Liverpool, Edward Howell), is a good book of quotations, giving chapter and verse as well as the names of authors; it is well indexed. The same may be said of Ramage's 'Beautiful Thoughts from Latin, from Greek, and from German and Spanish Authors' (three volumes), as well as of his 'Bible Echoes in Ancient Classics.' The last is published by Adam & Charles Black, of Edinburgh. ROBERT PIERPOINT.

COWPER'S LETTERS (9th S. v. 414).—There is an autograph letter of Cowper in the Salford Royal Museum. The always courteous curator, Mr. B. H. Mullen, would furnish Mr. WRIGHT with all particulars. It is one of a series of curious letters written by the poet to describe the dreams by which he was visited.

WILLIAM E. A. AXON.

Moss Side, Manchester.

LADIES AND LEAP YEAR (9th S. v. 356).—In Scotland the "convention" which accords to ladies the privilege of gaining for themselves husbands or new silk gowns in leap year, if not actually put into practice, is certainly very much talked of. The announcement of a new engagement during leap year is sure to be received with suspicious smiles and the suggestive remark, made with perfect good nature, "Ah, yes, to be sure; leap year!" At many private dances throughout leap year the ladies have the pleasure of exercising their privilege and choosing their own partners. It is a sight well worth seeing.

The "old order" completely changes. Men stand about the walls of the ballroom waiting "to be asked," and look pictures of sheepish anxiety until they are curtsied to, and led forth to the dance by blushing maidens. Whether this be considered equivalent to an offer of marriage I cannot say, but if repeated frequently throughout the dancing season, it might certainly be expected to bring about the desired result. B.

In the Midland counties, at any rate, the "convention" is as MR. THOMPSON supposes, and ladies may use their privilege throughout the whole year. I need scarcely say I have never known one do so, except as a joke. (See, by the way, Brewer's 'Dictionary of Phrase and Fable.') C. C. B.

For an article by the late Cuthbert Bede, touching on all the points contained in this query, see 'N. & Q.,' 2nd S. i. 9. An extract from a work on 'Courtship, Law, and Matrimony,' published in the year 1606, will be found in 4th S. viii. 505. Reference to a so-called Scottish Parliament Act of 1228, and the non-existence of such an Act, is treated on in 7th S. x. 188, 293.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THEBAL (9th S. v. 337).—If this name is a contraction for Theobaldus, then Husenbeth, in his 'Emblems of Saints' (Dr. Jessopp's third edition), gives two saints who were so named, viz., St. Theobald, a bishop of unknown, but early date, who is represented, in episcopal vestments, upon the pulpit at Hempstead Church, and of whom a painting formerly existed upon the rood-screen in the same edifice; and St. Theobald the Confessor, whose day is 1 July, and who died in A.D. 1150. The same author quotes that an illustration of the latter gentleman, with shoemaker's tools about him, may be found in 'Ikongraphie der Heiligen,' J. v. Radowitz, Berlin, 1834.

HARRY HEMS.

Fair Park, Exeter.

The late Canon Bardsley, in his 'English Surnames,' says: "St. Theobald.....represents a name whose susceptibility to change was something amazing." There are many interesting variants at p. 59, the nearest to the form required being *Tebald*. Smith and Wace's 'Dictionary of Christian Biography' does not include a Theobald, canonized or otherwise.

ARTHUR MAYALL.

ANCESTORS (8th S. xii. 65, 133, 211, 332, 475; 9th S. i. 170, 272).—In the pocket 'Spanish and English Dictionary' of F. C. Bustamante,

the word *antecesor* is translated "predecessor, forefather." A forefather is only one kind of ancestor. In a note on the latter word I said a Lord Mayor could use it in speaking of his predecessors at the Mansion House. It is worth noting that mayors in Spain use the Castilian equivalent of it, which is *antecesor*, in this very sense. Thus, in *El Correo de Guipuzcoa*, published in San Sebastian, 18 May, you may read:—

"Contestando el Alcalde á las últimas manifestaciones del señor Echeverría dijo que, en efecto, en uno de los primeros días de Julio le llevaron á casa un baul enviado por su antecesor, que acababa de cesar en el cargo."

The translation whereof is this:—

"The Mayor, in reply to the last declarations of Mr. Newhouse, said that, as a fact, on one of the first days of July they brought him to his house a bale sent by his ancestor, who had just left off ceding his place in the office."

That happened at Renteria, in the province of Guipuzcoa. PALAMEDES.

EXTENT OF ST. MARTIN'S PARISH (9th S. v. 397).—Will H. T. B. state where the passage he quotes comes from; the edition, the volume, the page, and the date of Horace Walpole's letter? I have carefully looked through two editions of Horace Walpole's letters of the year 1776, and cannot find this passage. I think I can explain the meaning of it, but would prefer not to do so until I see the letter itself with the context.

H. B. P.

Inner Temple.

CUMBERLAND'S 'JEW' (9th S. v. 416).—This play was acted at the Surrey Theatre so late as 7 August, 1839, with Dowton in the part of Sheva (the Jew).

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

MALACHY DUDENY (9th S. v. 416).—There was a Malachi Dudeney who was a prominent merchant in Exeter in the middle of the seventeenth century. He is mentioned in the will of his brother-in-law, dated 8 April, 1653, as well as in a list in the P.R.O. supposed to have been written before 1635. I believe he belonged to the family of Dudeneys of Stoke Canon, Devon. I have a number of notes concerning him which I have not at hand at present; when I can look them up I shall be pleased to lend them to MR. DUDENY.

(Mrs.) F. B. TROUP.

Offwell House, Honiton.

GENIUS AND LARGE FAMILIES (9th S. v. 433).—Carl Philipp Emanuel Bach was one of a family of twenty children, and Haydn one of twelve children by the same mother. Franz



Schubert, the great composer, was a thirteenth child. By his first marriage with Elisabeth Fitz the father had fourteen children, and by his second with Anna Klagenböck five more. Ignaz Josef Pleyel, the pupil and friend of Haydn, and, though not a genius, a composer of some note in his day, was the twenty-fourth child of a village schoolmaster at Ruppersthal in Lower Austria, who is said to have lived to the age of ninety-nine.

J. S. S.

Llewellynn Jewitt was a constant contributor to the early series of "good old 'N. & Q.'"; and the *Reliquary*, vol. i. No. 1, New Series, p. 4, in 'A Sketch of the Life and Death of Llewellynn Jewitt, F.S.A., &c.', says, "The Jewitts were a talented family, and Llewellynn, the seventeenth child, was the greatest genius of them all." H. J. B.

"QUAGGA" AND "ZEBRA" (9th S. v. 3, 75).—I regret that I gave the wrong account of *zebra* in my first letter. I should have acknowledged this before, but have only just completed further investigations. The result is singular. I find that the Ethiopian etymology is quoted in dictionaries of three nationalities, Littré's for French, Barcia's for Spanish, Skeat's for English; that in each case the sole evidence adduced is a passage in Ludolf's 'History of Ethiopia'; and that this passage, when referred to, not only does not say the word is Ethiopian, but actually ascribes it to a totally different language, namely, Congolese! In the original Latin version (Frankfort, 1681) the passage runs, "Ceterum pulchritudine omnia totius orbis quadrupedia præcellit *Zecora*, Congensibus *Zebra* dicta." The English translation (1684, p. 56) renders it, "There is a beast which is called *Zecora*, which for beauty exceeds all the four-footed creatures in the world; they of Congo give it the name of *Zebra*." I have searched Bentley's 'Dictionary of the Congo Language,' 1887, without coming upon anything like *zebra*. It occurs in the vocabulary to Merolla's 'Viaggio nel Congo,' 1692: "*Zerba*, animale simile al mulo selvaggio." The English translator (first volume of Churchill's 'Voyages,' 1704; also sixteenth volume of Pinkerton, 1808) has, "*Zerba*, an animal like unto a wild mule." My present impression is, therefore, on the authority of Ludolf and Merolla, that this hitherto unexplained word is old Congolese.

The synonym *Zecora* deserves a few lines to itself. Ludolf uses it again in his 'Lexicon Amharico-Latinum' (Frankfort, 1698): "Scilicet pulchrum illum qui *Zecora* appellatur" (p. 63). It is a Portuguese word of doubt-

ful origin. Coelho, in his etymological Portuguese dictionary, 1897, fails to trace it. Peter Kolbe, in his 'Reise an das Capo' (Nuremberg, 1719), p. 146, gives a picture of the animal, and remarks, "Von den Abyssiniern wird dieses Thier *Zecora*, von den Einwohnern in Congo *Zebra* genennet." The latter part of this very definite statement corroborates what I have said above. Perhaps COL. PRIDEAUX will tell us if the former part of it is correct. JAS. PLATT, Jun.

AN OLD CLOCK (9th S. v. 269).—Barnsley has had a succession of Fletchers, clock and watch makers, though I do not know that any of them ever attained more than local fame. Tobias the elder, who is probably the one referred to by Mr. HEMS, died in 1811. Many of his clocks are still to be met with in the town and district. A much more famous member of the craft who carried on business in Barnsley was John Hallifax (father of Sir Thomas Hallifax, Lord Mayor of London 1777-8), who died in 1750. The Hallifax clocks are still highly prized, and when offered for sale generally fetch good prices. ALEXANDER PATERSON, F.J.I.

"SCOINSON ARCH" (9th S. v. 357).—*Scuncheon*=the splay or jamb on the inside of an opening, from Med. Fr. *escoinson*, Mod. Fr. *écoinçon*: "Pierre qui fait l'encoignure de l'embrasure d'une porte ou d'une croisée" (Littré). See 'Scuncheon' and 'Scoinson arch' in the Architectural Publication Society's 'Dict. of Architecture,' 'Sconcheon' in the 'Glossary of Terms' at the end of Gwilt's 'Encyclopædia of Architecture,' and 'Escoinson' in Mollett's 'Dict. of Words used in Art and Archæology.' *Sconchon* is used in the agreement for the steeple of Fotheringhay Church, 13 Hen. VI.

BENJ. WALKER.

Langstone, Erdington.

Parker's 'Concise Glossary of Terms used in Architecture' (1869), p. 103, has the following explanation:—

"*Escoinson* or *Scoinson* (old French); interior edge of the window side or jamb. In mediæval windows this is often ornamented with a shaft carrying an arched rib."

The 'New English Dictionary' defines *escoinçon* as a stone which forms the upper part of an arched window.

RICHARD LAWSON.

Urmston.

This is a very usual term in architecture. "Squinch," "sconce," "scutcheon," and "skoncheon" mean much the same, and are, possibly, mostly derived from the Latin

**LIFE IN SOUTH AMERICAN REPUBLICS** (9th S. v. 396).—During the last few months of 1896 several articles were published in the *Revue des Deux Mondes* bearing the title 'Chili et Bolivie.' The writer had visited these countries mainly with a view to inspecting the mines there, and though mines and metals are the subjects which he treats most fully, yet he manages at the same time to give many picturesque descriptions of the

towns along the coast of the Pacific and in the interior, together with much information as to the scenery elsewhere, and the customs of the inhabitants, both Indian and European.

T. P. ARMSTRONG.

Timperley.

MELEK TAUS (9th S. v. 336).—The following appears on p. 47 of Layard's 'Discoveries in the Ruins of Nineveh and Babylon,' published 1853, four years later than the work referred to by DR. SMYTHE PALMER:—

"The Cawals, who are sent yearly by Hussein Bey and Sheikh Nasr to instruct the Yezedis in their faith, and to collect the contributions forming the revenues of the great chief, and of the tomb of Sheikh Adi, were now in Redwan.....The Yezedis are parcelled out into four divisions for the purpose of these annual visitations.....The Yezedis of the Mosul districts have the Cawals always amongst them. I was aware that on the occasion of these journeys the priests carry with them the celebrated Melek Taous, or brazen peacock, as a warrant for their mission. A favourable opportunity now offered itself to see this mysterious figure, and I asked Cawal Yusef to gratify my curiosity. He at once acceded to my request, and the Cawals and elders offering no objection, I was conducted early in the morning into a dark inner room in Nazi's house. It was some time before my eyes had become sufficiently accustomed to the dim light to distinguish an object, from which a large red coverlet had been raised on my entry. The Cawals drew near with every sign of respect, bowing and kissing the corner of the cloth on which it was placed. A stand of bright copper or brass, in shape like the candlesticks generally used in Mosul and Baghdad, was surmounted by the rude image of a bird in the same metal, and more like an Indian or Mexican idol than a cock or peacock. Its peculiar workmanship indicated some antiquity, but I could see no traces of inscription upon it. Before it stood a copper bowl to receive contributions, and a bag to contain the bird and stand, which takes to pieces when carried from place to place. There are four such images, one for each district visited by the Cawals. The Yezedis declare that, notwithstanding the frequent wars and massacres to which the sect has been exposed, and the plunder and murder of the priests during their journeys, no Melek Taous has ever fallen into the hands of the Mussulmans. Cawal Yusef, once crossing the desert on a mission to the Sinjar, and seeing a body of Bedouin horsemen in the distance, buried the Melek Taous. Having been robbed and then left by the Arabs, he dug it up, and carried it in safety to its destination. Mr. Hormuzd Rassam was alone permitted to visit the image with me. As I have elsewhere observed ('Nineveh and its Remains,' i. 226), it is not looked upon as an idol, but as a symbol or banner, as Sheikh Nasr termed it, of the house of Hussein Bey."

A drawing of the Melek Taous appears in the book; it looks not unlike a lectern.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

DR. SMYTHE PALMER will find an account of the worship of this bird in Mr. Moncreu D.

Conway's 'Demonology and Devil-Lore,' vol. i. pp. 27-9. Reference is there made to another account by C. W. King, 'The Gnostics,' &c., p. 153. C. C. B.

DRYDEN (9th S. v. 353).—It seems clear, as the Editor remarks, that Virgil and Gray were indebted to Lucretius; but there is nothing in the lines quoted from him to indicate the climbing of the knees, whereas this action is comprehended in my quotations. The line that I quoted from Dryden's 'Georgic' has been appropriated by Thomson, who has set it in a translation from a famous ode of Horace. This extraordinary mixture of the poetry of others is presented by Thomson as an original part of his own poem:—

On earth his manly look  
Relentless fixed, he from a last embrace,  
By chains polluted, put his wife aside,  
His little children climbing for a kiss;  
Then dumb through rows of weeping, wondering friends,

A new illustrious exile, passed along.  
Nor less impatient did he pierce the crowds,  
Opposing his return, than if, escaped  
From long litigious suite, he glad forsook  
The noisy town a while, and city cloud,  
To breathe Venafric or Tarentine air.

'Liberty,' part iii. lines 170-80.

E. YARDLEY.

PICTS AND SCOTS (9th S. v. 261, 418).—My note on the Picts and Scots has been received with such unexpected acquiescence that it only remains to thank your six correspondents for their remarks and information, and to endeavour to answer some inquiries that have been made. Skene, in his 'Celtic Scotland,' vol. i. pp. 3-6, gives a catena of authorities establishing the proposition that the name Scotia, prior to the tenth century, applied to Ireland alone, showing that the Scotia of the three succeeding centuries was a limited district, and that it was gradually extended to the east. I need hardly say that, on a question of a new and progressive science like prehistoric ethnology, a modern scholar like Skene is an immeasurably better authority than any scholar of the Georgian era—Pinkerton, Chalmers, Whitaker, or even Gibbon. C. S. will find in Skene the best possible definition of the varying limits of Erseland and Pictland.

DR. PALMER is quite right in asserting that lobeless ears are a mark of the Scandinavian type, but, I think, not distinctive, as it is found also among the Iberian races. I judge from Dr. Beddoes's photographs of Silurian Welshmen and Irish Cruithne, and from Collignon's photographs of Iberians of Dordogne and of Berbers, who are believed to be

the purest representatives of the Iberian race. According to theory, the Pictish clans ought to tan and the Scots to freckle. I should be glad to know if this accords with the facts.

P. F. H. asks why I say that the origin of the name of the Pentland Firth is different from that of the Pentland Hills. I answer that Prof. Rhys, in his 'Rhind Lectures,' and in the *Academy*, 13 Aug., 1892, shows that the early name of the Pentland Firth was O.N. *Pettaland fjörth* or *Petlands Fiord*, and afterwards *Pichtland Fyrth* and *Fretum Picticum*, proving that the *n* in *Pentland Firth* is intrusive, while the *Pentland Hills* were *Penland*, the *t* being intrusive and the *n* radical.

As to the *Gwyddel ffichti*, or Irish Picts, I may add that *Spike Island* in *Cork Harbour* is a corruption of *Inis Pichht*, the "Picts' Island."  
ISAAC TAYLOR.

"LARKSILVER" (9th S. v. 376).—It is perhaps what Sherlock Holmes would have called "a long shot" to connect the first two letters of this word with "lay" or "lea"; nevertheless, the 'Imperial Dictionary' does so, s.v. 'Lark.' Halliwell gives: "*Larks-leers*. Arable land not in use; any poor or barren land. Somerset." The second syllable in this latter word is connected with the M.E. *laere*=empty, useless. *Larksilver*, on these lines, would be payment for pasture land.

ARTHUR MAYALL.

ENGLISH TRANSLATIONS OF BAUDELAIRE (9th S. v. 375).—About fifty of Baudelaire's poems may be found in a work entitled 'Some Translations from Charles Baudelaire,' published by Messrs. Digby & Long. Ten of his poems are also translated in 'A Century of French Verse,' by William John Robertson. The publishers are Messrs. Innes & Co.

ROBIN GOODFELLOW.

PETITION AGAINST THE USE OF HOPS (9th S. v. 376).—I find in the Harleian Catalogue, No. 980, fo. 282, the following:—

"That about the 4th of Hen. VI. an Information was exhibited against one, for putting an unwholesome kind of weed called an Hopp, into his Brewing."

But Mr. Prothero ('Pioneers and Progress of English Farming,' Longmans, 1888, p. 31) has it that hops were introduced into England in the reign of Henry VIII. LOBUC.

TOMB IN BERKELEY CHURCH (9th S. v. 375).—If H. T. B. refers to Ralph Bigland's 'Monumental, Historical, and Genealogical History of the County of Gloucester,' folio, 1791-2, under 'Berkeley,' he will find as follows:—

"Between the nave and south aisle are the effigies of Thomas, Lord Berkeley, and Catherine, his second

lady, sculptured in alabaster. His lordship is represented in the armour of the fourteenth century charged with the family bearings, and the lady with a headdress of extraordinary shape and size. This baron died in 1360, before which time the nobles of this family were interred in the Conventual Church of St. Augustine, now the Cathedral, at Bristol."

ALFRED HALL.

The effigy is that of Catherine, the second wife of Thomas, Lord Berkeley. Other parts of the lady's costume are worthy of notice, notably her corset worn outside. According to the Sumptuary Laws made in the fourth year of King Edward IV., no woman under the degree of a knight's wife or daughter might wear wrought corsets.

THOMAS A. MARTIN.

DANIEL DEFOE (9th S. v. 285).—Referring to this subject, may I be permitted to mention in 'N. & Q.' that in John Forster's charming essay on the "Works of Daniel Defoe, London, 1843," it is related that in the midst of his labours and enjoyments there came upon Daniel Defoe a stroke of ill luck—he saw his whole fortune swept away by an unsuccessful speculation? One angry creditor took out a commission of bankruptcy, and Defoe, submitting to the rest for an amicable settlement, fled from London.

"A prison," he said, "paid no debts." His place of retreat was in Bristol, and during his sojourn there he was called "the Sunday Gentleman," because, through fear of the bailiffs, he did not dare to appear in public on any other day. Good, however, came of his forced retirement; he wrote in Bristol, remarks John Forster, "that famous essay which went far to form the intellect and direct the pursuits of the most clear and practical genius of the succeeding century." In fact, 'The Essay on Projects' suggested a series of reforms of the utmost importance to his fellow-creatures. It included a great design of education, the raising of a military college, and the training of women. Defoe's exile in due course came to an end by an arrangement with his creditors; they consented to accept the sum of five thousand pounds in full payment of their claims upon him. He then returned to London, with the hope in his heart of serving his king, and by some influence obtained the office, which he held for four years, of Accountant to the Commissioners of Glass Duty. About the same time Defoe established extensive tile-kiln and brick-kiln works at Tilbury, and it was his boast in connexion with those works that he gave employment for years to more than one hundred poor workmen. In

the days of his prosperity it is only right to observe he did not forget his former creditors ; for, according to his unpretending statement on the subject, "the sums he had discharged to them, of his own mere motion, without any obligation, amounted to upwards of twelve thousand pounds" (*vide* p. 78 of 'Biographical Essays,' by John Forster, John Murray, London, 1860). Sad, indeed, it is to know that Daniel Defoe died alone, in want, and with a broken heart, the unnatural conduct of his second son having much embittered the last days of his long and chequered life. He died in his seventy-first year, in the parish of St. Giles's, Cripplegate, wherein he was born, wherein Cromwell was married, and wherein Milton was buried. I cannot, in conclusion, refrain from remarking that the recent erection of a fine statue of the great Lord Protector of England in Westminster, of all places in the world, by a very wealthy nobleman, occasioned bitter resentment among all sorts and conditions of men. But so long as the famous old City of London shall exist so long shall the author of 'Robinson Crusoe' (a work, by the way, that has been translated into many foreign languages), son of James Foe, butcher, of St. Giles's, Cripplegate, live in the affectionate remembrance and admiration of the citizens of the capital of the greatest empire known in history—another proof that "the pen is mightier than the sword."

HENRY GERALD HOPE.

Clapham, S.W.

[But modern research has rather lowered Defoe's reputation.]

COLLECTION OF BIBLICAL QUOTATIONS (9th S. v. 247, 314 ; v. 426).—I certainly did not say that I gave the only instance of humour to be found in the Bible. The request was for *bons mots* founded on Biblical quotations. Here is one of the latest. It is of the School Board order, and as such somewhat exiguous. In reply to a question, "What weapon was used for the slaughter of Goliath?" after some time the examiner got the reply, "The axe of the Apostles." This is another single instance.

ARTHUR MAYALL.

A notable instance of humour is Gal. v. 12.

GEO. WILL. CAMPBELL.

Leamington.

"I'LL HANG MY HARP ON A WILLOW TREE" (9th S. v. 375).—When Lord Elphinstone was Governor of Madras (1837-42) it was the common rumour in society there that, as a Lord in Waiting in the very early years of the Queen's reign, he fell desperately in love with a royal personage, and that, conscious

ultimately of his presumption, he obtained and hurried away to a remote appointment, first relieving his feelings by composing this song. A lady very high in his confidence at Madras ventured to ask him the truth of the matter, and was assured there was no foundation whatever for the statement.

C.

A correspondent, whose communication was dated from Nagpore, stated it was generally believed in Bombay and India that the late Lord Elphinstone was the author of this song. See 'N. & Q.' 2nd S. xii. 210.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PILLILLEW" (9th S. v. 372).—Cf. the following from 'A Lamentation,' by James Clarence Mangan ('Ballad Poetry of Ireland,' Dublin, James Duffy, 1845, p. 135):—

O ! raise the woful *Pillalu*,  
And let your tears in streams be shed ;  
*Och, orro, orro, allalu !*  
The Master's eldest hope is dead !

By strand and road, by field and fen,  
The sorrowing clans come thronging all ;  
From camp and dun, from hill and glen,  
They crowd around the castle wall.  
*Och, orro, orro, allalu !*

From East and West, from South and North,  
To join the funeral train they hie ;  
And now the mourners issue forth,  
And far they spread the keening cry,  
*Och, orro, orro, allalu !*

HENRY T. POLLARD.

Hertford.

I have occasionally heard this well-known word used by London residents as referring to a "scene" or disturbance of a private nature, in the connexion first named by your correspondent, but without any allusion to fighting, or to a number of persons taking part therein ; and more particularly by one born and bred in Huntingdonshire, who generally speaks of "a regular fillyloo," in which manner (or as if written "fill-a-loo" or "philliloo") I have always heard it pronounced. Probably the word is of Irish origin. It has, I believe, been in use for at least two hundred years.

W. I. R. V.

I am a Cockney, and, when I was a boy, constantly used the term "filliloo" (so I spelt it) in the sense I should now endeavour to convey by "a jolly row."

F. G. STEPHENS.

On reading MR. RATCLIFFE'S note about this word to my wife, who was brought up near Selby and has a store of Yorkshire dialect words, she instantly mentioned

"hillilow" (which I spell phonetically), meaning a sudden blaze or flare-up in a fire; a wordy contention such as occurs now and then among the ladies of the kitchen; and last, any little jollification.

LIONEL CRESSWELL.

Wood Hall, Calverley, Yorks.

I have heard "pilliliew" in Yorkshire, West Riding, and on 15 May a Cumberland man used it in my hearing in Ulverston. When I asked for an explanation of the expression, a Welshman who was present said it was common enough in Pembroke and Glamorgan amongst the working classes.

S. L. PETTY.

Ulverston.

The word "pilliliew" is used in the *Hull Advertiser*, 23 July, 1796, p. 4, col. 2, but I am not able to refer to it.

W. C. B.

MUGGLETONIAN WRITINGS (9th S. v. 415).—I have seen a volume, years ago, containing the writings of John Reeve and Lodowick Muggleton. The book opened by stating that what was therein taught was "by voice of word from God." My maternal grandfather was for some time a follower of this sect, much to his wife's annoyance, and the book belonged to him. The meetings of the sect were held in a private room, I have heard my mother say, and I believe the men drank at these meetings.

In the 'Penny Cyclopædia' there is a notice of this sect of Christians, in which it is said that a complete collection of the works of Reeve and Muggleton, together with other Muggletonian tracts, was published in 3 vols. 4to., 1832.

E. A. C.

An imperfect autograph tract by Lodowick Muggleton, with reference to his excommunicating one William Medgate, in defence of his own supreme power as a prophet, is in Rawlinson MS. D. 1352 in the Bodleian Library.

W. D. MACRAY.

Muggleton must have published books containing his opinions, though no copies may have been preserved. In Neal's 'History of New England,' among the laws against heresy, is one by which the books of Reeve and Muggleton must be delivered up to be burnt under a penalty of ten pounds. Alice Morse Earle in her 'Customs and Fashions of Old New England' says, p. 288, "that some were burnt at Boston in 1654."

M. N. G.

On referring to 'The Registers of St. Botolph, Bishopsgate, London,' transcribed by the Rev. A. W. C. Hallen, 1889, vol. i.

p. 173, I find that Lodowick, son of John Muggleton, was christened on 30 July, 1609. No mention of MSS. is made in the various articles which have appeared in 'N. & Q.' but in February, 1896, Miss Dixon, of Harrow Lands, Dorking, offered to give some books and papers relating to the sect to any person collecting such things. See 'N. & Q.' 1st S. v.; 3rd S. iii.; 4th S. xi.; 8th S. ix., for nine articles on the Muggletonians.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have "A Divine Looking-Glass, or the Third and Last Testament of our Lord Jesus Christ, &c. By John Reeve and Lodowick Muggleton, Pen-Men hereof, and the last chosen Witnesses, &c. The Fourth Edition. Printed in the year of our Lord 1656, and reprinted by subscription in the year 1760." There are 259 pages, and it is a good-sized quarto book, in the original paper wrapper.

ALFRED J. KING.

101, Sandmere Road, Clapham, S.W.

"RACKSTROW'S OLD MAN" (9th S. v. 269, 366).—MR. J. ELIOT HODGKIN is unable to find this in Rackstrow's list of curiosities. May not the allusion be to the figure of Sir Isaac Newton which was placed as a sign over Rackstrow's door?

GEORGE MARSHALL.

Sefton Park, Liverpool.

CRABS' EYES AS MEDICINE (9th S. v. 356).—This term is a misnomer for the bosses of carbonate of lime on the under surface of crabs' shells. Superstition, the dominant feature of mediæval physic, gave rise to the belief that animal concretions possessed mysterious virtues over and above those of the corresponding salt found in a natural state. The polypharmacy of seventeenth-century medicine prescribed "crabs' eyes" as one ingredient of several popular powders, and they were included in the first pharmacopœia of 1618. Pechey ('Art of Physick,' 1697, p. 220) says:—

"They are good to correct acid Humours, and for the Collic and hysteric Fits and suchlike Diseases arising from an Acid. They are vulnerary and cure Ulcers and are very proper for Falls and a Pleurisy. They provoke Urine and expel Gravel. They take off the Effluviences of the Blood and cure intermitting Fevers."

The usual method of preparation was by grinding them to a very fine powder, adding thereto some rose-water, and forming the mass into balls.

Wadd ('Mems.' &c., 1827, p. 151) says:—

"England has been called the 'Paradise of Quacks.' Who could believe that a philosopher

would eat two hundred pounds of soap? a bishop drink a butt of tar-water? or that in a course of chemical neutralization, Meyer should swallow twelve hundred pounds weight of crabs'-eyes?"

(The first refers to David Hartley, the second to Bishop Berkeley.) The price in 1702 was sixpence per ounce. GEORGE C. PEACHEY.

Brightwalton, Wantage.

I had an old book given to me lately called "The Compleat Housewife, or Accomplish'd Gentlewoman's Companion. Being a Collection of upwards of Five Hundred of the most approved Receipts in Cookery. To which is added a Collection of above Two Hundred Family Receipts of Medicines fit either for private families or such publick-spirited Gentlewomen as would be beneficent to their poor Neighbours. By E. Smith. Printed for J. Pemberton at the Golden Buck over against St. Dunstan's Church in Fleet Street. 1732." Crabs' eyes are mentioned in the following recipe, which is apparently for an internal cold:—

"To make Gascoigne's Powder.—Take of Powder of Pearl, red Coral, Crabs' Eyes, white Amber, and Hartshorn, of each one ounce, beat them to a fine powder and searce them. Then take a dram of oriental Bezoar and a dram of Ambergrease, and mix with the powders; then take off the black Toes of Crab's-Claws, beaten to a fine Powder, as much as of all the rest of the Powders, for this is the chief; then mix all well together, and make them up in Balls in Jelly of Hartshorn, and in your Jelly infuse a small quantity of Saffron to give them a Colour. When you have rolled them in Balls as big as a Walnut, lay them on a China or Silver Plate to dry; when they are fully dry and hard paper them up, and keep them for use.....The Crabs used in this Powder must be caught in May or September, and they must not be boiled."

MATILDA POLLARD.

Belle Vue, Bengoe.

The so-called crabs' eyes of our old dispensatories were really small stones, composed chiefly of lime, found in the ventricles of the brain (or, as some say, in the stomach) of the crayfish (*Astacus fluviatilis*). Along with crabs' claws (the powdered black tips of the claws of the sea crab) they entered into the composition of the once famous nostrum known as "Gascoigne's Powder" (*pulvis ex chelis cancerorum compositus*). The compound powder of arum root of the London and Edinburgh dispensatories of last century also contained powdered crabs' eyes. The name is still in use in druggists' shops, but I understand that prepared chalk is now generally substituted for the original crabs' eyes. Its properties are much the same, crabs' eyes having been used chiefly as an antacid.

C. C. B.

MIQUELON (9th S. v. 375, 421).—St. Pierre and Miquelon are two islands belonging to

France on the coast of Newfoundland. They are very near each other, and when mentioned the names are often joined, "St. Pierre-Miquelon." So "Pierre" may have been omitted by careless typesetting. There is, of course, no "St. Miquelon."

M. N. G.

"SERRIF" (9th S. v. 246, 345).—One, if not more, of the five British letter-founders spells this word "surryph." Those characters which lack these finishing strokes (vulgarly called "block-type") are "sans-serif," indicating that the name reached England from France. The names of much of the furniture used in printing-offices are unmistakably of French origin, e.g., "quoin," "chase," "peel" &c. T. B. WILMSHURST. Tunbridge Wells.

ERLIK KHAN (9th S. v. 395).—There is an account of the "Hindu Yama" in Mr. Moncreu D. Conway's 'Demonology and Devil-Lore,' i. 283-5, and several other references to the same deity are scattered up and down the two volumes comprising the work. He is also apparently alluded to as the "Calmuck Erlik" (see vol. i. p. 195).

C. C. B.

TOBACCO (9th S. v. 268).—On making the same inquiry a few years ago, I was informed that the collection was sold at Bragg's death, the purchaser being the head of the firm of Cope, the tobacco merchants of Liverpool.

AYEAHR.

THE EARL'S PALACE, KIRKWALL, ORKNEY ISLANDS (9th S. v. 337, 426).—FRANCESCA will find a full account of this building, with plans and elevations, in Macgibbon and Ross's 'Castellated and Domestic Architecture of Scotland,' vol. ii. p. 387.

J. B. P.

FOOTBALL ON SHROVE TUESDAY (9th S. v. 283, 402).—I agree with MR. ROBBINS when he says that "it would be interesting to collect the local references throughout the country to this custom." It is considered by many folk-lorists that Shrovetide football—like the Haxey hood-game, East Anglian camping, and West-Country hurling—is a survival of a rite intended to propitiate the powers of evil which injure children, live stock, and crops, or to influence the weather. Allied practices, both English and Indian, are mentioned in Mr. Crooke's article on the legends of Krishna, published in the current number of *Folk-Lore*. The Rev. T. Mozley says in his 'Reminiscences,' published in 1885 (vol. i. p. 392), that in the early part of the nineteenth century a savage Good Friday game was played by the Charterhouse boys.

On one occasion a boy of the Howard family died from the rough treatment he received in the struggle.  
P. W. G. M.

MERCHANT ADVENTURERS (8th S. xii. 288).—Reference may be made to

"A Treatise of Commerce Wherein are shewed the Commodities arising by a well ordered and ruled Trade, such as that of the Societie of Merchants Adventurers is proued to be: Written principally for the better information of those who doubt of the Necessariness of the said societie in the State of the Realme of England. By John Wheeler, Secretarie to the said Societie. Printed at London by John Harison. 1601."

Q. V.

THE MOUSE, ISAIAH LXVI. 17 (9th S. v. 165, 446).—One might almost think from a remark at the last reference that the science of Egyptology did not exist. We are told that it is "usually supposed that in Egyptian hieroglyphics the mouse was the symbol of destruction and slaughter." By whom is this "usually supposed"? I am not aware that any opinion whatever on this point is generally held by those who have made no special study of the hieroglyphics; nor would such an opinion be of the slightest value if it existed. For students of Egyptian, there can be no doubt that the figure of a mouse, in the extremely rare cases in which it occurs, means simply "mouse."  
F. W. READ.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Heraldry in Relation to Scottish History and Art.* Being the Rhind Lectures on Archaeology. By Sir James Balfour Paul, F.S.A.Scot., Lord Lyon King of Arms. (Edinburgh, Douglas.)

IN reprinting these lectures, delivered in 1898, the present Lyon King of Arms has sought less to supply a manual of heraldry, Scottish or other, than to show the manner in which Scottish history is illustrated through heraldry, and how far the artistic development of the country has been informed by it. A work which is orally delivered is necessarily to some extent popular in form. A previous familiarity with the science of blazon is, however, presupposed in the reader, and a successful effort is made to indicate the advantage of approaching heraldry from its artistic side, an aspect long neglected, and now beginning to obtain recognition. Of the six lectures of which the volume consists, the first is headed 'The Grammar of Heraldry'; the second, 'Heraldry as illustrating History'; the third, 'The Heraldic Executive in Scotland'; the fourth, 'The Art of Heraldry'; the fifth, 'The Artistic Application of Heraldry'; and the sixth, 'Armorial Manuscripts, &c.' Heraldry reached Scotland through England, and is, necessarily, later in date. At the time, indeed, when, among the Lowland Scotch and throughout Europe, heraldry stood highest, it was practically unknown

in the Highlands, where an eagle's feather was the badge of chieftainship, and the sight of a mail-clad warrior was almost, if not quite, unknown. Consequently, the coats of the principal Highland clans are comparatively late in origin. The first Scottish king who bore arms was Alexander II. (1214-43), which places the introduction of heraldry well on to a generation later than in England. That the coats were frequently *armes parlantes*, containing fanciful or fantastic allusions to the name or character of their bearer, Lyon concedes. In the case of names such as Lyon, Lamb, Skene, and many others, the assumption on a shield of a cognizance was the simplest of things. In that of Armstrong an arm with a well-developed biceps was, naturally, assumed, as was a banner in the case of Bannerman, both being still carried. Lyon, indeed, holds that if it were possible to get at the true history of the arms of every family, it would be found that, in the majority of cases, they had their origin in symbolism of this sort. With the idea that the Heraldic Ordinaries represent symbolically "the establishment, defence, and exaltation of the knight's house by his Christian courage" Lyon is in disaccord, thinking it little likely that these "ever entered into the minds of the first possessors of ensigns armorial." While it is admitted that historic or legendary incident is sometimes embodied in an achievement, the statement that the arms were granted the progenitor of the family on account of the part he took in the occurrence commemorated is often demonstratively impossible. As to the story current concerning the coat of the Hays, sanctioned by the acceptance of Nisbet, the origin is shown to be impossible, seeing that at the date, 990, whereon the alleged incident is supposed to have taken place, armorial bearings were unknown, and could not have formed the subject of a royal gift. This instance, typical in many respects, might well, Lyon thinks, have been the invention of Hector Boece, who is branded "as an incorrigible old liar." Boece cannot, of course, be acquitted of childlike credulity, if of nothing worse. If he, indeed, invented this story concerning the Hays, it may possibly have been for the gratification of his schoolfellow at Dundee and fellow-student in Paris, William Hay, who succeeded Boece in the principality of King's College, Aberdeen. We are able to do no more than dip into a book which is full of delight to the herald and suggestion to the historian. To ourselves the most interesting lecture is the fourth, on 'The Art of Heraldry.' There is much that is significant and instructive in what is said concerning the conventional objects depicted by the heraldic artist of the fourteenth century. When he drew a lion, it was not from personal observation. Such was probably not obtainable. Seeking to depict something that should strike awe into the heart of an opponent—an idea still, as in all times, common with savage tribes—he made "a thin, hungry animal, with long pointed claws, and ferocity depicted on his countenance." Another object of the heraldic designer was originally to be simple, distinct, and impressive, and to supply a cognizance of the warrior recognizable at a distance. Quarterings and other methods of filling up the shield were unknown. The cognizance was depicted distinctly in a conventionalized form on the shield, and formed also not seldom the crest of the helm. Lyon's book may, indeed, be studied with constant interest and advantage. It is well printed and admirably illustrated. We have



detected but two errors calling for correction. "S. R. Planché," on p. 7, should be *J. R.*, the name being James Robinson Planché, an old friend and contributor of our own; and "stainless Turnstall," p. 115, should be *stainless Tunstall*.

*The Defensive Armour and the Weapons and Engines of War of Medieval Times and of the "Renaissance."* By Robert Coltman Clephan. (Scott.)

THE subject-matter of the present volume first appeared in 1898 in the *Archæologia Eliana*. It has since been expanded, and, with numerous illustrations of armour from the author's own possession and other collections, constitutes a serviceable guide to an important subject. Interest in arms and armour has developed strongly during recent years, and there is, we believe, a society or club in London consisting wholly of collectors. To write a complete or adequate history of armour is a difficult task involving wide and varied knowledge. This Mr. Clephan has not sought to do, contenting himself with supplying a chronological and condensed treatment of the subject. In some cases we wish the treatment had been fuller, as when we hear of the monument at Susa erected by Naram-Sin about B.C. 3750, and "recently" brought to light by M. de Morgan. This shows a king wearing a horned helm, and armed with an arrow in his right hand and a bow in his left, and with a dagger in his girdle. Reference is also made to an Etruscan helm with horns. Something might surely be said in a popular treatise concerning the signification of the horn on a helmet, though the subject might, perhaps, find its proper place in a work, such as we recently reviewed, on the horn. Defensive armour reached its highest point of development towards the close of the sixteenth century. In the seventeenth century it was used for display rather than service, and became more and more decorative. Comparatively little plate-armour of the fourteenth and fifteenth centuries exists. A reason for the disappearance of sixteenth-century armour, when enormous quantities were in use, is supplied by Lord Dillon, who asserts that in the days of Queen Elizabeth large quantities were converted into "targets" and "jacks" for the navy. We should have been glad of further information concerning the tournament roll preserved in the Heralds' College, of which institution it is one of the greatest treasures. The illustrations are of singular value and interest, and many of them of great beauty. A transitional Gothic suit at Munich forms the frontispiece. Fifty other plates include fine specimens of the enriched armour concerning which much curious information is given. Engraved designs of the crucified Christ were worn on the breastplate. Little knightly armour was made in England, and that little was of an inferior description, Italy and Germany being the chief workshops, and Milan, Brescia, Nuremberg, Augsburg, Innsbruck, Venice, and Florence the chief sources of supply. French armour was coarser and less artistic than that of Germany and Italy. A very interesting and useful part of the work is found in the section dealing with the weapons and engines of war. The book would be more conformable to modern requirements if furnished with a bibliography. Sir Richard Burton's 'Book of the Sword' is qualified as a 'Romance of the Sword.' It may be this, but it is much to be regretted that it was never completed.

*Six Anthems of John Milton.* Edited by G. E. P. Arkwright. (J. Williams.)

THESE six anthems will be welcome to musicians. They are not all printed for the first time, two of them having appeared respectively in the histories of music of Burney and Hawkins. The introductory matter is of high value and interest, and appeals to others beside musicians. The whole constitutes, indeed, an important contribution to musical archaeology.

It is a curious fact that some of the American magazines should give us pictures of the South African war more striking and realizable than any which appear in periodicals of home growth. We know, at least, of no designs better than those by the author which, in *Scribner's*, illustrate the 'With Buller's Column' of Mr. Richard Harding Davis. We should be sorry to accept as accurate what Mr. Thomas F. Millard says concerning the Boer army. Mr. H. S. Morris has a good account of 'The Paintings of John McLure Hamilton.' 'Are the Philippines Worth Having?' repays study. Mr. Charles Major startles us with the assertion that "the chambermaids in Whitehall Palace addressed Charles II. familiarly as 'Rowery,' that being the name of a famous horse in the royal stables." In this statement there are, we fancy, three lamentable mistakes.

AMONG books connected with the present war the following are announced by Mr. Elliot Stock: 'The Wedge of War: a Tale of Ladysmith,' by Francis E. Hallows; 'Sunbeams through the War Clouds,' by Dr. J. F. Hamilton; and 'The Little Bugler, and other War Lyrics,' by Norman Bennet.

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D. D.—We dare not open so controversial a question.

ERRATUM.—P. 436, col. 1, l. 6 from bottom, for "Poor of Boston" read *Port of Boston*.

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## CONTENTS. — No. 130.

NOTES:—The Bohemian Language, 489—Book Sale Catalogue, 490—Loss of w in Scandinavian—Danish Church, Wellose Square, 492—"Dorp"—"H.B.D."—"Curse of Scotland"—D. T. Wilson—Hanover Square Concert Rooms, 493—"Diary of Lady F. Pennoyer"—"Hod" in Browning and Howell—Sir O. Cromwell and his Family—Riding in Prussia, 494.

QUERIES:—Derivation of Waddington—Scrope the Regicide—Stapleton's—Mrs. Cadwallader—J. Dilly—Glover—"John Bull," a Paper—Monastery at Biarritz—Eighteenth-Century Sporting Record—House Inverted, 495—Michael Marks—Garth's "Dispensary"—Soldier Ancestors—Samuel Clarke, M.P.—Counting Another's Buttons—Lollard Towers—Philology and Ethnology—Charleton: Carey—Latin Quotation—Archidiaconal Visitations, 496—Ancient Towers in Sardinia—St. Thomas's Day Custom—Moyse Hall—Gordon of Grenada—Authors Wanted, 497.

REPLIES:—"Inundate," 497—"Chink"—English Mile, 498—Cockayne—Clifford: Brasse—"Kidcoat"—Politician, 499—Fonblanque—"Nesquaw"—Cutting Babies' Nails, 500—Borough-English—"Petigrowe"—Game of Tables—French Society in the Last Century—Stamp Collecting, 501—"February Pill-Dyke"—Beesley—Royal Arms—Tennyson Query, 502—Weather Folk-lore—O. Merrett—Proverb—"Laz Laurence," 503—The Strappado—Maze cut in Turf—"Intentions"—Old Songs—"Several"—"Viridical," 504—Bogers's "Ginevra"—"Wound" for "Winded"—Johnson's Birthplace—"Spotted negro boy," 505—Bernard and Bayard, 506.

NOTES ON BOOKS:—Coleridge's 'Works of Byron'—White's 'Sweet Hampstead'—Hoste's 'Johnson and his Circle'—Jackson's 'Glossary of Botanic Terms'—Richardson's 'Coutts & Co.'—Kidson's 'British Music Publishers.'

Notices to Correspondents.

## Notes.

## THE BOHEMIAN LANGUAGE.

A RECENT lecture by Count Lützow has drawn attention to a language and literature of which there are probably few students in this country. The fact that the lecturer refuted ideas that Bohemian was connected with gipsies is a proof of this, and the mysterious Bohemia of which Thackeray and others give us glimpses somewhat resembles the old Alsatia, though the latter was, of course, far more lawless. The late Mr. A. H. Wratislaw, a deep scholar of the Slavonic languages, especially of the Bohemian language and literature, was descended from a family of that nationality. The indefatigable Reader in the Slavonic Languages at Oxford\* has followed up his series of Slavonic grammars with one of Chekh, which has certain advantages over the preceding ones. As in the case of his Bulgarian grammar, Mr. Morfill provides extracts in prose and poetry from Kollar, Sladek, and others for reading-lessons.

\* Since this was written Convocation has constituted Mr. W. R. Morfill professor of these languages at Oxford University.

The name Bohemia (Böhmen), home of the Boii, is paralleled by the French name for Germany, *Allemagne*, from the forgotten *Alemanni*. The derivation of the native Cechy, adjective *Cesky* (usually represented in English and German by the Polish Czech, but sometimes transliterated Chekh, French *Tcheque*), is apparently obscure. The name of the country is plural, as in the sentence "*Cechy jsou casti Rakouska*," Bohemia are a part of Austria.\* Like Polish, the Bohemian language is written with compounds of Latin letters, while the other Slav tongues—Russian, Servian, and Bulgarian—employ the Cyrillic alphabet, with certain modifications and variations peculiar to each. The nasals have been practically lost in all the Slav tongues except Polish, of which Mr. Morfill observes, "As regards phonological subtleties, Polish is one of the most remarkable languages of Europe." Declensions of substantives and adjectives in Chekh follow broadly the lines of the cognate tongues, perhaps approaching to Polish more than to the others, especially in the case of some dative forms. Irregular substantives, such as *nebe*, the sky; *oko*, eye; *ucho*, ear; *mati*, mother, &c., are common to all. The infinitive suffix *ti* of Slavonic verbs, as in *vesti*, to lead; *brati*, to take; *jiti*, to go, is retained in Bohemian and Servian, but lost in the other tongues, except in a few Russian verbs. The Polish *tu*, here, becomes "there" in Chekh, in which "here" is expressed by *zde* (Russian *zdes*), a word which has lately got soldiers into trouble. In the Slav tongues the word *kral* (*korol*) is used for king, from the name of Charlemagne (*Karl der Grosse*). There is a curious Chekh word, *mistr* (from *L. magister*), resembling our Mr., applied to one who has obtained the degree of M.A. The words for prince, *knize* (Russian *kniaz*), and priest, *knez*, are derived from the same Gothic root. The word *kostel* (Polish *kosciel*), from *L. castellum*, is employed as well as *cirkev* (Russian *tserkov*) for a church.

There are numerous words of foreign origin, e.g., *farar* (G. *Pfarrer*), *pantosel*, *parlament*, *personalia*, *rytir* (G. *Ritter*), *sice* (G. *sicher*), *Vanocni* (adjective from G. *Weihnacht*). It is not easy to recognize such names as Vaclav and Vladislav under the forms of Wenceslaus (hero of a popular Christmas carol) and Ladislaus. It is worthy of note that the motto of the Prince of Wales, *Ich dien*, from the arms of the blind King John of Bohemia, slain at Creçy, is German, and not Slavonic. The king, however, was a member

\* This recalls the plural word *Bucharest*, discussed lately by MR. JAMES PLATT in these columns.

of the Luxemburg family, and married the heiress of Bohemia.

FRANCIS P. MARCHANT.

Brixton Hill.

# CATALOGUES OF ENGLISH BOOK SALES.

(Continued from p. 431.)

I OUGHT to have mentioned in my introductory notice a valuable MS. list by the late Mr. Puttick of the sales of Messrs. Puttick & Simpson from 1846 to 1870. It is in the British Museum (Newspaper Room), and is arranged alphabetically. A large number of anonymous sales at this house, and within the period indicated, may be identified through this list.

- Caldecott, Thos., 1833, Dec. 9 and 5 days. S.  
 Caley, John, 1834, July 22 and 8 days. E.  
 Caley, John, 1866, May 24. S.  
 Campbell, John, 1826, June 19-21. E.  
 Carpenter, J., 1850, March 8-16. P.  
 Carpenter, W. Hookham, 1867, Feb. 27. S.  
 Cartwright, Rev. James B., 1861, Nov. 25. S.  
 [Cashel, Archbishop of], (MSS.), 1825,\* May 30  
 [i.e., June 20] and 6 days. S.  
 Cashel, Archbishop of [Brodrick], 1825, June 13-17.  
 S.  
 Cashel, Bp. of. See Daly, R.  
 Cassano Serra, Duke di. See Serra.  
 Celotti, Abbé (MSS.), 1821, Feb. 26-28. S.—1825,  
 March 14-17. S.  
 Chalmers, Geo., Part I., 1841, Sept. 27 and 8 days.  
 E.—Part II., 1842, March 7 and 5 days. E.—  
 Part III., 1842, Nov. 10 and 7 days. E.  
 Chambers, R., F.L.S., 1860, June 4-8. P.

\* This exceedingly important sale of MSS. has long been a puzzle to me. It is described as "the entire property of a gentleman of the highest consideration in Holland, by whose family they have been accumulated." My authority for assigning the property to the Archbishop of Cashel is 'A List of Original Catalogues of the Principal Libraries which have been Sold by Auction' at the house of Sotheby, 1744-1828, printed by Mr. Sotheby in 1828, where is this entry: "Cashel, Archbishop of (Unpublished Manuscript Historical Documents)." The heading of the sale catalogue is, "Unpublished Authentic Manuscript Historical Documents, Autographs, Letters, &c.," and it is the only sale of this year which answers to Mr. Sotheby's parentheses. It is strange that the name of the proprietor should have been suppressed, for the archbishop's library (see next entry) was sold as that of "His Grace the Archbishop of Cashel, lately deceased." This would be the Hon. Charles Brodrick, who died in 1822. The collection comprises letters to the Princes of Orange and Nassau, and four of the highest interest from Elizabeth and Charles I.; about 3,000 pieces relating to English and other political events from 1706 to 1726; and an extensive collection of Alba Amicorum. It would be interesting to have explained why the Archbishop of Cashel should have been a gentleman "of highest consideration in Holland." The printed date of sale is May 30, but the B.M. copy has this struck out and June 20 written in.

- Chambers, Sir Robert, 1842, April 13-16. S.  
 Chambers, Robert, 1854, June 29-30. Geo. Berry.  
 Chambré, Sir Alan, 1824, May 18-20. S.  
 Charles I.—Anne (auto. letters and papers), 1869,  
 April 5 and 5 days. S.  
 [Charlotte, Queen], 1819, June 9 and following days  
 (4,515 lots). C.—Prints, &c., (563 lots). C.  
 Chauncy, Charles and Michael, 1790, April 15 and  
 14 days. S.  
 Cheney, Edward, 1886, June 25-30. S.  
 Cherry, Rev. H. C., 1865, March 2-6. P.  
 Chevalier, T., F.R.S., 1826, April 24 and 5 days. S.  
 Chichester, J. H. R., 1863, Jan. 19 and 4 days. S.  
 Chiswell, R. M. Trench, 1847, July 1-3. S.  
 Christison, S. Geo. (MSS.), 1850, Dec. 19-21. P.  
 Clandon Library, The, 1855, March 20-21. S.  
 Clare, Earl of, 1866, April 16-17. S.  
 Clarendon MSS. See Radcliffe, Joseph.  
 Clark, Rd. (of H.M. Chapel Royal), 1853, June 25-28.  
 P.  
 Clarke, Dr. Adam, 1833, Feb. 18 and 9 days. E.—  
 1836, June 20 and 3 days. S.—1838, May 21. S.  
 Clarke, Dr. E. D. and others, 1842, May 27-28. E.  
 Clarke, J. (bookbinder), 1860, March 7-8. P.  
 Clerke, Thomas, 1761, April 6 and 6 days. Sam.  
 Paterson.  
 Clifford, Lord de (MSS.), 1834, Feb. 11-14. C.  
 Cole, R., F.S.A. (MSS.), Part I., 1861, July 29 to  
 Aug. 2. P.—Part II., 1867, July 29 to Aug. 1. P.  
 Coleridge, Herbert, 1862, April 10-11. S.  
 Coles, H. B., and others, 1863, May 11 and 5 days. S.  
 Collier, J. Payne, 1884, Aug. 7-9. S.  
 Collinson, C. S. (and Peter), 1834, July 21 and 6 days.  
 Garrod, Ipswich.  
 Combe, Taylor (of the B.M.), 1828, Dec. 7 and 11  
 days. S.  
 Combes, W.,\* 1837, Dec. 4 and 5 days. E.  
 Comerford, James, 1881, Nov. 16 and 12 days. S.  
 Conde, Don A. Antonio (Spanish books), 1824,  
 Part I., July 6-10. E.—Part II., July 15-16. E.  
 [Constable, David], 1827, Jan. 26-29. S.  
 Conybeare, Dean W. D., 1857, Dec. 7 and 5 days. S.  
 Cooper, Austin, 1831, Feb. 21 and several following  
 days. Edward Maguire, Dublin.  
 Cooper, C. Purton [1862], April 18 and 7 days (and  
 addenda). S.  
 Corley, John, 1865, Nov. 29 and 5 days. S.  
 Corrie, John, 1863, April 20 and 3 days. S.  
 Corser, Rev. T. (last portion), 1876, Dec. 13-15.  
 Copes, Dunn & Pilcher, Manchester.  
 Cosway, Richard, R.A., 1818, June 8, 9, 10, 12.  
 Stanley.  
 Cottle, Joseph, 1865, March 13-14. S.  
 Cotton, H. S. and R. S., Part I., 1838, April 23  
 and 5 days. S.—Part II. (books on angling),  
 1838, Dec. 20. S.—Part III. (trials and letters),  
 1839, June 17 and 4 days. S.—Remaining  
 portion, 1848, Sept. 7-8. S.  
 Courthope, W., 1867, Jan. 23-4. S.

\* I mention this sale in order to correct an error which Mr. Norgate committed in the *Library*, Sept., 1891, in his list of Evans's sales. He there states that the copy of 'Martialis Epigrammata,' Ferrara, 1471, purchased for the Bodleian for 60*l.*, of which only two or three copies are known, was bought at Combes's sale. This is not so. It occurred in an anonymous collection "consigned from Italy," and sold by Evans in 1837, Nov. 22 and 4 days. The importance of the Martial must be my excuse for this note.

Cowley, Lord, 1848, July 11-13. P.  
 Cox, Francis (and others), 1850, July 15 and 5 days. S.  
 Cox, Samuel, 1839, July 16-19. E.  
 Coxe, Archdeacon, 1828, Aug. 11-15. E.  
 Cramer, Dean, 1849, Dec. 14-15. S.  
 Craufurd, Rev. C. H., 1864, April 20. S.  
 Craufurd, General R., 1815, March 19-22. S.  
 Crawford, Rev. J. R., 1864, June 6-9. P.  
 Crawford, Rev. Dr., 1871, Aug. 23 and 4 days. S.  
 Croker, T. Crofton, 1854, Dec. 18-20. P.  
 Crossley, James, Part I., 1884, July 21 and 6 days. S.—Part II., 1885, June 11 and 8 days. S.  
 Cumming, Rev. Frogmere, 1827, March 5-13. P.  
 Cumming, James, 1827, June 15-17. S.  
 Currer, Miss Richardson, 1862, July 30 and 9 days. S.  
 [Daly, R., Bishop of Cashel], 1858, June 25-26. S.  
 Dampier, T., Bishop of Ely, 1844, April 18-20. P.  
 Daniel, Henry, 1863, Nov. 23-4. S.  
 Darby, T. E., 1854, Nov. 13-18. P.  
 Darker, John, 1785, Feb. 23 and 9 days. T. & J. Egerton.  
 Davenport, R. A. (editor of 'The Poetical Register'), 1852, April 15-20. P.  
 Davies, Geo., and Dr. Neligan, 1850, Aug. 5-8. S.  
 Davies, J., &c., 1851, Sept. 9-10.  
 Davies, Robert, 1857, July 18. S.  
 Davy, Rev. M., D.D. (Master of Gonville and Caius College), 1849, Feb. 20 and 10 days. Elliot Smith & Son, Cambridge.  
 Dawson, Benj., 1820, Nov. 17 and 5 days. S.  
 Delille, M. C. J., 1861, July 8. S.  
 Demonology, books on, 1851, May 26-28. P.  
 Dent, John, 1827, Part I., March 29 and 8 days. E.—Part II., April 25 and 8 days. E.  
 Denyer, Eliz. Dennis, 1824, Aug. 4. S.  
 Dering collection, Part I., 1858, June 8 and 4 days. P.—Part II., 1861, July 10-13. P.—Part III., 1863, Feb. 7.—Part IV., 1865, July 13-15. P.  
 Dibdin, T. F. (drawings in "Tours"), 1822, Feb. 11-14. E. (In Isted catalogue.)  
 Dillon, John, MSS., 1869, June 10 and 4 days. S.  
 [Dimsdale, Joseph], 1824, June 18 and 4 days. S.  
 Disney. See Hollis.  
 D'Israeli, Isaac, 1849, March 16 and 3 days. S.  
 Dobree, Sam., 1827, May 31 and 2 days. E.  
 Dodd, Rev. J. W., 1818, Nov. 30. E.  
 Donnadiou, A., MSS., 1847, June 29-30. P.—MSS., 1851, July 29, Aug. 2. P.  
 Donnadiou, M., 1864, Aug. 8. S.  
 Dormer, Sir Clement C., 1764, Feb. 20 and 19 days. S.  
 Drummond, Miss, 1862, May 6-9. S.  
 Drury, Rev. H., 1827, Feb. 19 and 22 days. E.  
 Duckett, Sir Geo., 1832, June 29 and 4 days. S.  
 Duffield, Rev. R., 1863, April 27 and 5 days. S.  
 Dukes, T. F., 1846, Dec. 16. S.—1850, July 27. S.  
 Dunster, Rev. C., 1816, Nov. 11 and 5 days. S.  
 Earle, G., 1860, May 7-8. P.  
 Ebers, Messrs., 1863, April 20-22. P.  
 Edwards, \* James, 1815, April 5 and 5 days. E.  
 Edwards, Thos., 1871, April 13-17. S.  
 Elder, Rev. Dr., 1858, July 28-29. S.  
 Elkins, W. H., 1867, Jan. 5 and 4 days. S.

Elwyn, W. B., 1833, June 10-15. P.  
 Ernout, M. le Baron, 1861, July 29-31. S.  
 [Evans, E., of Hoare's Bank], autograph letters 35,000 franks; original MSS. of Southey's 'Madoc' and Mackintosh's 'Hist. of England'; Derwentwater Papers, 1675-94; Ireland's Shakespeare Papers, 1852, March 16-18. P.  
 Evans, H. N., Part I., 1864, May 10 and 4 days. S.—Part II., 1864, June 21 and 7 days. S.  
 Fagel, Greffier, 1802, Part I., March 1 and 29 days (lots 1-5246). C.—Part II. (lots 5247-9844). C.  
 Fagel, Hy., 1813, Feb. 17-19. E.  
 Fairfax, the Lords, with additions by the Rev. Dr. Wilkins of Suffolk, 1831, Jan. 10-12. C.  
 Fairholt, F. W., 1866, July 23-26. S.  
 Falle, P., of Jersey, 1865, Dec. 12-15. P.  
 Falmouth, Earl of (musical), 1853, May 26-28. P.  
 Farington, Rev. R., 1841, Dec. 15 and 8 days. E.  
 Fauntleroy, Hy., 1825, April 11-14. S.  
 Fawcett, J. (playbills), 1830. See Nicholson, A.  
 [Feetham], \* 1856, July 1 and 4 days. P.  
 Fenton, S. Graeme, 1864, April 11-16. P.  
 Fesch, Cardinal, 1821, May 24 and 12 days. S.  
 Field, John, 1827, Jan. 22 and 5 days. S.  
 Fitch, W. Stevenson, 1855, July 2-3. P.  
 Flaxman, W., 1809, March 10 and 10 days. Dodd.  
 Fletcher, Rev. A., &c., 1861, Jan. 15-19. P.  
 Fletcher, Sir Henry, 1864, Jan. 27-28. S.  
 Forbes, David, 1828, March 10-13. S.  
 Ford, Dr. Hy., 1851, Nov. 10-11. S.  
 Ford, Rd. (author of 'Handbook for Spain'), 1861, May 9-10. S.  
 Forman, H. Buxton, 1884, Nov. 12. S.  
 Forster, Edward, 1849, May 21-24. S.  
 Foster, Fred, 1853, Nov. 2 and 5 days. S.  
 Franck, James, 1843, April 6-8. E.  
 Frank, Rd., 1833, Jan. 21-24. C. White, Doncaster.  
 Freeling, Sir Francis, 1836, Nov. 25 and 9 days. E.  
 Freeling, Sir G. H., 1842, June 7-8. E.  
 Freeman, Rev. Henry (founded on the library formed in the early part of the eighteenth century by Dr. White Kennett, Bishop of Peterborough), 1865, May 29 to June 2. P.  
 Freind, Wm., Dean, 1767, April 28 and 7 days. S.  
 French Revolution, 1858, June 15 and 2 days. S.—1852, June 3-4. P.  
 Fryer, Dr., 1827, Feb. 11-12. E.  
 Fyde, John, ? Jan. 30-31. W. Wise, Bath.  
 Gage, Sir Thos., 1867, June 25-6. S.  
 Gancia, M., 1856, June 27-8. S.—[Gancia, M.], 1858, June 23-4. S.—[Gancia, M.], 1860, June 20-1. S.  
 Gardner, J. Dunn, 1854, July 6 and 10 days. S.  
 Garnons, Rev. W., 1864, March 2-4. S.  
 Gastadi, Sig. Battista, 1757, Feb. 10 and 7 days. S.  
 Gayfere, Thos., 1824, Dec. 17 and 4 days. S.  
 George III., unpublished papers of the reign of, 1868, July 11. S.  
 Gibbons, Thos. (D.D.), 1785, April 18 and 4 days. Sam. Burton at the Hoxton Coffee-house.  
 Giles, Mr., 1820, July 5 and 8 days. E.  
 Goldsmid, J. L., 1815, Dec. 11 and 4 days. E.  
 Goode, Dean W., 1869, May 10 and 6 days. S.  
 Gordon, General, 1850, March 15-16. S.  
 Gordon, Sir Robt., of Gordonstown (Gent. of the Bedchamber to James I. and Charles I., &c.), 1816, March 14 and 11 days. J. G. Cochrane.

\* This sale included the celebrated Bedford Missal, among other rarities, and several Greek vases, of which illustrations are published in the catalogue. See Dibdin's 'Bibliographical Decameron,' iii. 111-27.

\* The other sales of Mr. Feetham at Puttick & Simpson's were 1855, Jan. 15; 1857, Jan. 21; 1858, April 7; 1859, June 15; 1860, July 9; 1861, May 22; 1863, June 23. In each of these instances only the first day's sale is given.



Gosford, Earl of, 1884, April 21 and 10 days. P.  
 Gossett, Rev. I., 1813, June 7 and 22 days. S.  
 Gough, Richard, 1810, April 5 and 19 days. S.  
 Graham, Sir James R. G., 1861, Dec. 19-21. P.  
 Graham, Bishop John, 1866, March 8 and 4 days. S.  
 Granville, John, Earl, 1763, March 28 and 6 days.  
 Prestage.  
 Grave, Robert, 1803, April 18 and 7 days. S.—  
 1823, May 4-5. S.  
 Graves, Francis, 1864, July 14-15. S.  
 Gray, the poet (MSS.), 1851, Aug. 28. S.  
 Greeley, Sir Roger, 1838, May 22-24. E.  
 Greville, R. K., 1867, Jan. 10-11. S.  
 Grinfield, Rev. E. W., 1865, Jan. 11-13. S.  
 Guild, J. Wyllie, 1888, April 16 and 9 days. T.  
 Chapman & Sons, Edinburgh. The last day of  
 this sale comprised a remarkable collection  
 of books, engravings, miniatures, &c., of and  
 relating to Mary, Queen of Scotland.  
 Guildford, Earl of, Part 11., 1829, Jan. 12 and  
 5 days. E.  
 Gutch, J. M., F.S.A., 1858, March 16 and 8 days. S.  
 Gwilt, Joseph, F.S.A., 1854, May 31 to June 2. P.  
 Gwinnett, Mrs. Emilia, 1816, Oct. 22-24. S.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

(To be continued.)

THE LOSS OF "W" IN SCANDINAVIAN.—We have had some discussion as to whether the loss of *w* in *woman* in our dialects is due to the influence of Scandinavian or Celtic. No evidence has yet been adduced on either side, so I propose to give some examples of its frequency in Scandinavian.

In Icelandic initial *w* was frequently dropped before the vowels *o* and *u*. The later Icelandic of the middle and modern periods has turned every *w* into *v*; so that the fact is somewhat obscured.

However, where English has *wolf*, *wonder*, *wool*, *wort*, *wound*, *wierd* (i.e., fate), Icelandic has *úlfr*, *undr*, *ull*, *urt* (or *jurt*), *urdr*. Observe the very form *ull* which is wanted to produce the Scottish 'oo'.

Where English has *wood* (in the sense of mad), *Woden*, *word*, *worm*, Icelandic has *odr*, *Odinn*, *ord*, and *orm*. The Mid-Eng. *women*, to dwell, comes out as *una*, and the verb *to work* is represented by *yrkja*. But by far the most striking examples are seen in the conjugation of the strong verbs. Thus examples of *u* for *wu* appear in *ullu*, pt. t. pl. of *vella*, to boil (O. Icel. *vella*); *ultu*, pt. t. pl. of *velta*, to roll (cf. E. *welter*); *urdu*, pt. t. pl. of *verda*, to become; *urpu*, pt. t. pl. of *verpa*, to throw; *undinn*, pp. of *vinda*, to wind; *unninn*, pp. of *vinna*, to win; *sulgu*, pt. t. pl. of *svelgja*, to swallow; *sullu*, pt. t. pl. of *svela*, to swell; *sultu*, pt. t. pl. of *svelta*, to die; *suryu*, pt. t.

pl. of *sverfa*, to file; *summu*, pt. t. pl. of *svimma*, to swim. Examples of *o* for *wo* appear in *ofinn*, woven; *ollinn*, welled, i.e., boiled; *oltinn*, pp. of *velta* (above); *ordinn*, pp. of *verda*; *orpinn*, pp. of *verpa*; *thorinn*, pp. of *thverra*, to wane; *solginn*, swallowed; *sollinn*, swollen; *sorfinn*, pp. of *sverfa*; *horfinn*, pp. of *hverfa*, to rotate.

We even find *ö* for *wö*; thus the pt. t. of *vada*, to wade, is *öd*, not *wöd*; and the pt. t. of *vaxa*, to wax or grow, is *öx*.

Here are over thirty examples by way of a beginning, which is pretty good.

We find the same characteristic in the work of Norman scribes. Thus, in 'Havelok the Dane' we have *wlf* for *wulf*, which was certainly pronounced *oolf*, as a comparison of examples shows; and this is how the Welsh came by the symbol *w* for the sound of *oo*. We all know that *w* was a Norman symbol that replaced the Saxon symbol called *wæn* in the thirteenth century.

WALTER W. SKEAT.

#### DANISH CHURCH, WELLCLOSE SQUARE.—

The following transcript of a MS. I have lately found among some old papers and deeds seems worthy of being preserved in 'N. & Q':—

An account of the Building, Charges, and finishing, &c., of the Danish Church in Well Close Square.

M.DC.XCVI

|                                                                          | £    | s.  | d. |
|--------------------------------------------------------------------------|------|-----|----|
| The Kings Patent under the Great Seal                                    | ...  | ... | 60 |
| Attorneys Bill for Drawing of Contracts, &c.                             | ...  | ... | 22 |
| Laying the Foundation, and Brick-layers Work                             | 761  | 9   | 9  |
| Mason's Work                                                             | 1004 | 6   | 8½ |
| Carpenter's Do.                                                          | 668  | 14  | 7  |
| Plumber's ...                                                            | 276  | 17  | 11 |
| Plasterers                                                               | 208  | 6   | 3  |
| Joyners                                                                  | 460  | 11  | 5  |
| Smith's                                                                  | 242  | 12  | 7  |
| Carvers                                                                  | 96   | 16  | 2  |
| Glaziers                                                                 | 37   | 5   | 4  |
| Painting and Gilding                                                     | 167  | 19  | 1½ |
| Upholders for Lining of Pews, and the Pews for Prince George with Velvet | 83   | 10  | 4  |
| Flat Stones to Lay the Floor                                             | 13   | 1   | 4  |
| Charges on the Pulpit                                                    | 5    | 3   | 3  |
| Sundry Labourers Work                                                    | 11   | 6   | 4  |
| Measuring the Work                                                       | 20   |     |    |
| Sundry Charges paid by the Parson                                        | 75   | 14  | 6  |
| Planting of Trees                                                        | 10   | 7   | 6  |
| Sundry other Charges                                                     | 82   | 2   | 1  |
| An Organ                                                                 | 225  |     |    |
| An Altar-piece                                                           | 50   |     |    |

4008 5 2

\* The habit is quite general. The Swedish for "wool" is *ull*, and the Danish is *uld*; and so on for other words.

Mr. Cibber the Architect took nothing for his Trouble and the Pulpit was given by Prince George of Denmark.

It may be noted that in Thornbury's 'Old and New London,' vol. ii. p. 146, it is stated that the church was built in 1696 by Caius Gabriel Cibber, the sculptor, at the expense of Christian V., King of Denmark, for the use of Danish merchants and sailors in London. Both the architect and his famous son, Colley Cibber, were buried there. I am not aware of the above ever having been printed.

JAMES ROBERTS BROWN.

44, Tregunter Road, S.W.

"DORP."—I have recently come across the following line in Chapman's 'Iliads' (book xi. v. 587):—

All the dorp boors with terror fled. Our prey was rich and great,

where Nestor is addressing Patroclus in the "Ah mihi præteritos," &c., vein. This is the only instance which I know of *dorp* being used as an English word. It is given in my 1755 edition of Bailey's 'Dictionary,' but not in my 1727 edition, or in my 1786 Johnson. It is not in my Richardson. Chapman, of course, by "*dorp boors*" means villagers. We are now only familiar with *dorp* owing to the Boer rebellion; and Chapman's words might, with all propriety, be used in describing the recent disappearance from Kroonstadt of the Transvaalers before Lord Roberts:—

All the dorp boors with terror fled.

MICHAEL FERRAR.

Little Gidding.

'H.E.D.': "CURSE OF SCOTLAND."—A great deal has appeared in 'N. & Q.' on both these subjects, and I would not add to what has already been written only that a new fact about the above term has been embodied in the great work, and not previously noted, because it is placed in an obscure position. The earliest printed record of the application of the expression the "Curse of Scotland" to the nine of diamonds hitherto has been supposed to be in Dr. Houstoun's 'Memoirs,' published in 1747, referring to 1715, and so it is set out in 'H.E.D.' under 'Curse' (ii. 1273, col. ii., 4c). But, in another place, the 'Dictionary' discloses that there is a still earlier allusion, viz., in 1710, in the third volume of the *British Apollo*, a London periodical commenced in 1708: "The Nine of Diamonds is .....call'd the Curse of Scotland" ('H.E.D.', iii. 315, col. i., 5b, s.v. 'Diamond'). Somehow the quotation has not appeared in its best and proper place in the 'Dictionary'; but one can understand that a slip of the kind might readily occur in the enormous mass of labour embraced. Lately I have had occasion to examine my three volumes of it particularly

in reference to a series of technical terms, and have been greatly impressed with the wealth of quotation and its accuracy. Out of several hundred instances I did not detect more than one mistake—in a date—and unluckily I omitted to take a note of it at the time, or I would give the reference here. I think, however, that an unfortunate error has been made about a large proportion of the quotations, in allowing them to be taken from inferior or post editions. It detracts from the complete confidence that the work should inspire as to their trustworthiness. If a later quotation has been compared with the original, why not insert the original reference? If not so verified, there may be a difference. It is a pity that this fault is not put right in the reissue of the work now in progress.

J. S. M. T.

DR. THOMAS WILSON.—It is well that the confusion should at last be cleared up in the 'Dictionary of National Biography' between Dr. Thomas Wilson, the Master of Requests, and Sir Thomas Wilson, the Keeper of the Records, as the error has been repeated more than once, among its own biographies, of supposing them the same.

To those who know the remarkable circumstances of the death of his notable pupils, it seems rather a strange phrase to describe Dr. Thomas as tutor "to the successive Dukes of Suffolk."

The article would seem to imply that the quotation from Udall's 'Ralph Roister Doister' appeared in the first edition of his 'Rule of Reason,' 1551, as is erroneously stated in the biography of Udall. It really appeared for the first time in the third edition of that remarkable work.

Any person wishing to add to the life may like to know that his marriage, by special licence from the Bishop of London, took place at Terling, Essex:—

"The 15th day of July, 1576, was married the Right Worshipful M<sup>r</sup> Thomas Wilson, Esquire, M<sup>r</sup> of the Requests, to M<sup>rs</sup> Jane Pinchin, of Writtle, gent., Widow."

If Dr. Thomas died in 1581, there seems, therefore, a very short interval between this marriage, given as first, the death of his first wife, the marriage of a second, and the birth of his family, as recorded in the 'Dictionary.'

CHARLOTTE CARMICHAEL STOPES.

HANOVER SQUARE CONCERT ROOMS. (See *ante*, p. 354.)—In the sixties, when these were the finest concert rooms in London, Messrs. Ashdown & Parry issued a monthly magazine of new copyright music, edited by Lindsay Sloper, bearing the title *Hanover Square*. On

the front cover is a view of the square showing the Pitt statue and St. George's Church in the background. How many numbers were issued of this model publication? In its pages several well-known songs by Blumenthal, Sullivan, Hatton, Watson, and others first saw the light.

JOHN T. PAGE.

West Haddon, Northamptonshire.

'DIARY OF LADY FRANCES PENNOYER.' (See *ante*, p. 404, under heading 'Humbug=Non-sense.').—In a serious work by Arthur Rackham Cleveland called 'Woman under the English Law,' published in 1896, this 'Diary' is cited as an authority in just the same way as a police report from the *Times* is afterwards cited, but it is not apparent whether Mr. Cleveland had any knowledge of it independently of J. G. Bertram's book. ARGINE.

'HOTI' IN HOWELL AND BROWNING.—Readers of Browning will be familiar with the noble poem on the grammarian who "settled Hoti's business" and "properly based Oun." An amateur commentator once conjectured that Hoti was a Chinese mandarin whom the grammarian, in a bellicose moment, knocked on the head. No solution was offered for Oun, but as this personage was "properly based," symmetry would require us to suppose that, in the classic language of the ring, he "went to grass" at a similar crisis. The moral is that some readers need an explanation. Browning referred to the Greek *ὄν* and *οὐν*, though to any one unacquainted with Greek the reference and orthography are puzzling. I find to my surprise that this Anglicized "hoti" was anticipated by Howell in his 'Familiar Letters,' 1650: "These holy titles of bishop and priest are now grown odious among such poor sciolists who scarce know the *hoties* of things, because they savour of antiquity." Halliwell and Wright inserted this passage among their additions to Nares, but left it unexplained, which means, apparently, that they had no explanation to give. Perhaps human knowledge has advanced of late, but if not, it may be well to add that *ὄν* literally means "wherefore," and that the *hoties* of anything are "the whys and the wherefores."

PERCY SIMPSON.

SIR OLIVER CROMWELL AND HIS SONS AND DAUGHTERS.—In 1897 appeared a query concerning Major Oliver Cromwell, cupbearer to the king in 1648. (See 8th S. xii. 408.) In a reply (*ibid.*, 491) it is asserted that Sir Oliver Cromwell (uncle of the Protector) was "certainly dead in 1648." This appears to be a

mistake. The date of his death, as given in Betham's 'Genealogical Tables' (Table 716), is 1655.

Echard, among the "considerable and eminent persons" who died in 1654-5, records the deaths of the Protector's mother, and "the Protector's own Uncle and God-Father, Sir Oliver Cromwell, Knight, the oldest Gentleman in England" ('History of England,' by Lawrence Echard, London, 1718, vol. ii. p. 770). Betham gives Henry, Thomas, William, and John (the names mentioned at the last reference) as Sir Oliver's sons by Elizabeth, daughter of Sir Thomas Bromley, Lord Chancellor.

He gives, however, a second marriage, viz., with Anne, widow of Horatio Palavicini, the issue of which was Anne (who married John Baldwin), Oliver, Giles, and Mary. As to these last three nothing is given but the names. Sir Oliver had four daughters by his first wife, viz., Elizabeth, who married Sir Richard Ingoldsby; Catherine, who married Sir Henry Palavicini; Jane, who married Sir Toby Palavicini; and Joan, who married William Baker.

Sir Oliver Cromwell was, according to Betham, a grandson of Sir Richard Cromwell, who assumed his mother's name of Cromwell in the place of his father's name of Williams. According to "Regum Pariumque Magnæ Britanniae Historia Genealogica.....Norimbergæ, 1690" (Table 118), Oliver Cromwell, the uncle of the Protector, was created a Knight of the Bath in 1603.

ROBERT PIERPOINT.

RIDING IN PRUSSIA.—In the holograph "MS. Journal of Travels in Germany and Austria, April to August, 1829, by Henry Musgrave Musgrave (afterwards a barrister of Lincoln's Inn)," now in my possession, is the following entry under the above heading:

"Principles, stirrup rather shorter than that of our Cavalry and longer than the French—Curb reins held by the 4th finger—elbow close to the side; hand about 4 inches above the Pommel of the saddle, the arm is not allowed to move—the body is not so erect as in French school nor the stomach so forward: the foot is parallel to the horse's flank, the heel lower than the toe, and in a line with the Elbow—*best system in Europe.*"

This latter was, possibly, merely the writer's opinion, and how far he was competent to judge I am not aware. The note, which apparently refers only to military equitation, will, however, doubtless prove interesting to horsemen generally, and more particularly to those belonging to mounted regiments both in our own army and in those of other European powers.

W. I. R. V.

**Queries.**

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE DERIVATION OF THE NAME OF WADDINGTON.**—Can any one inform me which is the correct derivation of this name? Does it mean the "town of the Wadings," or does it mean the "town of Woden"? The former is the signification usually accepted, but I am inclined to think the latter is the true meaning. In Domesday Book it is written Wadetun, and there is a place in France named Wadenthun, and one in Northamptonshire named Wadenhoe. Also Wuodensberg in Germany, and Wodensholt; and Vaudemont, formerly Wodani Mons, in Lorraine. The following English names are said to be derived from Woden:—Wednesbury, Wisborow, Wanborough, Wanstead, Woodnesborough, Wanstrow (formerly Wodnestrow), Wambrook, Wadley, Wonston, and Wansdike (formerly Wodnesdik). But if Wambrook, Wadley, and Wonston are derived from Woden, surely Wadenhoe and Wadentun (Waddington) are also derived from Woden. There are two places of this name in England, one in Yorkshire and the other in Lincolnshire. The poet William of Waddington, who flourished about 1260 A.D., lived at one of these two places, but it is not known at which. Walter Waddington, whose daughter Alice married Sir Roger Tempest, Bart., about the same date, lived at Waddington in Yorkshire. S. WADDINGTON.

47, Connaught Street, W.

**ADRIAN SCROPE, THE REGICIDE.**—I should be obliged to any of your correspondents who could give me information respecting the early pedigree of this person. According to Forster's 'Yorkshire Pedigrees' he was of the Scropes, or Scroopes, of that county, a branch of which migrated to the South. The pedigree commences with an Adrian Scrope, the regicide's grandfather, who was of Hambleton, Bucks, and married Ursula, daughter of George Ludlow, of Hill Deversell, Wilts; but the Wilts Visitation of 1623 gives the lady's name as Mary and her father's as William. According to Forster the regicide's father was Robert Scrope, of Wormsley, Oxon, and his mother Margaret, daughter of Richard Cornwall, of London, merchant. The regicide's son was Thomas Scrope, of Bristol, whose only son, John Scrope, of Wormsley, dying *s.p.*, left three daughters his coheiresses, one

of whom, Ann, was the wife of Henry Fane, of Bristol, who, by his will in 1726, gives a legacy to his brother-in-law, John Scrope. He was buried at Westbury-on-Trim, and his grandson was Thomas Fane, a solicitor of Bristol, who, by the unexampled fatality in his family, became eighth Earl of Westmorland. INQUIRER.

**STAPLETON'S.**—What club was this? It is mentioned by Horace Walpole in a letter of 1777. H. T. B.

**MRS. CADWALLADER.**—In what play does she appear? H. T. B.

[In 'The Author,' by Foote, Drury Lane, 5 Feb., 1757, first played by "Kitty" Clive.]

**JAMES DILLY** was admitted to Westminster School on 24 September, 1772. Can correspondents of 'N. & Q.' give me any particulars concerning him? G. F. R. B.

**GLOVER.**—Three boys of this name were at Westminster School in October, 1803. Can any one help me to identify them? G. F. R. B.

**'JOHN BULL,' A NEWSPAPER.**—I am anxious to know the history of the rise and fall of a sheet so named, which bore on its front page the semblance of a huge Bible, a crown, and a mace. I remember to have seen a copy of that somewhat stolid journal in 1875, but I never could find out who read its contents, where it was published, and what became of it. From my recollection of its general appearance it must have had a large circulation. RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

[Sir Walter Scott obtained, in 1820, the editorship for Theodore Hook, who, by the severity of his strictures, is said to have driven from the stage Conway, the actor, who soon afterwards committed suicide. Consult Grant's 'History of the Press.']

**MONASTERY AT BIARRITZ.**—There is a monastery near this place resorted to by recluses who wish a retreat from the society of women. Into it no woman can enter. Over the portal is a long inscription in Latin. Can any reader kindly quote it? FORGETFUL.

**EIGHTEENTH-CENTURY SPORTING RECORD.**—Is there any sporting publication giving details of races, steeplechases, &c., circa 1750 and later? The *Sportsman's Magazine* began only in 1830. M.F.H.

14, Chester Square, S.W.

**HOUSE INVERTED.**—I am informed by a friend recently returned from Paris that there is in course of erection at the Exhibi-  
gle

tion a house upside down. It stands on its chimneys and a portion of the roof, but as it was not completed my friend could not inspect the interior. I have seen no notice of this in the newspapers, and therefore venture to ask if any of your readers can explain what possible purpose is intended to be served by so eccentric a proceeding.

HOLCOMBE INGLEBY.

[It has been notified widely in the newspapers. The modern exhibition does not, we think, pretend to be entirely useful, but generally contains some freaks merely calculated to attract attention.]

MICHAEL MARKS.—Can any reader of 'N. & Q.' oblige the writer with particulars concerning the marriage, parentage, and ancestry of Mr. Michael Marks, born at South Petherton, co. Somerset, 1784; employee of his Majesty's Dockyard, Portsmouth, A.D. 1805-19; died at Yeovil? The family to which the above belonged had a separate grave to themselves in the churchyard of St. Peter and St. Paul, South Petherton, but recent inquiries seem to indicate that it has disappeared.

A. G. MARKS.

24, Hewlitt Road, Bow.

'THE DISPENSARY.'—I should be glad of a reference to the passage in which Garth praises King William III.

H. T. B.

SOLDIER ANCESTORS.—"My grandfather drew a good bow at Hastings." So says Hubert in 'Ivanhoe,' about A.D. 1194, or a hundred and twenty-eight years after Hastings. Yes—but who is able to say that his grandfather drew a good sword at Culloden, a hundred and fifty-four years ago? Amongst my acquaintance I number one only who can do so, viz., Sir Wm. Wedderburn, Bart., M.P., whose grandfather was a cornet in Lord Airlie's regiment, *ætat.* seventeen. Is this a record?

D. R.

SAMUEL CLARKE, M.P. for Exeter, 1646, until secluded in 1648. He was a merchant of Exeter, and one of the committee for that city to put in execution the ordinances of Parliament. On 3 July, 1647, the Committee of the West were ordered to pay him 2,000*l.* "in satisfaction of a greater debt owing unto him." Is anything known of his parentage and family? As he did not return to Westminster in 1660 with the secluded members, it is probable that he was dead before that date. A Christopher Clarke was Mayor of Exeter in 1643.

W. D. PINK.

Leigh, Lancashire.

COUNTING ANOTHER'S BUTTONS.—This insult, which in the Highlands was a

favourite way of provoking a fight at school, may perhaps have originated in the custom of cutting off the silver buttons of the slain. Can any one give me a reference to it? Was it peculiar to the Highlands?

GEO. WILL. CAMPBELL.

Leamington.

LOLLARD TOWERS.—In Blunt's 'Dictionary of Theology' (1872, p. 431, col. 2) it is stated:

"That the bishops were, on the whole, inclined to deal leniently with it [Lollardism] is curiously evidenced by the existence of the 'Lollard' towers attached to some episcopal palaces; the true origin of which is that the bishops, unwilling to subject the heretics brought before them to the extreme punishment, did not hand them over to the civil power, but imprisoned them within their own domains, the prisoners being maintained at their expense."

How many such Lollard towers are known; and is it not rather the case that pre-existing episcopal prisons, after being tenanted by Lollards, were named after them?

JAMES HOOPER.

Norwich.

PHILOLOGY AND ETHNOLOGY.—References requested to authorities (preferably recent), and especially to any systematic treatise, concerning the relation between ethnology and the divergent phonetic tendencies of the Romance peoples, the phenomenon of conflicting and contradictory tendencies obtaining in what was once the same language, in particular.

C. G. S.-M.

CHARLETON: CAREY.—Were the above families identical? Thomas Charleton bore (A.D. 1420) a chevron between three swans. This shield is identical with that of the more ancient coat of Carey. Was this Thomas (Carey) of Charleton?

T. W. C.

LATIN QUOTATION.—The following is attributed to St. Augustine in 'Riddles of the Sphinx,' by A. Troglodite, p. 50: "Non est factus mundus in tempore, sed cum tempore." Can any one tell me in what part of the father's works it occurs? I am anxious to see the context.

ASTARTE.

ARCHIDIACONAL VISITATIONS IN THE SIXTEENTH CENTURY.—I shall be grateful for any assistance in determining whether there are in existence, and if so, where, any of the records of Archidiaconal (Middlesex) and Episcopal (London) Visitations during the sixteenth century. What I specially want are the churchwardens' answers to the Visitation Articles, and the presentments which they made in the Archdeacons' and Bishops' Courts. No such documents are known of at

the registries of the Bishop of London and the Archdeacon of Middlesex.

J. V. KITTO.

Rottingdean, Brighton.

**ANCIENT TOWERS IN SARDINIA.**—When travelling in Sardinia we saw several towers, apparently of ancient date, to which the name of Nuraghi was given by the people. We inquired of priests and others regarding their origin, but could learn nothing, except that they were prehistoric and existed long before the present race entered the country. Perhaps one of your readers could tell us something of them.

T. L.

[See 'Encyclopædic Dict.']

**ST. THOMAS'S DAY CUSTOM.**—It is customary in the Isle of Axholme, and, I believe, in the North generally, for old women and others to "go a-Thomasing" on St. Thomas's Day, that is, asking for small doles of money or goods. In this neighbourhood they usually ask for and receive a candle apiece from the tradesmen who deal in such things. The question arises, Why a candle? I suspect some religious significance in the choice of the article.

C. C. B.

Epworth.

**MOYSE HALL.**—I shall feel obliged to any Suffolk or other antiquary who will kindly give me the earliest recorded mention of Moses or Moyse Hall, Bury St. Edmunds.

M. D. DAVIS.

**THE HON. PETER GORDON OF GRENADA.**—In 1768, according to the *Gentleman's Magazine*, the Hon. Peter Gordon was killed in a duel at Grenada by a Mr. Proudfoot. Where can I get a description of the duel? Who was Peter Gordon? Was he a brother of Col. Henry Gordon, chief engineer in America, and an uncle of James Gordon, of Moore Place, Herts, who also died in 1768?

J. M. BULLOCH.

118, Pall Mall.

**AUTHORS OF QUOTATIONS WANTED.**—

Who wrote the poem of which this is the first stanza?—

Let each man learn to know himself;  
To gain that knowledge let him labour,  
Improve those failings in himself  
That he condemns so in his neighbour.  
How lightly we our faults do view  
And gently conscience try to smother!  
But oh! how harshly do we view  
The selfsame failings in another!

E. B. SCHLESINGER.

Bid Day stand still;  
Bid him drive back his car, and reimpart.  
The period past, revive the given hour.

W. B.

## Replies.

### "INUNDATE."

(9th S. v. 394.)

DR. MURRAY's query, and particularly the P.S. attaching thereto, opens up a very wide subject. The first question one is inclined to ask oneself is—Who sets the standard of pronunciation? Is it the learned among us; or is it the class called "Society"; or are we to count heads and award it to the greatest number? Some time back I sent a note to 'N. & Q.' pointing out that the first of the pronunciations assigned to 'Equerry' by the 'H.E.D.' was not that used by our royalties and their equerries, who had etymology on their side. Following that I had some short private correspondence with DR. MURRAY on the pronunciation of words, which quite took my breath away, for I had never even heard some of the pronunciations he thought normal. That of itself may seem a matter of small importance, for I am no authority; and yet, in a sense, it is of great importance. For it shows that the makers of our dictionaries, even the greatest of them, may be out of touch with a class which, presumably, ought not to be wholly ignored. DR. MURRAY's query affords ample illustration of what I mean. I am not an old man, but equally I am not a very young one, and I have never heard "inundate" pronounced *inun'date*. That may show that I have moved in a very narrow circle; but my curiosity being aroused, I went to the nearest educated old person that I knew, a lady of eighty, and asked her if she had ever heard this word pronounced *inun'date*, and her reply was an emphatic "Never!" Now I am far from saying that many others may not have heard or used this pronunciation; but I do say that before a word is labelled as being of such and such a date, because some person or some class of persons has so used it, it ought to be considered how the standard of pronunciation is to be arrived at. For it looks as if the usages of society—a term I use for want of a better—were ignored, and a standard of pronunciation adopted which is not the standard of the highest and best in the land. The French have settled this matter in their own way, while the Germans, mainly owing to their phonetic spelling, have never had any difficulty. But we are always struggling with our pronunciations and spellings without any guiding hand, because we have not settled what our standard is to be.

The second question I put to myself is—How does this alteration in pronunciation come about? Is it forced from above or

below? We are all aware of the tendency of our language to throw back the accent. But still taking *inundate* as our example, who sets the ball rolling? Clearly we do not all begin to make the change simultaneously. I know that many pronunciations are forced on us from below, but no doubt it is otherwise with words, especially long words, where the accent has been thrown back. There is more than one reason for this, the chief being that the uneducated classes find a great difficulty in thus pronouncing some words, even if they can pronounce them at all, and are not likely to have initiated the change. Assuming then that *inundate* is a case of this, at what point in its history has the change of pronunciation become effective; and since DR. MURRAY only registers the history of the word, how does he set about to discover this? I have little doubt that I could find some people who say *inun'date*, but then I can equally unearth all sorts of obsolesces. For instance, I have twice lately heard *shruck* as the past tense of *shriek*, and *shew* (pronounced *shoo*) as the past tense of *show*—interesting survivals no doubt, but not on that account to be registered as in ordinary use.

It may be a little late to ask this question, which is to some extent answered in the 'H.E.D.' under 'Contemplate.' But all the same I would plead for a reconsideration of the line hitherto adopted. Take *demonstrate*, for instance. The 'H.E.D.' gives two pronunciations of this word in the part issued in 1893, the first being *demon'strate*, and DR. MURRAY supports this order by stating that he first heard *demonstrate* at Oxford in 1885. This to me is simply astounding. I left Oxford in 1877, and I am sure my friends there would have made merry at my expense had I offered to *demon'strate* anything to them. In fact, I have never used this pronunciation, cannot recall having heard it, and cannot light on any one who has. That a number of people have used it till recently, and may still use it, is clear from the evidence; but I venture to suggest that it is misleading to cull evidence from one class alone and ignore others with as good, if not better, claims to be heard.

This criticism might be extended to a large number of words which to me, though not necessarily to others, have long passed the transition stage. The old pronunciations will long linger in out-of-the-way corners, and perchance, too, among those bookmen who do not move in general society, but live in an atmosphere of their own. But I desire to call attention in the pages of 'N. & Q.' to this registration in the 'H.E.D.' of obsolete or semi-obsolete pronunciations, as if they

were flourishing at the present time, so that a protest may stand on record, and to the crying need of some standard by which words may be judged.

Lastly, in regard to *re'monstrate*, I would venture to inquire whether this new pronunciation has not been adopted by some young men with, perhaps, a craving for notoriety, just as some of our recently coined and transient words have come into being. It is a harmless anticipation, as the change is bound to come; but, being a newly fledged pronunciation, one would like to make sure of its origin, as well as trace its development, and find out if its advent be forced or natural.

HOLCOMBE INGLEBY.

Heacham Hall, Norfolk.

[We seem to remember within sixty years the change from *Illustrated London News* to *Illustrated London News* and *Illustrated London News* which is now common.]

"CHINK" (9th S. v. 432).—It is an old myth that the wood of oak is with difficulty distinguishable from that of the Spanish chestnut. There is no real difficulty. All our woods show more or less distinctly on the surface, cut across the grain, a series of lines which in the trunk radiate to its periphery. These are the medullary rays, and constitute the "silver grain." It is these rays which give the variegated pattern to the wood cut with the grain. In the chestnut these rays are all of the same size; in the oak some of them are always broad. The distinction is so readily observable that no one whose attention has been once drawn to it can ever again fail to recognize it. I send herewith, for the Editor's inspection, illustrative specimens. Wood, when it shrinks in drying, splits along these rays, and its large rays cause the formation of wide fissures in the wood of oak. May not this fact be the source of the use of the term "chink" referred to by MR. HOLCOMBE INGLEBY? Descriptive of the fissure formed along the medullary ray, the term has been transferred to the medullary ray itself, whether seen as a band on the cross-section of the wood, as on the bottom of a panel, or as a variegated pattern in its length.

SENGA.

[We acknowledge with thanks two sections of the woods in question elucidating the views of our correspondent.]

THE ENGLISH MILE (9th S. iv. 497; v. 133).—The roads of England and Wales were first surveyed and measured by John Ogilby, who published his 'Britannia', with one hundred maps in 1675. Before that time distances

were "computed," the difference between computed and measured miles being remarkable. For example :—

|                       | Computed. | Measured. |
|-----------------------|-----------|-----------|
| London to Aberystwyth | 145       | 199·2     |
| " " Barwick           | 280       | 339·2     |
| " " Bristol           | 94        | 115·2     |
| " " Bridgnorth        | 105       | 142       |
| " " Dover             | 55        | 71·4      |
| " " Holyhead          | 208       | 269·2     |

and so on, the computed always being proportionately less than the measured miles. As the postmasters were paid "by the mile," it is difficult to understand why they accepted the computed measure, when they must, or might easily, have known the actual mileage. Ogilby's maps are on the scale of one inch to a mile and very minute; but though they give his miles as measured, they show no milestones, nor are milestones once mentioned in the printed description of the roads. We know the Romans had milestones, but they appear to have come into modern use, with Turnpike Acts, in the early part of the eighteenth century. In an Act relating to the Great Post Road from London to Chester (1744), the trustees are empowered to measure the roads and "erect milestones." An earlier Act (1727) relating to the same road contains no such power.

Walsall.

W. H. DUIGNAN.

**COCKAYNE FAMILY** (9th S. v. 267, 345).—Your correspondent at the latter reference states that a second volume of the 'Cockayne Memoranda' is promised to complete the work. The same was, however, issued long since. Of this "scarce" book, by Andreas Edward Cockayne, the first volume appeared in 1869, and the second in 1873, only forty-five and one hundred copies, respectively, being printed for private circulation. There is a copy of both volumes, presented by the author and so inscribed by him, in the British Museum (9903 bb. 20), the present appearance of which indicates that they have been frequently called for. I do not remember to have met with another. W. I. R. V.

**CLIFFORD: BRAOSE** (9th S. v. 355).—Walter de Clifford, the first of Clifford, a town in the hundred of Huntingdon, co. Hereford, was son of Richard Fitz Punz and grandson of William Fitz Punz, who came into England with the Conqueror and was Earl of Angus in Normandy. Walter the first lived temp. King Henry II., and held the manor of Corsham in co. Salop of the king. He married Margaret de Toney, daughter and heir of Ralph de Toney, by

whom he had two sons (Walter, his heir, and Richard de Clifford, lord of Frampton, co. Gloucester) and two daughters ("Fair" Rosamond and Lucia: the latter married Hugh, Lord Say, Baron of Richard's Castle, co. Hereford).

Walter the second it was who married Agnes de Condry, daughter and heir of Roger de Condry, lord of Coventry and Glenthams, co. Lincoln. Walter the second lived through the reigns of Richard I., John, and Henry III. His five sons were Walter, Roger, Richard, Simon, and Gyles. I find no mention of daughters.

Walter the third, eldest son and heir, married Margaret Braose (*vide* Collins's 'Peerage of England'), lady of Cantrescliff, and had by her one daughter, Maud, who married William de Longespee, third Earl of Salisbury. Walter the third died in 1263, leaving Margaret, his wife, a widow, who, dying soon after him, was buried at the Priory Church of Aconbury, co. Hereford. I should like to know MR. HUSSEY's authority for the marriage of a John Braose to a Margaret Clifford, and whether he has ever come across any connecting links between Wykes of Kent and Wykes of Devon.

(Mrs.) C. LEGA-WEEKES.

**"KIDCOAT": "KITCOTE"** = A PRISON (9th S. v. 376).—In 1594 there was at York a prison called the Ousebridge kidcote (*Athenæum*, 27 Jan., 1877, p. 112).

The lock-up or town prison at Wakefield was called the Kidcote. A new one was built a century ago, and continued to be "used down to the advent of the new police in 1848" ('N. & Q.,' 7th S. iii. 194).

In former days (I have not a note of the date) there was a kidcoat at Malton ('West Riding Sessions Rolls,' vol. iii. p. 17).

In a survey of Bridlington Priory, made late in the reign of Henry VIII., we read, "In the northe syde of the same gatehouse ys there a prison for offenders within the towne called the kydcott" (*Archæologia*, vol. xix. p. 271). EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

Much has been gathered up about "kidcote" in 'N. & Q.,' 7th S. ii. 229, 312; iii. 194; v. 497.

In the 'Associated Architectural Societies Papers,' ii. 290, a derivation is suggested from "quit-court." See also Burton and Raine's 'History of Hemingbrough,' p. 318, n. W. C. B.

**POLITICIAN** (8th S. x. 333, 444, 517; xi. 76, 333; xii. 237, 433).—Further reading in various directions adds to the number of



quotations from our authors indicating disparagement of "politicians." There has already been given (8<sup>th</sup> S. xii. 434) one from John Ford's 'The Lover's Melancholy,' and there is another in his 'Love's Sacrifice' (Act III. sc. iii.), where the duke exclaims to his secretary:—

Thou art a traitor: do not think the gloss  
Of smooth evasion, by your cunning jests,  
And coinage of your politician's brain,  
Shall jig me off.

Thomas Fuller's 'Andronicus; or, the Unfortunate Politician: showing Sin slowly Punished, Right surely Rescued,' published in London in 1646, dealt with a different idea; but Swift, in 'A Voyage to Brobdingnag,' crystallized the old impression in the immortal utterance of the king, who

"gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."

Gay's works abound in such disparaging remarks.

None but the crocodile's a politician  
is a line in the epilogue to 'Three Hours after Marriage.'

That politician tops his part  
Who readily can lie with art

is only a portion of a studied attack upon politicians generally in the sixth fable, 'The Squire and his Cur'; and this was repeated in the ninth, 'The Jackal, Leopard, and other Beasts.' In the tenth, 'The Degenerate Bees,' addressed to Dean Swift, it is observed:—

Though courts the practice disallow,  
A friend at all times I'll avow.  
In politics I know 'tis wrong:  
A friendship may be kept too long;

and Trapes in 'Polly' sings an acrid assault upon politicians, as, later in the opera, does the heroine herself.

Goldsmith followed suit, and in an epilogue to 'The Sister,' spoken by Mrs. Bulkley on its production in 1769, observed:—

Lord! what a group the motley scene discloses,  
False wits, false wives, false virgins, and false spouses;

Statesmen with bridles on; and, close beside 'em,  
Patriots in party-colour'd suits that ride 'em.  
Yon politician, famous in debate,  
Perhaps to vulgar eyes bestrides the state;  
Yet, when he deigns his real shape t' assume,  
He turns old woman, and bestrides a broom.  
Yon patriot, too, who presses on your sight,  
And seems to ev'ry gazer all in white,  
If with a bribe his candour you attack,  
He bows, turns round, and whip—the man is black!

ALFRED F. ROBBINS.

JOHN ANTHONY FONBLANQUE (9<sup>th</sup> S. v. 247).—Antoine Grenier de Fonblanque died at Bruniquet in 1766; he had three children, who were brought up in England. He married a Miss Bagshaw, sister of his brother's wife. His brother was Jean Grenier de Fonblanque, merchant and banker, born 1702, became a naturalized British subject, died 1795, having married Eleanor Bagshaw in 1755, by whom he had: (1) John Martin de Grenier de Fonblanque, born 1760, M.P. for Camelford, &c.; (2) Anthony Grenier de Fonblanque, of London, merchant, and four other children. The John Anthony who was admitted to Westminster School in 1774 would probably be a brother of the member for Camelford. Further information could perhaps be obtained through Mrs. Harter, 28, Eaton Terrace, S.W.

CHEVRON.

"NESQUAW" (9<sup>th</sup> S. v. 395).—I cannot state with certainty whether this name, as the equivalent of "the dilling," the smallest of a litter of pigs, is known outside Monmouthshire, but I think so. I may, however, inform your readers that I have in London often heard the youngest of a family of children and consequently the pet, spoken of as "the dilling," by a lady born and bred in Northamptonshire, where in her younger years she had doubtless known the same commonly used in the latter sense. I considered it at the time merely a corruption of "the darling" (or "darling").  
W. I. R. V.

This dialect expression is evidently akin to German *Nest-quak* (or also in South German dialects *Nest-quatsch*), i. e., "das quackende piepende Nestjunge" ("Ultima nidi avicula, quæ assidue clamat"), also applied to a last-born, spoiled child (s. Grimm's, Weigand's, and H. Paul's 'Deutsche Wörterbücher').

H. KREBS.

Oxford.

CUTTING BABIES' NAILS (9<sup>th</sup> S. v. 375).—This question has been answered before (see 'N. & Q.' 4<sup>th</sup> S. vi. 130, 204, 376), and one of the replies indicates that the "superstition" is widespread, and as common in Germany as in England. Henderson's 'Notes on the Folk-lore of the Northern Counties of England and the Border' contains what is perhaps the best account of the practice:—

"The baby's nails must not be cut till he is a year old, for fear he should grow up a thief, or, as they quaintly express it in Cleveland, 'light fingered.' The mother must bite them off, if need be; and in the west of Northumberland it is believed that the first parings are buried under an ash tree, the child will turn out 'a top singer.' The mention of the ash is curious, for has it not been from very

ancient times a sacred tree, supplying in its sap the first nourishment to the Grecian hero, as now to the Celtic Highlander? Nay, according to Hesiod, Zeus made the third or brazen race of hard ash wood—pugnacious and terrible; as Yggdrasil, the cloud tree of the Norseman, out of which he believed the first man was made, was an ash.

"When the year of infancy is past, and baby's nails may safely be given up to the scissors, care must be taken not to cut them on a Sunday or a Friday. Friday, of course, is an unlucky day, and as for Sunday the old rhyme says:—

Better a child had ne'er been born  
Than cut his nails on a Sunday morn!

Another variation of the verse runs thus:—

Friday hair, Sunday horn,  
Better that child had ne'er been born.

And yet another:—

Sunday shaven, Sunday shorn,  
Better hadst thou ne'er been born.

Or at greater length:—

Cut them on Monday, cut them for health;  
Cut them on Tuesday, cut them for wealth;  
Cut them on Wednesday, cut them for news;  
Cut them on Thursday, a new pair of shoes;  
Cut them on Friday, cut them for sorrow;  
Cut them on Saturday, a present to-morrow;  
But he that on Sunday cuts his horn  
Better that he had never been born."

RICHARD WELFORD.

BOROUGH-ENGLISH (9th S. v. 376).—By the custom of the honour of Richmond, of which Skidby was parcel, males inherit in common. In Brabner's 'Gazetteer of England and Wales' it is stated under 'Skidby' that "the manor belongs to Trinity College, Cambridge." It is probable that the tenants are copyholders. In the Swaledale manor courts the same custom prevails. I am not aware that the custom still exists outside of manor courts.

JAMES PEACOCK.

Sunderland.

The First, Second, Fourth, Fifth, Seventh, and Eighth Series of 'N. & Q.' contain numerous articles on this subject, also lists of places where this custom prevails. Skidby is not named, or any other place north of the Humber.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PETIGREWE" (9th S. v. 49, 117, 172, 233).—Some one asks, "How came Pettigrew to be a surname?" I beg to answer, for the same reason that Pettifer (iron foot) and Crowfoot became surnames.

HY. HARRISON.

THE GAME OF TABLES (9th S. v. 435).—"The Compleat Gamester" (1674), the earliest English work on the subject, describes nine table-games—"Games within the Tables" (backgammon, &c.) in chaps. xxvi.-xxxi., and "Games without the Tables" (dice) in chaps. xxxii.-xxxiv. In the description given

of the game of "inn and inn" a throw of dice (not explained) is referred to as "two kings." This does not seem to be a misprint, as the expression is carried through all the editions. There may, therefore, have been other throws called queens and knaves.

J. S. M. T.

FRENCH SOCIETY IN THE LAST CENTURY (9th S. v. 67, 232).—I should be glad of the following items of information concerning the persons named below, who were prominent in French society between 1770 and 1780: (1) the maiden names of the ladies mentioned; (2) their title when not indicated (as in the case of Madame de Châtillon); (3) date of marriage; (4) date of death:—

Vicomtesse de Cambis.

Comtesse de Caraman, sister of Madame de Cambis.

Madame de Montconseil (*née* Rioult de Curzay).

Madame de la Vauguion. I presume that she was the wife of the duke of that name.

Madame de Mallet.

Madame de Blot.

Madame de Marchais.

Madame Holstein.

M. d'Entragues.

Madame de Roncherolles.

Madame de la Remière.

Duc de Brancas.

Princesse de Poix.

Duc de Gontaut.

Duc de Chabot.

M. Schomberg.

M. de Pignatelli (died about 1765).

As regards the two Mesdames d'Egmond, the younger of the two, concerning whom I inquired, seems to have been a daughter of the notorious Duc de Richelieu. Were there three bearers of the title living in 1765? It would be of great service if H. L. O. would be kind enough to indicate the sources of the information supplied in reply to my former queries.

H. T. B.

STAMP COLLECTING (8th S. xii. 469; 9th S. i. 115; v. 404).—I happen to possess vol. iii. of the *Stamp Collector's Magazine*, the editorial to the first number of which supplies some interesting particulars of the early period of stamp collecting. It begins by allusion to the *timbrophilic* annals and notes already in existence (*i.e.*, previous to 1865), journals devoted to this subject in Brussels, Leipzig, Coburg, Paris (2), besides "concurrents" in London, Manchester, Weymouth, &c. The first collection seen by the editor was "more than ten years ago," presumably in 1854, when a collection of 200 in London was a marvel. In 1864 the varieties were calculated to be 3,000. Later on he quotes a paragraph from a Wiltshire paper: "A collector of postage stamps has advertised that he wishes to dispose of his collection—for

what sum would it be thought?—nothing less than 200*l*. We only wish he may get it!" I think I am correct in stating that 380*l*. was given for a 1*d*. Mauritius, but am a little confused between the prices given for rare postage stamps and the eggs of the great auk. It would be well, perhaps, if some one would record in 'N. & Q.' the highest price ever paid for a single stamp. The stamp dealers Messrs. Stanley Gibbons & Co., whose business was lately formed into a company with a very large capital, were established in 1856. The last word in the editorial above referred to is *timbrophily*, a more pretentious and less euphonious word than its successful rival, *philately*. I almost owe an apology for unburying it. Neither word is given in the dictionary in my possession.

HOLCOMBE INGLEBY.

Heacham Hall.

"FEBRUARY FILL-DYKE" (9th S. v. 188, 277, 384).—The various readings of this rime in Herefordshire, Essex, East Riding of Yorkshire, also in Ray's 'English Proverbs,' Percy Society's *Transactions*, 'Holderness Glossary,' Hazlitt's 'English Proverbs,' and lastly, but not least, in the first seven series of 'N. & Q.,' will be found in 'English Folk-Rhymes,' by G. F. Northall, 1892, pp. 433-4.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The version which I knew as a child—it has many variants—was:—

February, February, fill dyke  
With either black or white;  
But if it is white,  
The better to like!

"If it did both," an old farmer used to say, "an' did both well, it wer better an' better."

THOS. RATCLIFFE.

Worksop.

BEEZELEY (9th S. v. 88).—This name probably means "the bees' field"; but it may also be from a personal name (e.g., A.-S. *Bēdg*, "ring," "necklet," "bracelet," with *g* palatalized or evanescent according to rule), as in the case of Beeston, St. Bee's, &c. Local history must decide. As to the *z* for *s*, cf. "frieze"—Fr. *frise*.

HY. HARRISON.

ROYAL ARMS, ELIZABETH AND EDWARD VI. (9th S. v. 436).—One cannot distinguish with anything like certainty between the arms of either of these sovereigns, though it appears that it is usual to accept the hound as the sinister supporter of Elizabeth, and the dragon of Edward VI. The garter encircles both, because both were sovereigns of that order.

"Semper eadem" was the favourite motto of Elizabeth, rather than "Dieu et mon droit," though both were used. Of course, mottoes may be varied at pleasure, and are not a part of the arms. Burke does not attempt to distinguish the arms of the different sovereigns; he shows the variations in the arms of the office of sovereign, which arms are not hereditary, but are granted to each sovereign, and differenced when occasion needs.

It is known to law and heralds, *re* royal heraldry, that in England not a single member of the royal family inherits any arms or title (except in the case of the secondary titles of the Prince of Wales), but they are commoners, below the rank of armigerous gentlemen. This is the reason of the confusion of royal heraldry generally, not only of Elizabeth and Edward VI., but in our own day of the Prince of Wales and his brothers.

The most trustworthy information concerning royal heraldry, and probably the only trustworthy information, should not be sought elsewhere than at Her Majesty's College of Arms. R. F.-J. SAWYER.  
Oxford.

So recently as 9th S. i. 36 four replies were given to a query on this subject, in one of which it was stated that the lion and dragon were the royal supporters during the latter years of the reign of Henry VIII. and the reigns of Edward VI. and Elizabeth. Special attention was directed to 8th S. ix. 228, 477, where the heraldic supporters of English sovereigns from the reign of Edward III. to that of James I. (1327-1625) are fully set forth.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TENNYSON QUERY (9th S. v. 415).—It is, I should say, the failure of sight that is meant. To the eyes of one in good health the casement at dawn grows something more than "a glimmering square." Many years ago I heard a lecturer on Tennyson remark upon this "beautiful bit of realism."

May I under this head ask another question concerning Tennyson? The *Daily News* in a notice of Mr. Churton Collins's edition of Tennyson's 'Early Poems' (for Messrs. Methuen) recently called attention to the alteration Tennyson made, in 'A Dream of Fair Women,' from

One drew a sharp knife through my tender throat  
Slowly—and nothing more,

to

The bright death quivered at the victim's throat  
Touch'd; and I knew no more.

The writer in the *Daily News*, in common with most critics, commends the change; Mr.

Churton Collins, I understand, calls it magical; but somewhere I have seen it strongly condemned. "The bright death," it was contended, is a commonplace image, and much less forcible than the original direct statement; "the victim's throat," again, is less direct than "my tender throat"; and, finally, "and I knew no more" is feeble in comparison with the abrupt "and nothing more." This was written with a full knowledge of what scoffing critics had previously said of "that unreasonable young woman" who apparently wished for something more than a cut throat. I have a notion that the defence of the original reading occurred in one of a series of articles on Tennyson by the late G. H. Lewes. I shall be glad if any one can say whether this is so, and, if so, where the articles are to be found. Their date must have been about 1866.

C. C. B.

Undoubtedly dimness of sight is meant. The casement—small panes—cannot be seen, and only the square of the window as a glimmering area of light.

W. R. G.

Compare Leigh Hunt, 'Hero and Leander,' canto ii. *ad fin.* :—

And when the casement at the dawn of light  
Began to show a square of ghostly white.

PERCY SIMPSON.

The answer is both. The casement cannot be seen until dawn approaches, and thereupon the gradual weakening of the eyesight isolates it from its surroundings. A similar mesmeric effect can be obtained by looking for some minutes at any prominent or luminous object.

ARTHUR MAYALL.

When unto dying eyes

The casement slowly grows a glimmering square.

Any one who has passed sleepless nights will recall his pleasure at the first signs of dawn when before his weary eyes the dark casement slowly grew "a glimmering square."

ALFRED F. CURWEN.

WEATHER FOLK-LORE (9th S. v. 436).—The "peesweep" is the lapwing, whose "familiar cry is echoed in the names *Peewit*, Scotch *Peesweep*, Old [Middle] English *Wype*,\* and French *Dixhut*," says the writer of the article 'Lapwing' in 'Chambers's Encyclopædia.' Brockett in his 'Glossary' has the following: "*Peewit*, *Peesweep*, the lapwing, or bastard

plover; so called from the well-known unremitting querulous cry of the bird." In his notice of 'Storm' he remarks: "The *Lambing-storm*, and the *Peewit*, or *Tuifit-storm*, are also spoken of; a cover of snow frequently falling at the time." *Tuifit* is "the lapwing, or plover," as he tells us later, with a cross-reference to *Peewit*, *Peesweep*; and *pee-wit-land* and *tuifit-land* are terms applied to "cold, wet, bad land," such as is the bird's usual habitat.

F. ADAMS.

*Peesweep*, the Scottish name for the peewit or lapwing.

HERBERT MAXWELL.

[Many similar replies received.]

CHRISTOPHER MERRETT (9th S. v. 436).—Was he not the son of the author of the 'Pinax'? His son is mentioned in the forewords to that book, 1666 (B.M. copy).

S. L. PETTY.

PROVERB (9th S. v. 434).—A very similar 'old proverb' to that quoted by your correspondent from Hearn's 'Remarks and Collections' occurs in a curious epitaph at "St. Edmund's, Lombard Street [London]," given by the Rev. John Lambe, M.A. (of Clare Hall, Cambridge), Rector of Ridly, co. Kent, in one of his interesting MS. notebooks (c. 1720) in my possession, as follows :—  
Man, thee behoveth oft, to have this in mind,  
That thou givest with thine hand, that shalt thou find.

For Widows be slothfull, and Children be unkind;  
Executors be covetous, and keep all that they find.  
If any body ask where the dead's Goods became

They answer

So God me help and Halidam, he dy'd a poor Man :  
Think of this.

Mr. Lambe adds :—

"Weaver thinks Halidam means the Holy Com'union. I am of Opinion it means the Blessed Virgin, Halidam, for Holy Dame."

I certainly endorse the reverend gentleman's opinion, and consider the proverb, if not also the epitaph, to be at least as early as the fifteenth century. There is, indeed, a Chaucerian air about them.

W. I. R. V.

"LAZY LAURENCE" (9th S. v. 394).—It is interesting to know that the fourth cardinal sin, so graphically described by Chaucer in the 'Person's Tale,' is under the patronage of a saint, albeit an imaginary one. Dr. Brewer, in 'Phrase and Fable,' has :—

"Lazy as David Lawrence's dog. Here Lawrence is a corruption of Larrence, an imaginary being supposed by Scottish peasantry to preside over the lazy and indolent. Laziness is called *Larrence*."

But is this quite correct? The saying, in one form or another, prevails far beyond the limits of Scotland; and is it the case that there, or anywhere else, the word *larrence* is

\* *Wipe* (Swedish *vipa*, Danish *vibe*) and *py-wipe* are "Lincolnshire names for the lapwing," says Dr. Smythe Palmer ('Folk-Etymology,' p. 442), who gives a list of names in different languages for the bird, to which may be added the German *Kibitz* or *Kiebitz*. See also his article on 'Peasweep,' with an illustrative quotation where the word is so spelt.

used as a synonym for laziness? I know that Suffolk peasants say, "As lazy as Laurence's dog," with an example of his laziness added which is too vulgar to quote.

In the 'Folk-Lore of Suffolk,' published by the Folk-Lore Society in 1893, I find among the proverbs:—

"Laurence has got hold of him, i.e., he is lazy. Lazy Laurence was one of the alliterative personifications which our ancestors were so fond of."

In the *Gentleman's Magazine* of 1784 a Mr. E. Barclay wrote:—

"When a person in hot weather seems lazy, it is a common saying that 'Lawrence bids him high wages.' Whence the origin of this phrase?"

The writer did not specify any locality.

JAMES HOOPER.

Norwich.

THE STRAPPADO (9th S. v. 369).—In a story called 'The Fortunes of Torlogh O'Brien,' illustrated by Phiz and written by Lever (I think), describing an Irish career about the time of the battle of the Boyne in 1690, is a representation of this military punishment. The culprit is hoisted up by his arms to a kind of gallows, and then, when falling, pulled up again by a jerk.

I had, until I saw the illustration by Phiz, imagined that it was correction administered by means of a leathern strap, and this seems to be the meaning attached to it by Major Dalgetty:—

"'And now, my good friend of the Mist,' said he [i.e., Dalgetty], 'can you tell me what has become of your hopeful grandson, as I have not seen him since he assisted me to disarm after the action, a negligence which deserveth the strappado?'"

"'He is not far from hence,' said the wounded outlaw; 'lift not your hand upon him, for he is man enough to pay a yard of leathern scourge with a foot of tempered steel.'"

"'A most improper vaunt,' said Sir Dugald; 'but I owe you some favours, Randal, and therefore shall let it pass.'"—Chap. xxii.

The date of the battle of Inverlochy, described in the 'Legend of Montrose,' is 2 February, 1645/6. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MAZES CUT IN TURF (9th S. v. 315, 445).—The communications under this head will be but fractional unless use be made of the references already stored in 'N. & Q.' under the titles of 'Mazes,' 'Morris,' and 'Julian's Bower.'

W. C. B.

"INTENTIONS" (9th S. v. 435).—I have already reminded DR. MURRAY—and cannot resist the pleasure of reminding your readers—of John Leech's delightful cartoon in *Punch* of 27 March, 1852, with the legend: "A Plain Question.—Mr. Bull: Now, Sir, don't let us

have any more Derby Dilly Dallying. What are your Intentions towards Miss Britannia?" If only the cartoon could be transferred to the pages of the 'New English Dictionary'! Without it the words are weak. Q. V.

OLD SONGS (9th S. v. 437).—The words of 'The Woodman,' by T. Linley, sen., are here nearly correctly given, with one amusing difference:—

Stay, traveller, tarry here to-night,  
The rain yet beats, the wind is loud;  
The moon, too, has withdrawn her light,  
And gone to sleep behind a cloud.

'Tis seven long miles across the moor,  
And should you chance to go astray,  
You'll meet, I fear, no friendly door,  
Nor soul to tell the ready way.

Come, dearest Kate, our meal prepare,  
This stranger shall partake our best;  
A cake and rasher be his fare,  
With ale that makes the weary blest.

Approach the hearth, there take a place;  
And till the hour of rest draw nigh  
Of Robin Hood and Chevy Chase  
We'll sing, then to our pallets hie.

Had I the means I'd use you well;  
'Tis little I have got to boast;  
Yet should you of this cottage tell,  
Say Hal the woodman was your host.

I hope to send MR. C. SWYNNERTON the music later.

M. E. FOSS.

In the index of vol. ii. of 'The New Musical and Vocal Cabinet' (London, Thos. Kelly, 1820) is 'Stay, Traveller.' Unfortunately the page referred to (42) is wanting from my copy. All the songs are "arranged for the voice, violin, flute, &c."

ROBERT PIERPOINT.

"SEVERAL" (9th S. v. 412).—The words "severally be joined together" are used at the church of St. Mary-at-the-Walls, Colchester, when more sets of banns than one are published. There appears to be just grammatical cause and impediment why persons should not be "joined severally."

G. B.

In publishing more than one banns of marriage I think it is common usage to say, "These several persons," and not, as your correspondent MR. INGLEBY puts it, "These persons should not severally be joined," &c. The meaning is "separate," as in Pope's 'Essay on Criticism':—

Each might his several province well command,  
Would all but stoop to what they understand.

ALFRED F. CURWEN.

"VIRIDICAL" (9th S. v. 416).—This is given in 'The Imperial Dictionary' as 'viridical,' and is there derived from *L. veridicus (verum*

and dico). The meaning is "truth-telling, veracious." The authorities quoted are Urquhart, "This is so veridical history," and Carlyle, "For our own part we should say, would that every Johnson had his veridical Boswell or leash of Boswells." Roget gives "veridical" as an adjectival synonym for "veracity."

ARTHUR MAYALL.

[It may possibly be a misprint for "juridical," as MR. H. INGLEBY and other correspondents suggest.]

ROGERS'S 'GINEVRA' (9th S. v. 3, 92, 154).—C. C. B. is right in supposing that I was not acquainted with the ballad of 'The Mistletoe Bough,' and I am obliged by his calling my attention to it.

I have not yet come across it, but I find a mention of it in 'The Reader's Handbook,' by the late Dr. Brewer, where it is assigned to Thomas Haynes Bayly, who died in 1839. The date of Rogers's 'Italy,' containing 'Ginevra,' is 1822-28.

The same useful work of reference says that a similar narrative is given by Collet in his 'Causes Célèbres.' It also refers to three English country houses with each of which a like tale is connected. The names of these are given, and they are probably among those alluded to by Rogers himself in a note to 'Ginevra,' which I had overlooked. Rogers says:—

"This story is, I believe, founded on fact; though the time and place are uncertain. *Many old houses in England lay claim to it.* Except in this instance and another (p. 429) I have everywhere followed history or tradition; and I would here disburden my conscience in pointing out these exceptions, lest the reader should be misled by them."

This note would seem to disclaim any Italian origin of the tale at all, although in both Adams's 'Dict. of Eng. Lit.' and the 'Handbook' Ginevra is naturally spoken of as an Italian lady.

I may add that Shelley's 'Poems' include a fragment of some length, entitled 'Ginevra,' dated Pisa, 1821 (Paris, ed. 1829). It is said to have been founded on a story contained in the first volume of a book entitled 'L'Osservatore Fiorentino.' The bride, who seems to have married against her inclination, is found dead on her wedding-day, but the incident of the chest is wanting. Shelley died in the same year that the first part of Rogers's 'Italy' was published.

C. LAWRENCE FORD, B.A.

Bath.

"WOUND" FOR "WINDED" (9th S. v. 4, 95, 177, 277).—MR. BAYNE appears to argue as if to blow a horn and to wind it were two different things. I do not for a moment

believe it. It is, of course, possible to blow into a horn without "blowing" it in any proper sense; but really to blow it is the same as to wind it. There is no superior skill implied in the latter expression. Even the substantive "wind," Skeat tells us, was "originally a pres. part. with the sense of 'blowing.'" Let us see how the case stands with regard to ordinary usage. When Browning's hero comes at last to "the place," he tells us that

Dauntless the slug-horn to my lips I set,

And blew. "Childe Roland to the Dark Tower came."

So, too, in Tennyson's 'Oriana' and the 'Bugle Song' in 'The Princess.' When the hero of the first-named poem heard "aloud the hollow bugle blowing" a call to battle, and when in the other the command is given, "Blow, bugle, blow," or we are bidden to hear "the horns of Elfland faintly blowing," the meaning is precisely the same as if the verb "to wind" had been used. We are surely not to suppose that any of these "blowings" were less skilful than the performances of Scott's heroes, who "winded" or "wound" their bugles as his metre happened to require.

MR. BAYNE's ingenious distinction between "wind" and "wind" will not have much weight with any one familiar with our English folk-speech. A haymaker will rake his hay into "windrows"; but if he is asked why, it is quite a matter of chance whether he replies because the "wind" or the "wind" will thus dry it better.

C. C. B.

JOHNSON'S BIRTHPLACE (9th S. v. 452).—To those who would like to compare notes concerning the alterations which have taken place in the outer appearance of this house during the last century, I would say that a view is to be found in the *Mirror* of 20 October, 1832. It was copied from a plate issued in the first volume of the *Gentleman's Magazine* for 1785, and therefore dates back practically to Dr. Johnson's time. At the time of the sale of the house in 1887 a very good view appeared in the *Graphic* of 29 October. A comparison of the two pictures will reveal the few structural changes which have been carried out.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"THE SPOTTED NEGRO BOY" (9th S. v. 456).—In 'The Book of Days,' edited by R. Chambers, vol. ii. p. 267, is some account of the spotted boy. There is also a woodcut of the "beautiful spotted negro boy," a child whose skin was naturally mottled with black, and whose form has been carefully delineated

in a good engraving here copied" (i.e., in 'The Book of Days').

According to a foot-note he was born in the island of St. Vincent in 1808, his parents being natives of Africa, both black. His skin and hair were spotted or mottled all over, dark brown and white. The child was brought to Bristol when fifteen months old, and an arrangement was made with Richardson, who took an affectionate interest in the child and had it christened Geo. Alex. Gratton (in the query the name is Grattox). That the boy was buried at Great Marlow, &c., is also recorded. ROBERT PIERPOINT.

St. Austin's, Warrington.

"BERNARDUS NON VIDIT OMNIA": "BLIND BAYARD" (9th S. v. 356, 441).—The story that St. Bernard of Clairvaux walked a whole day along the shores of the Lake of Geneva without seeing it has been told by Gibbon:

"The disciples of the saint record a marvellous example of his pious apathy. 'Juxta lacum etiani Lausanensem totius diei itinere pergens, penitus non attendit aut se videre non vidit. Cum enim vespere facto de eodem lacu socii colloquerentur, interrogabat eos ubi lacus ille esset; et mirati sunt universi.'—'Decline and Fall of the Roman Empire,' chap. lix., note.

E. YARDLEY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Works of Lord Byron: Poetry.* Edited by Ernest Hartley Coleridge, M.A. Vols. I.-III. (Murray.)

Good progress is being made with this, the definite and best edition of Byron, with which the present generation, and probably that which follows, will be likely to content themselves. Except that under existing conditions no edition of any classic can be regarded as absolutely final, it is difficult to see what more than now is given to the public can be desired. The book is admirably printed, rubricated, and illustrated; for the amateur there is an *édition de luxe*, which contains extra illustrations, and in beauty is not likely to be surpassed; the collation of texts and the selection and disposition of notes have been left to Mr. Coleridge, a man of unflinching taste and judgment, who has added in brackets new and valuable comments of his own; what may be regarded as the final collection of poems hitherto unprinted has been made, and the owner of the completed work may boast the possession of everything concerning the poet which is preserved and is worthy of publication. Based upon the edition of Murray of 1831, in 6 vols. 12mo., the present edition, which is in 8vo., will extend over twelve volumes, and is in all respects what is called a library edition. It follows, like its predecessors, the text of the successive issues of plays and poems which appeared in the author's lifetime, and were subject to his revision, or that of Gifford and other accredited readers. The results of successive collations with the original MSS. have been incorporated, and a final collation has ended in the

discovery of further variants, which appear in the foot-notes to each page. Below these are given Byron's notes, many of them published for the first time, and followed by the editorial notes, distinguished as has previously been said. Thirty poems previously unpublished now first see the light. These include fifteen stanzas of the unprinted last canto of 'Don Juan'; a considerable fragment of the third part of 'The Deformed Transformed,' concerning which it is as yet too early to speak; and eleven poems from Newstead MSS., which, though of slight literary value, furnish useful revelations of the character of "the moody stripling" to whom the 'Hours of Idleness' and the immediately succeeding works are due. The order is chronological, so far as is convenient, the successive parts of 'Childe Harold' being given together, and occupying the second volume, while those of 'Don Juan' are reserved for a later volume. Epigrams and *jeux d'esprit* are to be arranged in chronological order in the later pages of the sixth volume, in which will also appear a bibliography as well as an index, both indispensable portions of any well-executed and scholarly reissue.

Vol. I. opens, naturally, with the editions, four in all, of Byron's 'Juvenilia,' the third in order of appearance being the 'Hours of Idleness.' For the details concerning the facsimiles of title-pages we must refer the reader to Mr. Coleridge's notes, which supply many particulars from our friends Mr. Buxton Forman, C.B., and Mr. Richard Edgcombe. To the general collection of these is now given the title 'Hours of Idleness and other Early Poems.' With them are printed 'English Bards and Scotch Reviewers,' 'Hints from Horace,' 'The Curse of Minerva,' and 'The Waltz.' Illustrations to this first volume include, in addition to various facsimiles of title-pages, a portrait of Byron, from a miniature in the possession of the Earl of Lovelace, painted in 1815 by James Holmes; a portrait of Miss Chaworth, also from a miniature; and a representation of the British Museum Theseus from the east pediment of the Parthenon.

Vol. II. is, as has been said, wholly taken up with 'Childe Harold,' to which are prefixed notes on the MSS. and an itinerary to the first two parts. Its illustrations comprise a charming portrait of Ianthe, engraved by W. Finden after Westall; one from a miniature by Cosway of the Duchess of Richmond, in the possession of the Duke of Richmond and Gordon; and a portrait of Byron, from an oil painting by Ruckard, belonging to Horatio F. Brown, with designs of the Horses of St. Mark, St. Pantaleone, from a woodcut, and 'The Dying Gaul,' from the original work in the Museum of the Capitol.

The third volume contains the works on which the European reputation of Byron rests and the legends concerning him are founded, the various corsair and other tales, the 'Hebrew Melodies,' miscellaneous poems between 1809 and 1814, with some published at a later date, and what Mr. Coleridge now first entitles 'Pieces of the Separation,' consisting of the "Fare thee well, and if for ever," 'A Sketch,' and 'Stanzas to Augusta.' The illustrations comprise Lord Byron in Albanian dress, from the portrait in oils by T. Phillips, R.A.; Princess Charlotte, from a miniature at Windsor Castle; Lady Wilmot Horton, Byron's cousin, on whom was written "She walks in beauty like the night," after a sketch by Sir Thomas Lawrence; the Hon. Mrs. Leigh, from a sketch in the British

Museum by Sir Geo. Hayter; and Samuel Taylor Coleridge, by T. Phillips, R.A.; with a view of the Temple of Zeus Nemeus, after William Pars, A.R.A. Mr. Coleridge's work is admirably executed; his prefatory comments leave nothing to be desired, and his criticisms maintain the right measure betwixt extravagance and eulogy. There is no temptation to enter on the vexed question of Byron's position in poetry. No English writer since Shakespeare has exercised an equal influence upon European thought, and though he cannot be credited with the lyrical inspiration of the greatest of his rivals and successors, his place on Parnassus will not be disputed. There are few collectors or students who will not be glad to have in their possession the latest, handsomest, and most authoritative edition of his works. *Apropos* of Mr. Coleridge's note on the word *caloyer*, used by Byron in 'Childe Harold' and 'The Giaour,' both passages being quoted *s.v.* in the 'H.E.D.,' Mr. Coleridge may care to know that Rabelais styled himself "calloier des isles Hieres."

*Sweet Hampstead and its Associations.* By Mrs. Caroline A. White. (Stock.)

SWEET is not the adjective usually applied to Hampstead, and visitors on the opening days of the present month to that lofty and salubrious suburb may even have doubted its appropriateness. Constable, who was long a resident there, though under circumstances pleasanter than now prevail, called it "Sweet Hampstead," and we will not cavil at the appellation. Among many books that have been written concerning Hampstead Mrs. White's is the most recent and one of the best. It gives much information concerning spots of beauty and interest and residents or visitors of distinction. Little of this is new—it could not, indeed, well be so—but it is brought together in a convenient and an attractive form. The illustrations, moreover, are valuable, as preserving the recollection of beautiful spots which are in the way of losing much of their beauty. "Martin of Galway" scarcely distinguishes for the present generation Richard Martin of Ballinahinch, more commonly known as "Humanity" Martin. "Of Galway" he certainly was, though he was presumably born in Dublin. Colley Cibber is mentioned in terms more disparaging than he merits, which is not a matter of much importance. For the "brothers Chalone" we should read the brothers *Chalon*. Our author would not talk of the sisters Wrights. These are all the improvements we have to suggest. Mrs. White seems to have somewhat wearied of her task as she progressed, and her style in the later pages grows occasionally a little slipshod. Her book is, however, a pleasant souvenir of spots that we have long loved, and is worthy of a warm welcome.

*Johnson and his Circle.* By James W. Hoste. (Jarrold & Sons.)

THIS is an interesting booklet of some sixty pages, dealing with Boswell's hero and some of the modern editions of Boswell's book. Mr. Hoste is judicious in his estimate of Dr. Birkbeck Hill's services to his subject, but might have indicated more clearly what the student desires and gets, or does not get, in other editions. The view of the sage is a little roseate. As a bookman he was an unblushing skipper; his liberal mind was probably his greatest part; his talk a performance miles beyond 'Rasselas.' There can be no doubt that he succeeded in im-

pressing the fair sex when he chose; still, his uncouth habits were not so ignored by them as Mr. Hoste supposes. The famous Duchess of Devonshire recognized Johnson's learning, but did not forget to note his unpleasant side, as may be seen in her recently published letters. Mr. Hoste concludes with a tribute to the 'Dictionary of National Biography,' a great achievement which is but too little appreciated—indeed, ignored—by many who consider themselves cultivated. Its value and accuracy in eighteenth-century matters are conspicuous. Mr. Leslie Stephen's articles are justly praised, as also those on Burke, Garrick, and Reynolds.

*A Glossary of Botanic Terms.* By B. D. Jackson. (Duckworth & Co.)

MR. JACKSON has profited by the published work of others, and added a great deal of his own, with the assistance of competent authorities, so that his dictionary may be pronounced an exhaustive and highly meritorious performance. One word, "escape," which we could not find in the main work is duly noted in the addenda. Conferences of recognized authority ought from time to time to decide definitely on scientific terms, as several have only the authority of one name, and after a period of usage sink into desuetude. Meanwhile, the existence of two terms for the same thing, as *hystrella* and *carpel*, is a nuisance. An important word like *dicotyledon* should have a heading to itself. To indicate the scope of Mr. Jackson's book we should say that it devotes itself to scientific terminology without giving old plant-names or Latin names of plants such as *ranunculus*. *Con-genital* should be explained more fully as "connate" or "constitutional," in opposition to acquired. "Use-inheritance" and "use-modifications," which crop up, for instance, in the case of *Olearia nummularifolia*, are not very elegant terms, but, we think, have sufficient authority and convenience to call for a place here. *Kinotogenesis* may stand for the first, if classical words are preferable, which we doubt.

*Coutts & Co., Bankers, Edinburgh and London.* By Ralph Richardson, F.S.A.Scot. (Stock.)

THIS is not the first attempt to depict the prosperous career of the Couttees. Sir William Forbes of Pitsligo, an apprentice first and then a partner in Coutts's, the friend and biographer of Beattie, left an account of the early fortunes of the house in his autobiographical 'Memoirs of a Banking-House.' He, however, dying in 1806, carried the record no further than 1803, and the tale has been taken up by Mr. Richardson, who brings it up to date, dealing at some length with the fortunes of Sir Francis Burdett, the marriage of Thomas Coutts with Harriot Mellon, subsequently Duchess of St. Albans, and the charities of Lady Burdett Coutts. Throughout his book he is the loyal champion of the Couttees and the various partners in their firms. He dismisses as infamous attempts at extortion—which, indeed, most of them were—the pamphlets directed against Mrs. Coutts or the Duchess of St. Albans, and sees everything in the most roseate hue. His book is padded with descriptions of Edinburgh in the last century, with references to Sir Walter Scott and Green Mantle, and with extracts, but moderately appropriate, from 'Rokeby' and other poems. We wish Mr. Richardson had looked more carefully after his



proofs. On p. 4 we find William Maitland, the historian of Edinburgh, spoken of as "her." We could, if we wished to be censorious, point to graver errors. The book is, however, pleasant and readable enough, and is to be regarded as homage rather than history. It is freely illustrated, and some of the pictures are excellent. A not very attractive portrait of the Duchess of St. Albans is among them. We should have preferred a reproduction of Romney's portrait exhibited at Burlington House in 1887, or if that or the pictures in the possession of Lady Burdett Coutts are not accessible, the well-known engraving of her in the character of Cherry would have answered.

*British Music Publishers, Printers, and Engravers, London, Provincial, Scottish, and Irish.* By Frank Kidson. (Hill & Sons.)

IN issuing, in dictionary form, a list, to be hereafter extended, of British music publishers and early music typographers, Mr. Kidson, to whom is owing 'Traditional Tunes,' has secured, by reference to imprints, the dates of the vast mass of undated musical publications ranging from 1700 to 1825. For an effort in this direction Dr. Burney, we are told, clamoured a hundred years ago. This is, however, the first attempt to deal with the subject. Many years have been occupied with the task, and much original and important matter has been brought to light. How thorough is the workmanship and how important the information supplied will be seen by those turning to such headings as Playford or Wright. The book, which covers the period between the reign of Queen Elizabeth and the first quarter of the present century, is intended to serve, not only musical antiquaries, but librarians, booksellers, and bibliographers generally. This desirable end is accomplished, and the work, which is issued in a limited edition, is likely to meet with the warm reception it merits.

WE have received Part I. of the *Life and Times of Queen Victoria* (Cassell & Co.), with a special personal memoir by Mrs. Oliphant. The frontispiece reproduces very agreeably the well-known picture 'Your Majesty,' and a well-executed portrait of Her Majesty accompanies the part.

WE have also received from Messrs. Dawbarn & Ward two parts of the *Photominiature*, and from Messrs. Methuen & Co. the inspiring *Matabele Campaign*, and the no less stirring *Downfall of Prempeh*, both in a sixpenny edition, with illustrations by the author, Col. S. S. Baden-Powell.

DR. BRUSHFIELD, F.S.A., has reprinted from the *Journal of the British Archeological Association* his excellent paper, read at Buxton last July, on Arbor Low, which he regards as one of the oldest prehistoric monuments in England, older than either Abury or Stonehenge.

DR. JOHN YOUNG, Keeper of the Hunterian Museum, Glasgow, has sent us two interesting pamphlets, *The Making of a Book* and *Three English Medical MSS., 1550-1660*.

THE use of acoustic jars, boundary stones, and small bells such as serve for domestic purposes, are all discussed in the recent numbers of the *Intermédiaire*. In regard to the last it appears that the secret museum at Naples contains some very curious Pompeian door-bells. Their indecency was probably intended to counteract the evil-eye of any one seeking to enter the dwelling which they ornamented. Two interesting communications on the

lack of musical sensitiveness in certain people are published in the number for 7 May. Poets, it would seem, have frequently but a dull ear in this respect. A list of harmonious verse-makers who have failed to appreciate music might be of use both to the physiologist and the psychologist, for at first sight it is astonishing that the faculty of hearing should be highly developed in one direction and abortive in the other. In the issue for 22 May is an article on the practice of wearing the sword on the dexter side. "The Roman soldiers carried the sword at the right because they bore a buckler on the left, and their scabbard was not attached to the belt, but to the baldric, which allowed the weapon to be easily seized by the right hand when the strap of the baldric was drawn a little forward by the left; while the Roman officers, not having a buckler, had the sword at the left in the time of Cæsar, and could suspend it indifferently, either from the baldric or the waistbelt." Further articles touch on the use of the bee and the swan in heraldry, and on the literature devoted to cats, the first of twelve sonnets addressed by Taine to his household favourites being printed in full.

THE first article in *Méusine* for March-April relates to the phenomena known as visual and auditive mirages, which are necessarily of great importance in the unravelling of many folk-tales. "The moment will come without doubt when all illusions of the desert will be submitted to a methodical examination making the necessary division between hallucination, fantasy, and reality." Till then the folk-lorist does well who collects instances of phantasmagoria and "mirages of sound." The second paper relates to the 'Pré-férés du Bon Dieu,' while the third is another instalment of M. Tuchmann's voluminous work on the evil-eye.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. A. B.—We cannot insert unless correct references are given, as the rules above request.

T. W. ("Weeping Infant").—Answered 8th S. x. 185.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# THE ATHENÆUM

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THE FINE ARTS, MUSIC, AND  
THE DRAMA.

*The ATHENÆUM for June 16 contains Articles on*

THE WELSH PEOPLE.  
CHARTERHOUSE and RUGBY.  
THE GREEK MELIC POETS.  
CONTRIBUTIONS to SPANISH HISTORY.  
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BOOKS OF TRAVEL.  
RECENT WORKS on PLATO and ARISTOTLE.  
SHORT STORIES.  
ENGLISH POETRY.  
SCOTTISH HISTORY.  
OUR LIBRARY TABLE—LIST of NEW BOOKS.  
MISS MARY KINGSLEY; The LIBRARIANA' CONGRESS at PARIS; HUCHOWN'S CODEX; The ETYMOLOGY of "RIBBON"; PROF. BUCHHEIM; BURNS'S 'AULD LANG SYNE'; MARY of GUISE; SALES; DANTE at BOLOGNA; DR. THOMAS FITZ-PATRICK.

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LITERARY GOSSIP.  
SCIENCE.—Horticultural Literature; Astronomical Notes; Societies; Meetings Next Week; Gossip.  
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MUSIC.—The Week; Recent Publications; Gossip; Performances Next Week.  
DRAMA.—Love's Comedy; London Shakespeares about the Poet's Time; Gossip.

*The ATHENÆUM for June 2 contains Articles on*

A MEMOIR of CHARLES PARSONS.  
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ALEXANDER the GREAT.  
HISTORY of MODERN PHILOSOPHY.  
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MUSIC.—The Week; The Handel Festival at Bonn; Sir George Grove; Gossip; Performances Next Week.  
DRAMA.—The Week; Library Table; Steele's 'Theatre'; Gossip.

*The ATHENÆUM for June 9 contains Articles on*

JOURNALS of a SEVENTEENTH-CENTURY SCOT.  
THE POETRY of MATHILDE BLIND.  
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MELANCHTHON as REFORMER.  
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DRAMA.—The Week; Shakespeare and Molière; Recent Plays and Criticism; Gossip.

*The ATHENÆUM for May 26 contains Articles on*

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## CONTENTS.—No. 131.

NOTES:—Identifying Junius, 509—The Log—Azazel, 511—The "Boxers"—Lafontaine's 'Odes de Frere Philippe,' 512—"Runagate"—Theatrical "Run"—"Alexander"—Hanged—Parish and other Accounts—"That fadeth not away"—Wenlock Olympian Games, 513—Actresses—Sir T. Wilson—Cure for Shingles—Dante's House—Index to 'Notes and Queries,' 514.

QUERIES:—"Irony," 514—Drinking-Glass—Liturgical Language—Weir on Cats—Iron Mines—Lunebourg Table—Sir M. Clarke—Jews in Napoleon's Army—Whitcombe—John Moore—Palmer's Portable Pens—Warmlessem—John Shadwell, 515—"Tyre"—Gunpowder in China—Early Mention of Rifling—Church of St. Saviour, Southwark—"Winchester Pipes"—Royal Fusiliers—Registers in France—Showers of Snakes, &c.—"Reporter," 516—Omar Khayyam—Pekin or Peking, 517.

REPLIES:—The Place-name Oxford, 517—"Message," 520—Lord Roberts and Suwarrow—Costume, 1599—Goat in Folk-lore, 521—Stafford Family, 522—Ancient Dogs, 523—Vautrollier—"Bummel"—Arms of Merioneth—"The Three Wise Men of Gotham," 524—"Atlantic greyhound"—Sir P. Maitland, 526—Cape Town in 1844—"Punch" Weekly Dinner—"I'll hang my harp," &c.—"As busy as Throp's wife," 526—"Coarse"—Authors Wanted, 527.

NOTES ON BOOKS:—Van Dam's 'William Shakespeare: Prose and Text'—Fraser's 'Pausanias and other Greek Studies'—Gardner's 'Studies in John the Scot'—Taylor's 'Storyology.'

Notices to Correspondents.

## Notes.

## IDENTIFYING JUNIUS.

(Continued from 9th S. iv. 202.)

24. Junius to Woodfall, 15 July, 1769: "I beg you will tell me candidly whether you know or suspect who I am." And to Sir W. Draper, 7 February, 1769: "I should have hoped that even my name might carry some authority with it."

Junius, conscious evidently of superior rank, would not have risked detection by writing on War Office paper had he been a War Office clerk like Francis, who, owing his appointment to the Prime Minister, George Grenville, would gladly welcome his patron's brother, Lord Temple, at his office, supply him with writing material (23), and the precise information of which Junius availed himself. When Francis was supplanted Junius warmly espoused his cause under the name of Veteran.

25. Junius wrote to Woodfall: "I am sure I should not survive the [my] discovery three days, they would attain me by Bill." The idea of attainer would come naturally to a peer, and the expression was unguarded.

26. Junia to Woodfall, 5 Sept., 1769:—

"I can't bear to see the men have it all to themselves.....Who is this Junius? I have heard at least twenty persons named. In spite of the

curiosity of the sex I declare sincerely that I would not give a pin for the secret. I throw down my glove in hopes he will take it up."

Some attributed this letter to Junius himself. I rather attribute it to Lady Temple, who could "declare sincerely" that she "would not give a pin" to be told what she already knew.

27. Junius replied, 7 September, in a letter containing so much *double entendre* that he repented having written it, and, 10 September, begged Woodfall to explain it away:—

"The truth is there are people about me whom I would not wish to contradict, and who had rather see Junius in the papers ever so improperly than not at all. I wish it could be recalled. Suppose you write and say," &c.

Accordingly, 11 September, the *Public Advertiser* professed reasons for suspecting the letter was a hoax. Junius might have written to his own wife, but not to a stranger, in the strain he condemned. That Lady Temple was not one to take offence at such pleasantries is proved by her poems. To Woodfall, who knew him neither as Benedick nor bachelor, he might confess "the truth" that he had a prompter at home, and was not what he represented himself—"the sole depository of his own secret."

28. As Woodfall would not print 'Harry and Nan,' Junius sent his verses to Almon, who certainly knew the author if any outside the family did. He was very intimate with Lord Temple for "many years." He suffered for printing the 'Letter to the King,' and once declared that Junius was a "noble peer." Afterwards (admonished, perhaps, like Woodfall) he altered his story: Junius became a Master in Chancery, aided by Lord Camden, who also associated Lord Temple with Junius; and then, in his edition of Junius, Almon pretended to suspect Hugh Boyd (twenty-three years old when the first letter by Junius appeared), whose portrait appears in vol. i., and, strangely, that of Lord Temple as frontispiece to vol. ii. Garrick suspected Boyd, and Junius directed Woodfall not to enlighten him.

Taylor, head of the Franciscans, says that Junius knew Lord Egremont intimately. True, Francis had been his secretary; but his lordship's sister was Lord Temple's sister-in-law. Francis said (speech, 11 April, 1796):

"What I know is derived from the wisdom of great men whom I have known. Though too young to take part I was old enough to observe, and I had access to some of the greatest sources of instruction."

He said of Lord Chatham:—

"He honoured me with repeated marks of his favour and protection. How warmly in return I

was attached to his person, and how I have been grateful to his memory, they who know me know. A person whose name I should never recollect without admiration and reverence."

And this person Junius (or Junia) described as "an abandoned profligate, a patron of sedition, a traitor, a man purely and perfectly bad—so black a villain that a gibbet would be too honourable a situation for his carcase." Now, Lord Chatham himself complained that Lord Temple was the encourager of this abuse (Lloyd to Mr. Grenville), yet, "since his marriage with Lady Hester Grenville in 1754, Lord Temple had become his most intimate and affectionate friend" ('Grenville Papers,' pref.), (9). Is it any wonder that, in Lord Coleridge's opinion, "no one, who knows what Junius wrote and what Francis wrote under his own name, will hesitate to say that if Francis really was Junius he was a scoundrel of the deepest dye"?

Is it credible that Francis wrote the 'Letter to the King,' who had pensioned his father so generously? The family feud was healed; Lord Temple, or Junius, lauded Lord Chatham, who, in turn, lauded George Grenville.

In his speeches and writing Sir Philip Francis evinced his allegiance throughout to the Grenville party, his instructors and patrons (12). In 1806 George Grenville's son, Lord Grenville, then Prime Minister, recommended him for the Order of the Bath.

29. No doubt Junius influenced the style of Francis and others at the time, but Taylor's remarks on the similarity of their handwriting prove an obliquity of vision that blinded his reason and caused him to stumble. Junius said he was not personally known to Mr. Grenville, which "declaration was supposed to proceed from his equal in rank and consequence," which Francis was not. So says Mr. Taylor, and observes further that in the 'Memoirs' of Francis "there is no reason to infer that he [Francis] ever was personally known to him [Mr. Grenville], nor have I met with any circumstances that in the least tend to make such knowledge probable" ('Identity,' p. 102). At p. 108 his words are:—

"I shall state here that in this return of Sir Philip to the Secretary of State's office, exists a chance of his having been personally known to Mr. Grenville."

Earl Temple was of the supposed rank, and, as a *nomini umbra*, was personally known to no one. Francis declared, emphatically and intelligibly, that saying he was the writer of Junius was "a silly, malignant falsehood." Mr. Taylor says this is so evasive that he wondered "how any one could be misled by it for a moment." It is apparent by this that

his mind was riveted on his 'Identity,' and why most of his arguments in favour of Francis may apply better to Earl Temple.

30. Was Junius unknown as supposed? He confessed to having a monitor at home. Almon, knowing him, was probably taken to task for a *lapsus lingue*, and bungled over it. About a dozen of Earl Temple's near relations admitted their knowledge of Junius. Independently of the Dropmore packet the Dukes of Buckingham possessed reliable evidence, and the last duke visited his relatives, the Fortescues, at Boconnoc. From the internal evidences of the letters (9th S. ii. 329; iii. 250) it might be that Junius was esteemed a skeleton in the family cupboard.

31. Compare the portrait of Sir Philip Francis, the frontispiece to Taylor's 'Identity,' with that of Earl Temple given by Almon, and pronounce which of the two men wrote 'Harry and Nan'\* and the reply to Junia. Did Francis write poetry at all, or such as both Earl and Countess Temple indulged in?

32. Taylor says that Junius "seemed fully informed of what was going on in Parliament, especially in the House of Lords."

33. John Wilkes to Junius, 6 November, 1771:—

"I followed Junius's advice about the card.....I wish to know his sentiments about certain projects against the usurped powers of the House of Lords."

Junius in reply, 9 November, writes:—

"Your offer to communicate your plans against the Lords was voluntary. Do now as you think proper. I have no resentments but against the common enemy, and will assist you in any way that you will suffer yourself to be assisted.....Do not conceive that I solicit new employment. I am overcome with the slavery of writing. Farewell."

Why this snub? When Wilkes wished to attack the House of Lords, Junius, as a peer, resented it, and bade him "Farewell."

Junius well says: "To convey instruction into the heads which perceive nothing, is as hard a task as to instil sentiment into hearts that feel nothing," and I am well aware that many would rather trim the truth, like Taylor in regard to Sir Philip Francis's denouncement, to suit their rooted convictions than abandon them; but, aided by the strongest array of convergent facts, truth will prevail, and so far, in my humble

\* Duke of Grafton and Nancy Parsons.

† That Lord Temple was Junius and Sir Philip Francis knew it is highly probable, and (as Mr. Taylor surmises) that Francis was the tall gentleman who threw the Junius letter into the printer's office and made off (certainly as conveyancer, not as author, see 'Identity,' p. 166).

opinion, I have met with no array so strong as this now brought before the reader.

ŒDIPUS.

### THE LOG.

THIS punishment, which should rather be called the clog, consisted in fastening some weighty article to the person of a culprit, in order to make his movements slow and difficult and uncomfortable, and to prevent his escape, and also, it may be added, to make him an object of derision. An early instance of the use of the word *clog* in the sense of restraining a person is to be found in Holinshed's 'Chronicles,' 1587, vol. iii. p. 1392, where, in relating the career of the traitor Parrie, it is stated that when a youth he had been bound to serve in Chester under one John Fisher, from whom he often tried to escape:—

"His master, to correct his perverse and froward conditions, did manie times shut him as prisoner in some close place of his house, and manie times caused him to be chained, locked, and clogged, to staie his running awaie."

Among allusions to a clog as applied to a beast the following passage from 'Hudibras,' 1663, may be cited:—

Yet, as a dog committed close  
For some offence, by chance breaks loose  
And quits his clog: but all in vain,  
He still draws after him his chain.

Part ii. canto iii.

In 1680 the laws affecting negro slaves in St. Helena provided that for some offences the culprit should, in addition to receiving a hundred lashes, "wear, for one year, a chain and clogg of thirty pounnds weight" (Brooke's 'St. Helena,' p. 357). Bailey, in his 'English Dictionary,' fourth edition, 1728, gives, "*Clogg*, a piece of wood, &c., fastened about the legs of beasts to keep them from running astray," and makes no mention of the word signifying a punishment, civil or military. It would be difficult to fix the date when it first came into frequent use in our army, but in 1768 Capt. Cuthbertson, who had been for twelve years adjutant of the 5th Foot, published his 'System for the Management of a Battalion,' stating in the preface that his book is designed to show by what easy methods regularity may be established, and he says:—

"Whenever the regiment is under arms the drum-major should have his apparatus for whipping constantly with him.....Another excellent punishment is, for every company to have an iron fetter with a chain two feet in length, and at the end of it a log of wood of about four pounds, which when locked upon a soldier's leg, at the same time that he wears his coat turned inside out, exposes him so much to

the ridicule of his brother soldiers, that he will certainly avoid being again disgraced."—Pp. 147, 151.

In France this form of punishment was known as the *boulet*, "peine infamante.....à traîner un boulet attaché à une chaîne de fer de deux mètres et demi de long" (Littre). In England, a log of wood being the weight most frequently used, the punishment came to be known as the log. It is rarely mentioned in old military narratives, but Morris tells us, in his 'Recollections,' that when he was with his regiment, the 73rd, in Belgium in 1815, a culprit was sometimes ordered to stand "with a log of wood fastened by a chain to his leg" (p. 101); and perhaps the first mention of it in any military dictionary is in the fourth edition of James's, 1816, where it is said that

"to log is a punishment which is inflicted in some dragoon or hussar regiments for indisciplined and disorderly conduct, and consists of a heavy piece of wood which is fixed to the leg of a soldier, and which he is obliged to wear under confinement in the barrack yard."

Marshall, in his 'Military Miscellany,' states that a log, or a large round shot or shell, was fastened to a delinquent's leg, and he was obliged to drag or carry it about with him on all occasions except when he mounted guard. Marshall adds that in one regiment, which was quartered in Richmond Barracks, Dublin, in 1821, from twenty to twenty-five men were frequently seen marching together round the barrack square, each dragging a log behind him (p. 205). That was probably the last of the punishment at home, but it was continued for some time afterwards at foreign stations, and Teesdale, writing in 1835, says that "standing drill in marching order with a log" had been in use in the Mediterranean during most of the previous fourteen years. For several years after its discontinuance at home many officers asked to have it restored, but they were opposed by some influential men, among whom was the Commander-in-Chief, Lord Hill—"Daddy Hill," as he was affectionately called by the soldiers under his command in the Peninsular War, from his paternal care of them (Donaldson's 'Eventful Life,' p. 212). Examined by a royal commission, his lordship said that, in his opinion, the log was a punishment more for a beast than a man, and it was not desirable to restore it.

W. S.

AZAZEL.—This slender attempt to construct a rational interpretation of 'Leviticus xvi. should not be unwelcome to readers of 'N. & Q.' The crux of the problem centres in the word עֶזְאֵל. The Septuagint perceives a corruption in the text. According to the



Talmud (Yoma, cap. 5) Azazel was a mountain peak some ten stages outside Jerusalem, surrounded by a barren district far from the busy haunts of men, a kind of Tarpeian rock down whose precipitous sides the condemned goat was hurled. This is not quite satisfactory. Modern scholars, and notably Hengstenberg, contend that Azazel=Satan, who was only to be propitiated by the annual sacrifice of a goat. Indubitably much of the argument to which Hengstenberg resorts in his 'Die Bücher Mosis und Aegypten' is supported by hypothesis only; nevertheless, it is the only presentation of the case which covers all the facts, and which any dispassionate study of this remarkable chapter will readily sanction. In short, this eminent writer has developed a theory whereby he shows the deep inroads which Egyptian modes of thought had made upon the doctrinal ceremonies of the early Hebrews, so that Moses was forced to engraft them temporarily upon the religious reforms he introduced in his scheme of Atonement service. One has only to turn to Numbers xi. 1-16 for a picture of what the State was like owing to the *asafusuf* or "rabble" that attached itself by marriage, &c., to the community, and to what extent the party of monotheism was hampered by the party which hankered after the flesh-pots of Egypt, and which Moses laboured so strenuously to assimilate with the larger mass by tacking on many degraded rites to his ritual and to his priestly ordinations.

But if any one should see fit to object that demonology finds scarcely any confirmation in Holy Writ, the answer is that, albeit the date of the book of Job (where Satan is explicitly mentioned) is unsettled, there exists a Talmudic tradition assigning its authorship to Moses, while it is evident from many passages in the Pentateuch and the Prophets that the early Hebrews were acquainted with nebulous beings called *shedim* and *scheerim* (lit. goats), supposed to dwell in dark and barren places, and to exercise baleful influences over their lives. This warrants the assumption of the survival in the early Hebrew consciousness of a belief similar to that of the later Iranian mythology, which it was the object of the Jewish Solon to neutralize or to destroy by the order cited in Lev. xvii. 7. Thus, if Azazel may reasonably typify Ahriman, or the principle of evil, Hengstenberg's argument in respect of the Egyptian origin of this curious rite is difficult to whittle away. In that country the powers of darkness, he tells us, are classified under the name of Typhon. Representations of him are extant on numerous monuments.

Herodotus and Plutarch refer to him. The barren districts were assigned to him, whence he was said to make incursions into consecrated land. To appease the anger of this invisible monster, the Egyptians were wont to offer up sacred animals, notably the ass, which they threw down a precipice. The striking similarity between the Egyptian practice and the Biblical narration is obvious, and the unbiassed student will therefore not fail to pay a tribute of admiration to the genius and brilliant statecraft of the Jewish lawgiver for successfully grafting upon the stock of contemporary heathenism his great scheme of Atonement, and ingeniously adapting a degraded rite to spiritual ends.

M. L. R. BRESLAR.

Percy House, South Hackney.

THE "BOXERS."—The full title of this originally obscure secret society of Shantung appears to be I-Ho-Chuen, or I-Ho-Chuan; some natives of Peking prefer *a*, others *o*. Our newspapers translate it Righteous Harmony Fists; to be consistent it should be Righteous Harmony Boxers, as the short form of the name, Boxers, is simply the third element of the full title. *I* means "righteous," *ho* means "uniting," while of *chuen*, or *chuan*, the definition given by Wells Williams, in his 'Syllabic Dictionary of the Chinese Language,' 1874, p. 452, is as follows: "The fist, to double up the hand, to grasp in the hand, boxing, fisticuffs, athletic, vigorous." It is a striking testimony to the position of the English language in the Far East that foreign journals use our term without translation. It occurs in German as "die Boxers," in Italian as "i Boxers," and in Spanish as "los Boxers."

JAS. PLATT, Jun.

LAFONTAINE'S 'OIES DE FRERE PHILIPPPE.—In that interesting book 'An Australian in China' (London, 1895, p. 154) the author, Mr. G. E. Morrison, quotes a "charming story." This is to the effect that

"a Chinese who had suffered bitter disenchantments in marriage retired with his infant son to the solitude of a mountain inaccessible for little-footed Chinese women. He trained up the youth to worship the gods and stand in awe and abhorrence of devils, but he never mentioned even the name of woman to him. He always descended to market alone, but when he grew old and feeble he was at length compelled to take the young man with him to carry the heavy bag of rice. He very reasonably argued, 'I shall always accompany my son, and take care that if he does see a woman by chance, he shall never speak to one; he is very obedient; he has never heard of a woman; he does not know what they are; and as he has lived that way for twenty years already he is, of course, now pretty safe.' As they were on the first occasion leaving the market town

together, the son suddenly stopped short, and, pointing to three approaching objects, inquired: 'Father, what are these things? Look! look! what are they?' The father hastily answered: 'Turn away your head. They are devils.' The son, in some alarm, instantly turned away from things so bad, and which were gazing at his motions with surprise from under their fans. He walked to the mountain top in silence, ate no supper, and from that day lost his appetite and was afflicted with melancholy. For some time his anxious and nuzzled parent could get no satisfactory answer to his inquiries; but at length the poor young man burst out, almost crying from an inexplicable pain: 'Oh, father, that tallest devil! that tallest devil, father!'

This Mr. Morrison quotes from Meadows's 'Essay on Civilization in China,' with which I am unacquainted, but the story is evidently identical with that of 'Les Oies de Frere Phillippe,' which Lafontaine took from Boccaccio (Giorn. iv. n.). Dunlop, in his 'History of Fiction' (new edition, vol. ii. p. 91), gives a list of parallel stories, Italian, German, and Latin. The tale is also found in India. No mention, however, is made of this Chinese parallel. WILLIAM E. A. AXON.

Moss Side, Manchester.

"RUNAGATE."—The confusion of this word with "runaway," though of somewhat ancient date, is not, I understand, warranted by its actual etymology. It still survives, however, in popular speech. A few days since a woman, wishing me to understand that she always dealt regularly with any tradesman who acted fairly by her, said: "I'm not one for *runagating* from shop to shop, as some do."

C. C. B.

Epworth.

A THEATRICAL "RUN."—The 'H.E.D.' is still some distance from the letter R, and an early use of the above term may therefore deserve a note. W. R. Chetwood, in 'A General History of the Stage,' 1749, p. 19, says of Heywood's 'King Edward the Fourth':

"The late Mr. Bowman informed me, he was very well assured by Mr. Cleveland, a Poet of the last age, this double Play was performed on two succeeding Nights, and had a very great Run (a Theatrical Term)."

PERCY SIMPSON.

"TO BE ALEXANDERED"—HANGED.—This expression arose (according to the Rev. Charles Rogers, LL.D., see 'Royal Hist. Soc.,' vol. viii., 1880) from the harsh and merciless manner in which Sir Jerome Alexander, an Irish judge and founder of the Alexander Library at Trinity College, Dublin, carried out the duties of his office. RICHARD LAWSON.

PUNCH AND JUDY.—There is an article by Mr. Walter Herries Pollock on 'Punch and

Judy' in the *Saturday Review*, 19 May (pp. 612-3), containing some specimens of Punch-and-Judy performers' slang or bastard Romany, communicated to the author by a *swatchel cove*, i.e., a Punch-and-Judy man.

JOHN HEBB.

Canonbury Mansions, N.

PARISH AND OTHER ACCOUNTS. (See 9th S. iv. 301, 414, 452; v. 63, 207.)—See also 'City of Edinburgh Old Accounts,' 2 vols., Edin. Vol. i. contains Bailies' Accounts, 1544-66, and Town Treasurer's Accounts, 1552-67; vol. ii. contains Dean of Guild's Accounts, 1552-67. P. J. ANDERSON.

"THAT FADETH NOT AWAY" (1 Peter i. 4; v. 4).—The Greek word used in these two places is not the same, being in the former ἀμάραντον, and in the latter ἀμαράντινον. Dean Alford considered, therefore, that a different word should be used in English, and the Greek expression in the second text translated "of amaranth," the allusion being to the crowns awarded in the Grecian games, which soon faded away, whilst the Christian crown was "as of amaranth" and did not so fade. The revisers have, however, retained the rendering of the Authorized Version, probably because the moral intended to be conveyed by the two Greek words is the same. But one does not see why in such cases the niceties of the original should not be brought out; and I should like here to point out that Keble seems to have been of the same opinion, for in the poem in the 'Christian Year' for the day of St. Barnabas (on which this note is written) we have the lines:—

What though long since in Heaven your brows began  
The genial amaranth wreath to wear.

W. T. LYNN.

Blackheath.

THE WENLOCK OLYMPIAN GAMES.—It may be interesting to record in 'N. & Q.' the jubilee of the Olympian Games at Much Wenlock, Shropshire. The Wenlock Olympian Society was founded half a century ago by Dr. William Brookes, who played a most conspicuous part in the history of the ancient borough. To him we owe the preservation of the old town hall, a fine half-timbered building, which still contains its original elaborate fittings. He cut the first sod of the railway to Wenlock, and was instrumental in obtaining a corn exchange and agricultural library for the place. His great hobby, however, was physical training, and its outcome is the flourishing society which celebrated its jubi-

lee on 5 June. The most picturesque feature was a procession in which costumes of fifty years ago were reproduced with more or less success. In addition there were decorated cars, the chief of which was devoted to the "Queen of Beauty" and her six maids of honour. The visitors numbered 7,000, which, looking to the fact that Wenlock is a small and inaccessible place, is a very satisfactory attendance.

CHARLES HIATT.

**ACTRESSES.**—An early mention in our dramatic literature of actresses, though not as appearing on our own stage, is to be found in Ford's 'Love's Sacrifice,' III. ii., which was printed in 1633:—

Not long since  
I saw in Brussels, at my being there,  
The duke of Brabant welcome the archbishop  
Of Mentz with rare conceit, even on a sudden  
Perform'd by knights and ladies of his court,  
In nature of an anticke; which methought,  
(For that I ne'er before saw women-anticks)  
Was for the newness strange, and much commended.

ALFRED F. ROBBINS.

**SIR THOMAS WILSON.**—Of the death of this official the biographer in the 'Dictionary' is content to state that "he died some time before 31 July, 1629," as letters of administration were then granted his widow. This statement might very easily have been rendered more exact. "On 17 July, 1629, Thomas Wilson Equis Auratus sep. fuit in Ecclesia" is entered duly in the parish register of St. Martin's-in-the-Fields. From the churchwardens' accounts of the same date we know that the burial fees amounted to 2*l.* 5*s.* 6*d.*, an expensive burial for the time; and that on 7 May, 1630, the churchwardens "received of the Lady Wilson, for various Parish dues in Arrears by her late husband Sir Thomas, 3*l.* 14*s.*" The latter entry shows that he was a resident in the parish.

CHARLOTTE CARMICHAEL STOPES.

**AN OLD CURE FOR SHINGLES.**—In 1897 a correspondent spoke of the milky secretion exuded by the toad as the specific for shingles in South America. (See 8th S. xii. 428.) The following is from "A Supplement to the Queen-like Closet, or a Little of Everything. Presented to all Ingenious Ladies, and Gentlewomen. By Hannah Woolley. London: 1684":—

"For the Shingles.—Take a Cat, and cut off her Ears, or her Tail, and mix the Bloud thereof with a little new-Milk, and anoint the grieved place with it Morning and Evening for three days; and every night when the Party goes to Bed give her or him two spoonfulls of Treacle-water, to drive out the venom."—P. 35.

ROBERT PIERPOINT.

**DANTE'S HOUSE AT MULAZZO.**—The house occupied by Dante at Mulazzo, in Emilia, after his expulsion from Florence, has been lately sold. It was in this house that the poet wrote, it is said, portions of the 'Inferno.' The hopes that the Government would intervene to save this interesting building have not been realized. The house was, it appears, knocked down to a Signor Guelfi for the small sum of 2,100 lire, or 84*l.*

The municipality of Mulazzo, which is described in the text-books as constituting a single autonomous commune, must be a very poor one if it could not afford to purchase this relic of its great poet. The Corporation of Lichfield recently purchased for a larger sum the birthplace of Dr. Samuel Johnson in the market-place of that town, and the English are not a sentimental people.

JOHN HEBB.

Canonbury Mansions, N.

**INDEX TO 'NOTES AND QUERIES.'** (See *ante*, p. 413.)—Recently I sent an article on the value of the General Indexes of 'N. & Q.' I have now to add an extract from a catalogue of old and curious books on sale at 1, Orange Street, Red Lion Square, just received:—

"Notes and Queries Index, General Index to the First Series, vols. 1 to 12, cloth. 3*s.*. 1856. One of the most useful and scarcest of the Indexes to this publication."

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Queries.

WE must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**"IRONY."**—With whom did the phrase "the irony of fate," and its kindred "irony of history," "of time," or "of circumstances," begin? Quotations before the middle of the nineteenth century are wanted. In what respect is the "irony of fate" ironical? Where is the "covert sarcasm" or "sarcastic laudation," or "mode of speech in which the meaning is contrary to the words"? Is it that Fate is understood to promise one thing and mockingly intends the opposite? She held out to Sir Ralph the Rover the malicious pleasure of plaguing the Abbot by silencing the warning bell, but her real intent was that he should tear his hair and curse himself in his despair as he sank by the bell-less rock. But then people do not call the "abuse of the white flag" the "irony of the Boers"; they are more

apt to point to Mr. Chamberlain as an illustration of the "irony of circumstances."

J. A. H. MURRAY.

Oxford.

**DRINKING-GLASS.**—In my possession is a plain baluster-stemmed wineglass of the early years of the eighteenth century, of moderate capacity, such as was used for what James Howell calls "that marvellous searching wine Canary," and with a turned oak foot; replacing the original glass one, showing that considerable value had been attached to it by a former owner. It was bought in Oxford in 1897. On the bowl is written with a diamond point, "Mrs. Walpole, June 29th, 1716." This is apparently one of the very rare "toasting-glasses" alluded to by Steele in No. 24 of the *Tatler* (4 June, 1709), and may perhaps be a relic of the Kit Cat Club. Who was Mrs. Walpole, and did she shine as a reigning toast under club auspices in 1716? A pedigree of the family might give the desired information. Answer direct.

ALBERT HARTSHORNE.

Charlton, Shepton Mallet.

**LITURGICAL LANGUAGE OF THE GREEK CHURCH.**—What is the liturgical language of the Greek Church? One would not be surprised to learn that it is Greek. If so, is it modern or ancient or late Greek, or what? But surely the Russian peasant is not expected to say his prayers in Greek. What is done for *him*?

PERTINAX.

**HARRISON WEIR'S BOOK ON CATS.**—Can any one say where this book can be got? There was, I believe, a London edition, which is out of print, and it is now published somewhere in the country. Any information would oblige.

SINOL.

**IRON MINES IN WEST WARWICKSHIRE.**—In Grant Allen's 'Anglo-Saxon Britain' it is stated, at p. 157, that iron was mined in the neighbourhood of Alcester, co. Warwick. What authority is there for this statement, and are there any remains of iron furnaces in the district?

BENJ. WALKER.

Langstone, Erdington.

**THE LUNEBOURG TABLE.**—What is known about the Lunebourg table mentioned by Hentzner in the following passage, quoted by Sir Walter Besant in his 'South London'?

"Next came the Queen [Elizabeth] in the sixty-fifth year of her Age, as we were told, very majestic: her face oblong, fair, but wrinkled; her Eyes small, yet black and pleasant; her Nose a little hooked; her Lips narrow, and her Teeth black (a Defect the English seem subject to, from their too great use of

sugar); She had in her Ears two Pearls, with very rich Drops. She wore false Hair, and this red; upon her Head she had a small crown reported to be made of some of the Gold of the celebrated Lunebourg Table."

B. D. MOSELEY.

Burslem.

**SIR EDWARD CLARKE**, of Ardington, Berks knighted 15 May, 1625; Sheriff, Berks, 1626-7; died in 1630. Was not he the Ned Clarke of the State Papers Dom.?

W. D. PINK.

Leigh, Lancashire.

**JEWS IN NAPOLEON'S ARMY.**—Did any Jew serving in the Imperial armies, especially in the Moscow campaign, publish a personal narrative of his military experiences?

P. F. H.

**WHITCOMBE OR WHETCOMBE.**—I should be glad if any of your readers could give me information concerning the above family, who were in Somersetshire in 1399, and afterwards in Shropshire and Essex. Their arms were Paly arg. and sa., three spread eagles or. Crest, a demi-eagle, rising with displayed wings out of a mural coronet or.

J. J. WITCOMBE.

41, Rivers Street, Bath.

**JOHN MOORE, 1644-1647.**—In May, 1644, this officer of the Parliament's forces was besieging Lathom House. In June, 1647, he was at Dublin. He was one of Sir Simonds D'Ewes's many correspondents. I should be glad to know more about him.

LOBUC.

**PALMER'S PORTABLE PENS.**—In an advertisement at the end of the fifth edition of Dr. T. Garnett's 'Treatise on the Mineral Waters of Harrogate,' 1810, "Palmer's Portable Pens" are mentioned among the articles sold at Hargrove's Library. What were they?

R. B. P.

**WARMIENSEM.**—I have before me a missal in folio. The colophon bears: "Finit Missale secund' diocesim Warmiensem. Impressum Argentine per Fridericum Bumbach Anno D'ni mccccxcvii." Where is this diocese?

J. G. WALLACE-JAMES, M.B.

Haddington.

**JOHN SHADWELL, FATHER OF THOMAS SHADWELL, LAUREATE.**—John Shadwell is said to have been Recorder of Galway and Receiver-General in the time of James II., and Attorney-General at Tangier under the Earl of Inchiquin (8th S. iv. 109). Can any reference be given to authorities likely to contain further information about his ser-

vices in these capacities, or any notices of his life and doings? He was buried at Ox-burgh, Norfolk, 2 March, 1684; his son, the Laureate, died in November—the day seems to be uncertain—1692, and was buried at Chelsea. JAMES HOOPER.

Norwich.

"TYRE."—In the churchwardens' accounts at West Hoathly, Sussex, under date 27 February, 1790, it is recorded that "Dame Steles wants some tyre—Allowed  $\frac{1}{2}$  dozen, 7d." The word occurs frequently in the books in question, large extracts from which appeared in the *Church Review*, 11 August, 1898, p. 509. What is "tyre"? R. B. P.

GUNPOWDER IN CHINA.—It is a common belief that the use of gunpowder has been known to the people of China for two thousand years. Is this true? If it is true, how can we explain the omission of any reference to it by Marco Polo? F. J. P.

EARLY MENTION OF RIFLING.—An early mention of rifling is to be found in Hugh Platte's 'The Jewell House of Art and Nature,' published in 1594. The inventor, Hugh Platte, proposed to make a pistol carry a ball "point blank eight score feet" by grooving the barrel with eight grooves, the bullet to be "a thought bigger than the bore," and well rammed home with the "skowering stick." Is an earlier reference than the above known? I am unable to refer myself to any works on military antiquities. MAURICE J. D. COCKLE.

Solan, Punjab.

CHURCH OF ST. SAVIOUR, SOUTHWARK.—I am about to write a little book on this church, and I should be deeply obliged to any reader of 'N. & Q.' who would give me particulars of any out-of-the-way books or articles on its history and architecture.

CHARLES HIATT.

[The General Indexes overflow with allusions.]

"WINCHESTER PIPES."—Mentioned in 'The Alchemist,' I. i., as part of the equipment of a fashionable tobacconist's shop, and evidently at that time the best pipes procurable. Is anything further known of them; were they clay pipes? PERCY SIMPSON.

7TH ROYAL FUSILIERS.—I have a small mezzotint engraving representing a man of colour, half-length, holding in his right hand a jug frothing over, labelled "Fine Ale"; in the other hand is a sheet of paper displaying the following: "30, Rue St. Honoré, Drake's Hotel. Table d'hôte, Roast beef of old

England, London Porter," &c. On the wall immediately behind the man's head hang two pictures. One represents a racehorse, with jockey mounted; above the picture, "Calembourg," and below, "Property of Mr. J. Drake." The other picture has over it the words "Albuera, 7th Fusiliers Advance." The picture itself represents a regiment of soldiers charging with fixed bayonets; in the foreground a white horse is prancing, held by a groom. My engraving has little margin, and no descriptive letterpress at foot. I should be glad if any of your readers could throw some light on the subject, and explain the connexion between J. Drake and the 7th Fusiliers. S. M. MILNE.

Calverley House, near Leeds.

REGISTERS IN FRANCE.—Were there parish registers in France before the Edict of Nantes period? I want to trace a French Huguenot family named Hautenville.

(Mrs.) E. E. COPE.

Sulhamstead, Reading.

SHOWERS OF SNAKES, FISH, SPIDERS, &c.—An interesting article was recently published in *Pearson's Weekly* entitled 'Serpent Storms and Spider Showers.' It is too long to quote, but the statements made might be corroborated and fresh instances noted.

The writer of the article in question states that "some thirty-five years since" there fell on a party of Irish immigrants in Arizona a shower of "poisonous young rattlesnakes." In August, 1892, a shower of fish "of the whiting order," all "alive and kicking," fell at Bjelina, in Bosnia. "A similar fish shower is stated to have occurred at Cranstead, Kent, in the year of the Great Fire of London." A "spider shower" is stated to have been witnessed in 1832 by Darwin "some sixty miles off the La Plata river." Black rain is said to have fallen on 4 May, 1882, at Edrom, in Berwickshire, and similar rain at Mont-real; also "a snowstorm with black flakes was once witnessed at Dicken Peterzell, in Geneva." It is stated that a "blood" shower once fell at Bristol, and that Carniola, in Germany, has had a red snowstorm; that in 1880 red and blue hailstones fell in Minsk, Russia; red hailstones also falling in May, 1885, at Castlewella, Ireland, and orange-red on 14 March, 1873, in Tuscany. These are instances given by the writer of the article in question. Can the list be extended?

R. HEDGER WALLACE.

"REPORTER."—When did this term, as specifically applied to a journalist, first come into use? In one other sense—that defined

in the 'Century Dictionary' as "one who draws up official statements of law proceedings and decisions or of legislative debates," for which no illustrative quotation is given—I would furnish an early instance from the 'Commons' Journals' (vol. i. p. 905), wherein it is recorded of a certain matter on 26 May, 1628, that "the Report, now made, [is] to be brought in Writing by the Reporters Tomorrow Morning." ALFRED F. ROBBINS.

OMAR KHAYYAM.—Can any reader tell me of a good book for a beginner in the study of Persian poetry? Also is there an edition of the Persian text of Omar Khayyam with a translation in English or French?

CHARLES J. PEARCE.

[An edition of the Persian text of Omar Khayyām, a facsimile of the Bodleian MS., with a transcript into modern Persian characters, a rendering into English verse, &c., by E. Heron-Allen, was published in 1896 by H. S. Nichols, Ltd.]

PEKIN OR PEKING.—Which of these is the true English spelling for the Chinese capital? It seems that all Chinese syllables end either with a vowel or one of the two consonants *n* or *ng*. As no European tongue has two letters (as Hebrew had) for these sounds, we variously express them. If Pekin in English gave the true sound, I fancy the French would be Pekine, or perhaps Pekinne. But as they write Pekin, I fancy the English must be Peking. E. L. G.

[See 9<sup>th</sup> S. i. 448, 517.]

### *Seglites.*

#### THE PLACE-NAME OXFORD.

(9<sup>th</sup> S. iii. 44, 309, 389; iv. 70, 130, 382, 479; v. 69, 249.)

It is irksome to have to waste more time and space over MR. SHORE's fantastic theory that this name is derived from Eoccenford—a theory, by the way, that is not new. Where others have been content to surmise that the Thames was once known as the Eocce (now the Ock, at Abingdon), MR. SHORE boldly collars a set of boundaries professedly relating to Abingdon ('Cart. Sax.,' iii. 67), and transfers them and the river Ock to Oxford. He complacently refers to the "stubborn facts" advanced by him, "which have been shown to be quite able to take care of themselves." The only fact perceptible in his papers is the existence of certain islands and watercourses in the mesh of islands and streams about Oxford. Some of these he arbitrarily identifies, without a shred of evidence, with features mentioned in the

Abingdon boundaries. These are backed up by sweeping and illogical deductions, vague references to physical geology, ethnology, and "early archæological research." So strong is "the evidence of Nature" thus obtained that philology must go to the wall, and Oxford must be derived from Eoccenford *coûte que coûte*! This is the more astonishing when it is borne in mind that, assuming MR. SHORE were right in his identifications, he would merely have proved that Eoccenford was one out of something like a score of fords about Oxford. The site of the original "ford of oxen" is unknown, and there are five or six possible sites for it. Any one of these would be much more likely than MR. SHORE's imaginary Eoccenford to the west of Osney.

Fortunately it is not necessary to consider even this slight probability. MR. SHORE assumes, despite the explicit statement of the charter that the land was at Abingdon, that the boundaries relate to the abbey land north of Kennington, and that they describe the eastern boundary of the Hundred of Hormer. As I have shown (9<sup>th</sup> S. iv. 70), the charter does relate to Abingdon, and the boundaries clearly start from the ford over the Ock at Abingdon, ascend that river for some little distance, and then proceed northwards between Bayworth and Sunningwell to the boundary between Kennington and Hinksey. To complete the perambulation it is obvious that the line must eventually proceed southwards from this point. Some little difficulty is caused by the mention of the Cearewylle, but, even if this be the Cherwell in its present position, it is clear that the line does proceed southwards from it—that is, in the opposite direction to Oxford and Osney.

The Cherwell is really the keystone to MR. SHORE's rickety structure. There are now two islands at the mouth of the Cherwell, and these islands, although on the Oxfordshire side of the Thames, are in the Berkshire Hundred of Hormer. This fact MR. SHORE hails as "the unchangeable and certain evidence of Nature" in his favour! And he opines that the reader "will be unable to discover any beginning for this singular connexion except in the grant of Ceadwealla to the abbey of Abingdon." He finds, as he thinks, two islands mentioned in the charter at the mouth of the Cearewylle, and as there is now a "fork-shaped channel" at the back of these islands formed by the Cherwell, he, as there is an O.E. *geafel*, meaning a "fork," identifies this delta with the Geafing lacu of the boundaries. When I remark that this is an impossible translation of the name, he solemnly tells me that "the

evidence of Nature is against me," and caps this by remarking, in answer to my description of this Geafling lacu=forked-shaped channel as an imaginary feature in the boundaries, that "Nature makes no mistakes"! The pomposity of these invocations becomes the more amusing when it is known that it is only by a comparatively recent arrangement that the boundary of Berkshire follows the delta of the Cherwell. The old line ran through the middle of Christ Church Meadow, the portion nearest the river, formerly known as Stockwell Meadow, being until the fourteenth century the property of Abingdon equally with the islands in the delta of the Cherwell. Moreover, the boundaries do not mention two islands in the delta. The description is "forth with the stream (of the Thames) above Micclan-ig (i.e., the great island) to the Cherwell, then below Ber-ig to the Thames." The latter was between Ilfey and the Thames, and was a meadow, not an island, except in time of flood ('Hist. Mon. de Abend.,' i. 89), a description that shows that it cannot be identified with either of the islands at the mouth of the Cherwell. Further, as it is mentioned as impinging upon the meadows of Bayworth ('Cart. Sax.,' iii. 108, 6), it would seem to have been south of Ilfey. Nor is it easy to believe that Aston's Eyot, the larger of the Cherwell islands, could have been called the Great Isle when there are facing it on the other side of the Thames two islands considerably larger. The identification of Geafling lacu with the delta of the Cherwell is equally impossible. The boundaries mention six features, including a valley (*denu*), an impossibility in such swampy ground as that about the delta, between the Cearewylle and Geafling lacu. It is unlikely that all these features can have been packed into the delta, whilst "physical geology" shows that it is impossible that the Thames could be twice mentioned between the Cherwell and the delta of the latter. Another feature between the Cearewylle and Geafling lacu is Bacgan broc, which, as I have already shown on the evidence of another Abingdon charter, flowed by the edge of Bagley Wood, which is on the Berkshire side and to the south of the Cherwell. It is therefore clear that the Geafling lacu was not the delta of the Cherwell, but was some considerable distance to the south. It follows that the boundaries come back to the neighbourhood of Kennington and proceed southwards from there. This, as MR. SHORE admits, "touches a vital part of his argument." It destroys whatever life it ever possessed.

To strengthen the proof I quoted the 956

charter ('Cart. Sax.,' iii. 96), which differs from the one that MR. SHORE has so sadly misunderstood by including Bayworth and omitting Kennington. It mentions several features that occur in the Kennington boundaries ('Cart. Sax.,' iii. 161), to which I referred in my first note. After vainly trying to escape from the evidence of the 956 charter on the specious ground that it was centuries later than his imaginary Ceadwealla boundaries, and was not concerned with the issues, MR. SHORE now quotes these Kennington boundaries, in which the features in question are named in reverse order, to disprove my contention that the 956 set proceed south from Kennington. From his jubilation over my discomfiture about these bounds it would seem that this is one of the most "stubborn" of all his facts. He states that "there is no escape from [his] conclusion that the Kennington boundaries proceed southwards, and the 956 ones, consequently, northwards," for "Kennington and Sandford are known places, which have had a definite and known place for nearly a thousand years." The *impasse* in which MR. SHORE has landed me has no existence. It depends solely upon the convenient but unconvincing statement that "the Kennington boundaries, from geographical considerations, must go southwards," and upon the identification of the Stanford of the boundaries with Sandford, a village on the Oxfordshire bank. It is unlikely that the former name should become corrupted to Sandford, and as it is mentioned in the boundaries of Hinksey ('Cart. Sax.,' iii. 201), it must obviously have been north of Kennington. Moreover, it is evident from the passages in which it occurs (*ibid.*, iii. 68, 17; 161, 9; 201, 16) that it was not on the Thames, so that it cannot possibly be identical with the ford from which Sandford derives its name. Finally, we have evidence that the latter was on the Oxfordshire brook that flows into the Thames through Sandford ('Cod. Dipl.,' iv. 124, 16; 134, 23). With this disappears the whole of MR. SHORE's case, and the field is left open for the obvious suggestion that the Kennington boundaries start from the bank of the Thames to the south of the village, turn inland, and then proceed northwards. This is clearly what they do, mentioning features that occur in Bayworth (*ibid.*, iii. 107), and proceeding by the edge (*etc*) of Bagley Wood to Sceacling acer and Stanford on the north. On the return south they mention last of all Hyrdig, which Prof. Earle has identified with Herd Eyot below Sandford. The boundaries therefore start from the bank of the Thames below

Sandford. After this it is unnecessary to discuss further MR. SHORE's ill-judged attempts to twist the evidence of the charters to prove that Eoccenford was not at Abingdon.

The charter of 955 is, like most of the Abingdon charters, a forgery. I said that as the date of the chartulary containing it is early thirteenth century, that, and not the seventh century, was the only date that could be cited. Nothing need be said in defence of such a principle to scholars who work on critical lines. MR. SHORE chose to regard this as implying that the forgery occurred at the time of the writing of the chartulary, and it was necessary for me to point out that "the charters were, no doubt, forged about the year 1100." In spite of my explicit correction of his illogical deduction, he now says that I, being unable to prove that a thirteenth-century forger could have composed the boundaries in O.E., "have shifted my date back a century," and that I "first invented the forger.....writing in the thirteenth century, and a few weeks later disowned him." It is MR. SHORE who has invented this thirteenth-century forger: I have never said a word about him. Is MR. SHORE really so ignorant of these matters as to believe that forgeries were first concocted in chartularies? A forged charter was made for use in a law court, where a chartulary was not evidence, and therefore every charter in a chartulary, whether genuine or forged, was derived from an original, genuine or forged. These spurious Abingdon charters were certainly concocted after the Norman Conquest, and, as I said, probably about the year 1100.

I adduced the fact that the boundaries in the 955 charter are written in English and at considerable length as a further proof that it could not have been copied from an original of the time of Ceadwealla, since in the seventh century the boundaries, when given in the charters, are described very briefly in Latin. MR. SHORE calls this an "astonishing statement," and says that there are nine charters of about the time of Ceadwealla disproving my assertion, and he adds that any one can verify his statement "and thus ascertain the value of MR. STEVENSON's assertion." Unfortunately this is not true, for the man in the street does not possess the requisite knowledge to distinguish a genuine from a forged text; nor, it would seem, does MR. SHORE, for the texts appealed to by him are spurious. In genuine early charters there is only one instance, in the latter part of the eighth century, in which the boundaries are given in English, and it is

not until well into the ninth century that the practice of writing them in English become at all common.

Then comes an argument that I am entirely unable to understand, except upon the hypothesis that MR. SHORE has so read his conclusions into the texts that he believes the difficulties presented to him by their rejection equally fetter his opponent. We had an instance of this strange confusion in the difficulty that he taunted me with—that of being unable to show how an identification that I held to be impossible was to be made. The present case is as follows:—

"Why the supposed forger should have been so foolish as to have created new difficulties, and so have assisted in defeating the object he had in view, by inventing new boundary names such as Eoccenford, not contained in the recognized charters of the forger's own time, MR. STEVENSON has not explained."

The ineptitude of this is amazing; but it is paralleled by his question how the king in 955 could have known the boundaries unless he had had Ceadwealla's charter before him. Of course, the forger was, in both cases, simply giving boundaries with which he or the monks of Abingdon were perfectly familiar. The Eoccenford was not an invention, but the name then borne by the ford over the Ock at Abingdon.

MR. SHORE, it will be remembered, appealed to non-existent testimony of the thirteenth century to save him from the necessity of combating the view that Oxford was derived from *oxen*. In reply I produced evidence from the early part of the preceding century to prove that it was understood to mean "ford of oxen." Now MR. SHORE turns round and says:—

"If the mediæval people of Oxford, when the O.E. or Anglo-Saxon language had become neglected, chose to believe that the name of the place was derived from a ford for oxen, because the syllable *ox* or the word *oxen* was contained in it, and that consequently Eoccenford could not possibly be at Oxford, is there any reason why such a conclusion should be considered satisfactory now, or why it should not be tested by modern methods of research?.....Is it worthy of Oxford scholarship that for the origin of the name Oxenford we should still appeal for our authority to the dark ages of English learning, and conclude that, because the identification of Eoccenford with Oxford is new, it must therefore be impossible? Modern knowledge has not been advanced by such methods."

How familiar this sounds to those who have had much to do with the lucubrations of the unscientific etymologists! It entirely misrepresents the purpose for which I cited the evidence of Geoffrey of Monmouth, and it seems to assume, as in the passage that caused me to cite Geoffrey, that the English



suddenly gave over talking Anglo-Saxon and began to talk English. It is altogether beside the question, for in the time of Geoffrey much of the original flexion still existed in English, and the gen. pl. of *ox* was still *oxene*.

This leads to the equally familiar contention that "ford of oxen" is an improbable name. MR. SHORE does not see that if it was an improbable name in the sixth or seventh century, it was equally improbable in the twelfth. It is, however, not a twelfth-century "corruption," for the name is recorded in MS. B. of the 'Chronicle' under 910 and on tenth-century coins. MR. SHORE says that the name does not occur elsewhere, although I had pointed out that it exists in the German *Ochsenfurt* on the Main. This Franconian Oxford is found in the eleventh century as *Ohsnô-fort*, the exact O.H.G. equivalent, word for word and case for case, of O.E. *Oxna-ford*. There are three, and probably more, places of this name on the British maps besides Oxford, to wit, Oxenford Castle, Edinburghshire; Oxenford, near Ilminster; and Oxenford in Witley, co. Surrey. This last is recorded as "grangia de Oxeneford" in a charter of Richard I. ('Monasticon,' ii. 242), and as "grangia de Oxenef" in 1205 ('Rot. Chart.' 161b). There was also an Oxenford in Staffordshire, which is mentioned in the fourteenth century (Salt Soc. pub., xiii. 150). Finally, an Oxnaford occurs in the boundaries of Burford, co. Wilts, in a charter in the Wilton chartulary dated 937 ('Cart. Sax.' ii. 421, 32).

I have said that it is impossible to derive Oxna-ford from Eoccen-ford. MR. SHORE attempts to justify one of the changes involved by saying that the change of *c* to *x* occurs in the *Wixena Broc* ('Cart. Sax.' iii. 587, 1), which he calmly assumes is derived from the *Hwicce*, the people of Gloucestershire, Worcestershire, &c. It is very unlikely that their name should be linked with this obscure brook (now the Whitsun brook, at Abberton, co. Worc.); philologically the connexion is inadmissible.

Although MR. SHORE was capable of interpreting Eoccen-ford as "ford of the increased kin" (whatever that may mean), and thus of showing the nakedness of the land in regard to O.E. grammar, he does not hesitate to charge me with having made a silly blunder in translating "garstundic sudewardne" as "to the paddock southwards." This idiom is peculiar to the charters, and I have paid particular attention to it. My conclusion is that the adjective is merely the equivalent of the adverb. The proofs of

this are much too long to give here. Fortunately it is not necessary, for the evidence that Eoccenford was at Abingdon is conclusive without it.

Here, I hope, I may say adieu to this tiresome discussion, for it is an unpleasant task to have to discuss such a *Hirngespinnst* as the derivation of Oxford from Eoccenford, and to correct the numerous misapprehensions and baseless cavils, to say nothing of the irrelevancies, introduced into the question by MR. SHORE. W. H. STEVENSON.

"MESSAGE" (9th S. v. 411).—We are told that

"any assertion seems good enough; the assertion that the Late L. *mansura* is all one with *mensura* is obviously absurd, although it did once happen that a mediæval scribe confused them."

The subject of this criticism was not the etymology of the word "message," but a note on 'The House as a Measure of Arable Land.'

In the last edition of Du Cange the word *mensura* is said to be identical with *mansura* ("idem quod mansura"), and is defined as "locus domui idoneus et ipsa habitatio cum agri portione," the definition being followed by this extract from a document of the year 1208:—

"Non licet burgensibus meis aliquam suscipere communiam, nisi sub me Mensuram susceperit, quamdiu supra dominicum meum infra muros ville vacuum habebō Mensuram; ita dico; si eidem velim invenire et deputare Mensuram."

And in two other documents which he quotes the word *mensura* appears to Du Cange, or his editors, to have the same meaning. The first of these other documents is of the year 1228:—

"Ut inhabitantes villam liberam, Mensuras quinquaginta pedum latitudinis et centum pedum longitudinis habeant; et singulæ Mensuræ, singulis annis duos solidos et duos capones nobis et successoribus nostris solvant."

The second is a charter of the year 1279:—

"Viginti solidos annui census super duas Mensuras.....videlicet super duas partes Mensuræ juxta Wervum suum, et Mensuram et tertiam partem Mensuræ in Oudervliet."

In the three documents quoted the word *mensura* occurs nine times, and it means (1) the toft or area on which a message or house was, or could be, built, (2) the message itself, and (3) the message and the land held therewith. The word *mansura*, for *mansura*, has the same meaning, and Du Cange defines *mansuragium* as "census, qui ex *mansuris* seu domibus percipitur, nostris *Masurage*."

All this is consistent with the statement in the old Swedish laws that the toft, or area on

which the house stood, is the "mother" of the arable land (*acker*). Now, if the proposition that the house was a measure of the arable land is true; if, as I contend, it admits of mathematical proof; if, in England at any rate, the area of the house was to the area of the arable land as 1 to 1089, a very strong presumption arises that the word "message" is connected with *mensura*, and refers to measurement or mensuration. In English records, such as the 'Domesday of St. Paul's,' it occurs as *mas-agium*, reminding us of *mas-ura*, *mes-ura*, *mens-ura*. And is it not written in my critic's own 'Dictionary' that *E. mensuration* is akin to *measure*?

The following extract from the Black Book of Peterborough of A.D. 1125-28 ('Chronicon Petroburgense,' p. 165) ought to settle this question for ever:—

"In Stanfort sunt xlii. homines habentes domos ad terram adjacentem domibus non mensuratam, et xvii. homines non habentes terras præter mansuras."

The place referred to is Stamford in Lincolnshire, and we learn from this early record that there were forty-two men in that town who had houses on unmeasured land adjoining houses in the town. Now it appears from the first passage quoted from Du Cange that, at the place mentioned, a burgess could not have common rights in land unless he first acquired a *mensura*, or measure, in his town. At Stamford a similar rule had been broken or varied. There were also seventeen men in Stamford who had no lands but their *mansuras* (i.e., *mensures*), or tofts. The building-plot, like the house, was a "measure," and therefore "message" is derived from *metiri*, to measure, and not from *manere*, to dwell.

S. O. ADDY.

LORD ROBERTS AND SUWARROW (9th S. v. 454).—May I be allowed to slightly amend the lines of the famous Russian general, as given by MR. JOHN HEBB? They should read:—

Slava Bogu, slava Vam,  
Kriepost *vziata*, i ya tam.

*Vziata* is the feminine past participle of *vziat*, to take, and qualifies the feminine substantive *kriepost*, while *vziata* is the third person feminine preterite, and would give the result "the fortress took," not "is taken," as Suwarrow wrote. *Passim*, this Germanized rendering of his name conveys no idea of the original, which is pronounced "Soovórov."

The despatches of our illustrious Field-Marshal from South Africa bear the impress of his modest, noble character, from which anything like unctuousness is absent. It will

not be forgotten how Mr. Punch mercilessly satirized the despatches of a great royal soldier, a religiously minded man, in words like these:—

By the blessing of God, my dear Augusta,  
We've had again an awful buster.  
Ten thousand Frenchmen sent below;  
Praise God from whom all blessings flow!

FRANCIS P. MARCHANT.

Brixton Hill.

COSTUME, 1569: PORTRAIT OF QUEEN MARY I. AT BERKELEY CASTLE (9th S. v. 455).—'N. & Q.,' 6th S. i. 493, gives particulars of the armour and costume worn in the year 1588. There is also a very long article entitled 'Mundus Muliebris' in 5th S. i. 201-5, in which the costume during the reign of Elizabeth (1558-1603) is fully described. Fairholt also, in his 'Costume in England' (1860), enters very fully into the dresses of both courtiers and peasants, with the various changes of fashion during her long reign of forty-four years. In 1690 a poem also bearing the title of 'Mundus Muliebris' was issued. It will be found in the 'Satirical Songs and Poems of Costume from the Thirteenth to the Nineteenth Century,' published by the Percy Society in 1869, in which a minute description is given of the various articles of dress.

EVERARD HOME COLEMAN.

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GOAT IN FOLK-LORE (9th S. v. 248, 359).—Goats and pigs shared with broomsticks the task of conveying witches to their weird Sabbath assemblies, although not generally credited with powers of flying; and goats are frequently mentioned in the hideous Walpurgisnacht scene in Goethe's 'Faust.' Owing probably to the fact that the dictionary gives *ram* as well as *he-goat* as an equivalent for *Bock*, Shelley uniformly uses *ram* in his translation of the Walpurgis Night scene.

*Mephistophéles*. I wish I had a good stout ram to ride.

The latter of Shelley's two lines—

Hey over stock, and hey over stone,  
'Twixt witches and incubi, what shall be done?—

does not represent the original, where the word *Bock* occurs. (The German is obscure, perhaps unrepresentable.) At all events, a *Bock* is not an incubus.

Our poet makes a gratuitous addition in the next two lines. The original reads:—

Die alte Baubo kommt allein,  
Sie reitet auf einem Mutterschwein,

which he renders

Upon a sow-swine, whose farrows were nine,  
Old Baubo cometh alone.

Is he thinking of the gruesome 'witches' caldron in 'Macbeth,' IV. 1?—

Pour in sow's blood, that hath eaten  
Her nine farrow, grease that's sweaten, &c.

Shelley alters the sense in the account of the ghastly wares of the *Trödelhaxe*. Confusing *lustig* with *lustig*, he can make nothing of the line

Hier ist's so lustig, wie im Prater.

Finally, an erudite German friend pointed out to me that Shelley makes a grave error in translating two lines in the 'Prolog im Himmel':—

Wenn ich zu meinem Zweck gelange,  
Erlaubt ihr mir Triumph aus voller Brust.

The error lies in the italicized words:—

And if I lose, then 'tis *your* turn to crow,  
*Enjoy your triumph* then with a full breast.

FRANCIS P. MARCHANT.

Brixton Hill.

The following passage, which occurs in Dr. Louis Robinson's 'Wild Traits in Tame Animals,' will interest your correspondents:—

"[The] independence and *sang-froid* of the goat have proved of service to its masters on many occasions. It used to be the custom in almost all stables containing a number of valuable horses to keep a goat, which was allowed the free run of the building. The reason given was that in the case of fire, when terrified horses will sometimes refuse to leave the stables, and are therefore in great danger of perishing, such a goat will lead the way with the most perfect calmness, and, encouraged by this example, the bewildered horses will follow it and so escape destruction. I do not know personally of any instance where this has taken place, but the commonness of the custom asserts that it has probably been justified by the experience. There seems to be something about a goat's imperturbable character which inspires confidence and respect in other animals. I have known butchers who have kept goats in order to entice victims into their slaughter yards. Usually as soon as an ox smells the taint of blood he becomes suspicious and refuses to go further, but if preceded by a goat he will follow quietly to the place of execution. In like manner, specially trained goats are constantly used on the ships which bring sheep from abroad. At the unloading places on the Thames these decoy goats become very clever at their business. They will proceed to each part of the ship where sheep are penned, and lead forth the huddled and frightened passengers with very little guidance from their masters, and they will proceed in this way in the most methodical manner until the whole ship is cleared."—Pp. 185, 186.

ST. SWITHIN.

There is, I think, a general feeling amongst old-fashioned cattle-men in America that the goat is a preventive of disease. While farming in Virginia some years ago I lost a large number of cattle from the Texan cattle fever, and, after trying a number of remedies, was strongly advised to put half a dozen goats

amongst the herd. I did this, but though I lost fewer cattle that year, I am unable to say whether the goats had anything to do with it. I think, however, that it is a fact that these animals do eat certain herbs which would be very injurious to cattle, and they certainly are themselves impervious to diseases which prove fatal to sheep as well as cattle, for I have seen them apparently flourishing in pastures so infected with fever that all the cattle have died off them after only a few weeks' pasturing.

FREDERICK T. HIBGAME.

The goats were friends of the devil and the witches. In the Walpurgis Night scene in Goethe's 'Faust' some of the witches are mounted on goats. It is possible that goats are placed amongst other cattle because the witches will not hurt animals which are under the protection of their friends. Goats may keep diseases from farmyards for the same reason, since witches are thought to give diseases to animals. If the he-goat, that is hung up in order to ensure a favourable wind, is alive, it may be that he is so hung up for the purpose of keeping off the witches, who have power over the winds, for they would not hurt the goat. That witches are supposed to have power of raising tempests is well known. The Lapland witches had a cord with three knots in it, whereby they raised the wind. To untie one knot raised a breeze, two a gale, and three a tempest. The cord is somewhat similar to the bag which Æolus gave to Ulysses. That witches had power over the winds may be seen in 'Macbeth' and elsewhere.

As I am writing again, I make a remark which I should not have troubled you with otherwise. A word in my former letter on this subject is printed "Typhœus." I was negligent, and omitted the diæresis. Consequently, as might be expected, the two vowels were printed as a diphthong; but I did not mean that they should be printed so. The right word is *Typhœus*. The *o* is an omega.

E. YARDLEY.

Most of the large dairy farmers in the south of England have a donkey or goat to graze with the herd. The practice is avowedly pursued with the view of checking the tendency of cows to drop their calves prematurely. As to the *causa causans*, I have never ascertained anything satisfactory.

H. P. L.

STAFFORD FAMILY (9th S. v. 316).—The early writs of the Stafford family describe them as "barons." The writs of the Grey-stock family are the same. These are excep-

tions from all other writs, and no one has as yet been able to supply an authoritative explanation, though many suggestions have been put forward. MR. JUBAL STAFFORD is confusing the dual character of baron and lord of Parliament. A baron by tenure was a man who "held land in barony"; he was not thereby a lord of Parliament. A lord of Parliament was one whom the king summoned to Parliament as a peer. From the fact that the king summoned the most powerful men to Parliament, and also from the fact that all power in those days was due to the possession of land, and, further, that nearly all land was "held in barony" at that period, it naturally followed that nearly all lords of Parliament were barons; but that the dual character was recognized is proved by the fact that Thomas de Furnivall, the first Lord Furnivall, denied successfully that he held any of his lands by barony. The application of the word "baron" to a lord of Parliament is a much later growth, and at the present day the writ of a baron simply describes him as chevalier. John de Beauchamp de Holt, the first baron by letters patent, was created Lord de Beauchamp and Baron of Kidderminster.

A. C. FOX-DAVIES.

ANCIENT DOGS (9th S. v. 269, 341).—Prof. Boyd Dawkins, in 'Cave Hunting' (pp. 256-7), says that the dog was "introduced into Europe by Neolithic peoples." Prof. Rolleston ('Scientific Papers and Addresses,' p. 822) writes of "the bones of a dog who was keeping his mistress faithful company in a grave undoubtedly of the earliest Neolithic period in England"; and (p. 337) he says of the same dog:—

"This dog bears no resemblance to the wolf-like Esquimaux dog on the one side, nor to any such small terrier-like breed on the other as might suggest that it represents a lately domesticated jackal. It may be conveniently spoken of, as Rüttimeyer ('Fanna der Pfahlbauten,' p. 118) does speak of the dog, similarly rare in the relics from Swiss lake-dwellings, as a 'middle-sized' dog, 'einen Hund von mittlerer Grösse'; a description which, however vague, is decisive as to its representing a long-domesticated breed. The lower jaw, the only part of the head which had been left undisturbed *in situ*, had the stoutness and was about the size of that bone as seen in some of the smaller English mastiffs; its trunk bones are still incomplete, but may be supposed to have made up the framework of a body about the size of that of an ordinary shepherd's dog."

This "find," which was at Eyford, Gloucestershire, is more fully described in 'British Barrows,' by Greenwell and Rolleston (pp. 514-520), and there the dog is said "to have been about the size of an English mastiff."

Considering that dogs were not found earlier than in Neolithic times; that this burial belonged to "the earliest Neolithic period"; and that Gloucestershire borders on Devonshire, we have evidence that "in the most ancient times" a dog not unlike the English mastiff was domesticated in that part of the country. ERNEST B. SAVAGE.

St. Thomas's, Douglas.

MR. CONNETT asks what breed of dog is known to have existed in Devonshire in most ancient times. If he consults Stonehenge on 'The Dog,' second edition, 1872, p. 115, he may read about the Devonshire cocker spaniel, which is practically identical with the ancient liver-coloured Welsh spaniel.

Prof. Low, in his 'Domestic Animals of Great Britain,' says of the spaniel (p. 744):—

"The spaniel is a race we owe to the countries of the Mediterranean, and in which it is possible the blood of the African Canidae has been mixed with that of dogs of Western Asia. But the spaniel appears to be proper to the African rather than to the European side of the Mediterranean," &c.

In my 'History of the Mastiff,' 1886, p. 37, I incidentally mentioned that Dr. S. Birch, of the British Museum, had identified the spaniel on the early Egyptian monuments; and, on p. 49, that "my lady's brach" of Shakespeare was probably a spaniel, termed in his day generally a "comforter." See Caius.

MR. CONNETT will find some interesting particulars relating to British dogs in the Rev. Mr. Whitaker's 'History of Manchester,' 1773. Except the cocker spaniel, I cannot recall ever having read of any ancient breed of dogs peculiar to Devonshire.

It was customary in ancient times to figure great ladies' pet dogs at their feet on monuments. A careful study of such figured on sepulchral monuments throughout Devonshire would reveal the ancient type of these comforters.

I see (*ante*, p. 341) MRS. B. F. SCARLETT writes, "The mastiff was the English dog *par excellence*." In all my research into the ancient history of the mastiff, as revealed in sculpture, pottery, carving, paintings, and engravings, I cannot recall ever having met with any trace of that breed anciently in Devonshire; but at Cotehele House, Devonshire, there are some brazen fire-dogs, standing some four feet high and upwards of 250 years old, mentioned on p. 32 of my 'History of the Mastiff.' M. B. WYNNE.

Allington Rectory, Grantham.

The dogs of this country, although now presenting the widest differences, were probably derived from a single stock. In prehistoric times there appears to have been but

one species. The bones that have been found among the remains of the prehistoric races are nearly all about the same size, and represent, it is said, a type about the size of the modern beagle. At the time of the Roman occupation, however, there were five distinct species, most of which can with certainty be identified with those of the present day. There were the house-dog, the greyhound, the bulldog, the terrier, and the slow-hound. The description by Gratus of the British bulldog leaves no doubt on the mind of the reader as to its identity with the animal now known by that name. It has been translated thus:—

But can you waft across the British tide,  
And land undangered on the other side,  
O, what great gains will certainly redound  
From a free traffic in the British hound!  
Mind not the badness of their forms or face;  
That the sole blemish of the generous race:  
When the bold game turns back upon the spear,  
And all the furies wait upon the war,  
First in the race the whelps of Britain shine,  
And snatch, Epirus, all the palm from thine.

The description of the greyhound is perhaps even more striking:—

Swift as the wing that sails adown the wind,  
Swift as the wish that darts along the mind,  
The Celtic greyhound sweeps the level lea,  
Eyes as he strains, and stops the flying prey.  
But should the game elude his watchful eyes,  
No nose sagacious tells him where it lies.

The character is as true to life now as it was then. Another trait is undoubtedly referred to by Martial:—

Canis vertagus  
Non sibi, sed domino, venator vertagus acer,  
Illasum leporem qui tibi dente feret.  
(For thee alone the greyhound hunts the prey,  
And brings to thee th' untasted hare away.)

Claudian, too, clearly refers to the bulldog when he speaks of

The British hound  
That wings the bull's big forehead to the ground.

The British dogs are said to have been in great demand in Rome both for hunting and for the sports of the amphitheatre.

J. FOSTER PALMER.

8, Royal Avenue, S.W.

VAUTROLIER, PRINTER (9th S. v. 436).—By the following extract from Timperley's 'Dictionary of Printers and Printing' (1839), the printer at London and Edinburgh bearing the name of Vautrollier was one and the same person:—

"Thomas Vautrollier was a scholar and printer from Paris or Roan, came into England about the beginning of Queen Elizabeth's reign and first commenced business in Blackfriars. On June 19, 1574, he received a patent or licence from the queen to print the New Testament, which he often inserted

at the end. In 1584 he printed Jordanus Brunus, for which he fled, and the next year being in Edinburgh, he first taught that nation the use of doing their work in a masterly manner: where he continued until, by the intercession of friends, he procured his pardon: as appears from a dedication of his to the right worshipful Thomas Randolph, esq., where he returns him thanks for his great favour and for assisting him in his great distress..... He printed seventy-eight works, most of which were in Latin."

The title and dedication of the first work printed by Vautrollier in 1570 will be found in 'N. & Q.,' 2nd S. iv. 84.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The "two printers" were one. Thomas Vautrollier having had a press in Edinburgh as well as in London. See the memoir of Vautrollier in the 'D.N.B.,' vol. lviii.

F. ADAMS.

115, Albany Road, Camberwell.

"BUMMEL" (9th S. v. 436).—*Bummeln*, in German, means to do a thing in a feeble, bungling, aimless manner, as we say to potter or to fumble. *Bummeler* is a loafer. 'Three Men on the Bummel' is equivalent to the older slang, "Three men loafing around."

M. N. G.

When I was a lad in Saxony *bummeln* meant, for us, to loaf or loiter about aimlessly, without any fixed programme in our heads. Mr. Jerome no doubt had this definition in view when he employed the word in the title of his amusing book. A *bummel* is almost as difficult to render into English satisfactorily as that expressive *chic* of our lively neighbours across the Channel. CECIL CLARKE.  
Authors' Club, S.W.

ARMS OF MERIONETH (9th S. v. 377).—It is stated in the 'Book of Public Arms' that the seal of the County Council displays three goats rampant, two and one; from the dexter base the sun in his splendour issuant.

J. B. P.

'THE THREE WISE MEN OF GOTHAM' (9th S. v. 169, 293. 465).—The story of the fools of Gotham, who tried to drown an eel, brings to mind one of the merry tales told at the expense of the wisacres of Auteuil (Doubs). In M. Charles Beauquier's 'Blason Populaire de Franche-Comté,' p. 34 (1897), among many seemly and unseemly simpleton stories, the following passage occurs:—

"Here is another anecdote which is told of the inhabitants of Auteuil and other places. A mole, without respect for the anointed of the Lord, had laid waste the *cure's* garden. There did not remain to the poor priest even a leek to put in his *pot au feu*! Great commotion in the village at the narra-

tion of these misdeeds. The devoted parishioners were on the watch for the mole at sunrise, and possessed themselves of it. But by what torment punish its crimes? An ordinary death was too easy. The municipal council, after having deliberated a long time to decide whether it should be crushed, burnt, or flayed, concluded, in order to make a memorable example, that it should be buried alive."

Several of the tales chronicled by M. Beauquier are also current in the British islands. Jests of this type are common throughout Europe, and probably they may be found in Asia and Africa. The riddles and facetiæ of Scotland and England can be traced in almost identical form as far south as Sicily. During the Middle Ages and earlier, merchants, pilgrims, or other wanderers, who could help to while away the long hours of a winter's evening, must have been welcome guests. Hence, perhaps, the wide dispersal of certain jokes and folk-tales. It is possible, too, that prisoners of war found their condition alleviated if they were able to render their own outlandish legends and jests into the home-speech of their captors. Is not there a tradition of some man of the sword who was clever enough to save himself from death by propounding a riddle which his enemies could not answer?

In defence of the wise men of Gotham, it may be said that fish will suffocate in water if so placed that the fluid cannot act properly on the gills; at least, so I am informed by a student of natural history. P. W. G. M.

"ATLANTIC GREYHOUND" (9th S. v. 397).—The following cutting from the *Glasgow Mail* of 28 May gives the answer to A. C. W.'s query:—

"When was the Guion liner the Alaska christened 'The greyhound of the Atlantic'? Not at its first voyage, says Mr. Thomas Dykes, an old press hand. In a letter to us he recalls the fact that in 1882 the three great shipbuilding yards—Barrow, Dalmuir, and Fairfield—had each on hand a new steamer that was to beat the record, at that time held by the Arizona. He was commissioned by Mr. Gordon Bennett to write an article on the subject, and, as an old 'coursing' correspondent, was called upon to name the winner. He interviewed men best qualified to give an opinion, amongst others Mr. G. L. Watson, who plumped for the Fairfield boat as 'likely to prove the greyhound of the Atlantic.' The Alaska, therefore, was named the 'greyhound of the Atlantic' before she was launched. Moreover, her best performances, and those in which she earned her title, were long after she had 'ground' her engines, and not on her first voyage. I may take the present opportunity, adds Mr. Dykes, of correcting an error which has been often repeated, and which I made in an article contributed to the *Fortnightly Review* some fifteen years ago. I stated that Sir (then plain) William Pearce declared the voyage would soon be done in four and a half days. This should really have read five and a half

days, but when Mr. Pearce was correcting the proof-sheets for me in the outer lobby of the House of Commons the division bell rang, and it escaped his attention."

JAS. R. MANNERS.

48, Queen Square, Glasgow.

SIR PEREGRINE MAITLAND (9th S. v. 375).—The East India Company's despatch of 20 Feb., 1833, dealing with European participation in native ceremonies, remained for some years practically inoperative. Madras took the lead in remonstrating. A memorial was forwarded through Bishop Corrie in 1836. From it we hear that civil and military servants of the Company had to attend "heathen and Mahomedan" religious festivals—were, indeed, called on, in some cases, to present offerings and do homage to the native deities; that the services of the pagodas ("impure and degrading") were under the supervision of the principal European officers, who exercised authority in the smallest details; and that

"British officers, with the troops of the Government, are also now employed in firing salutes and in otherwise rendering homage to Mahomedan and idolatrous ceremonies, even on the Sabbath day; and Christians are thus not unfrequently compelled by the authority of Government to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitious."

The memorial was not well received, and the Government letter of 22 Feb., 1837, practically approved of the delay in carrying out the despatch of 1833. On this letter Sir Peregrine Maitland resigned, and was succeeded (December, 1838) by Sir Jasper Nicolls. No doubt the employment of the Government troops to honour native ceremonies was his main reason for withdrawing from the post of Commander-in-Chief. He was lieutenant-general at the time. The 'Dictionary of National Biography' makes no allusion to the cause of Maitland's retirement from the Company's service—a serious omission. He was Governor of South Africa from 18 March, 1844, to 27 Jan., 1847. Mr. George McCall Theal ('History of South Africa,' chap. xlii.) says that he "resigned" his Madras appointment "rather than show respect to an idolatrous custom believed by the East India Company to be necessary to secure the loyalty of the natives." It may be mentioned that a different state of things had already been set on foot a few months before Maitland's departure. A good account of the matter will be found in Kaye's 'Christianity in India.'

GEORGE MARSHALL.

Sefton Park, Liverpool.

Sir Peregrine Maitland, Commander-in-Chief at Madras (1836-8), was certainly not

cashiered for refusing to conform to idolatrous practices; for he held high military commands after the above dates. It is certain, however—though nothing is said on the subject in the 'Dictionary of National Biography'—that it was on his strong remonstrance that salutes were discontinued in India in honour of Mahomet and Krishna. I notice a reversal of this policy in Egypt, by the way, where every year, on the Khedive sending a new carpet to Mecca to be laid on the tomb of the Prophet, the streets are all lined by British troops, and troops commanded by British officers. F.

CAPE TOWN IN 1844 (9th S. ii. 489; iii. 96, 196).—Burchell's 'Southern Africa, including the Cape of Good Hope and its Colonies,' was published in two volumes. The first—the one I possess—contains sixty engravings and a map. Ten of these are large coloured plates, the others vignettes, all engraved from the original drawings made by the author early in the century. 'A View of Cape Town, Table Bay, and Tygerberg,' "engraved after the original drawing made by W. J. Burchell, Esq., 26 December, 1810," is of exceptional interest. The actual plate measures 1 ft. 9½ in. by 11 in., and is most realistically coloured, the rare atmosphere of Cape Town (when no fog is on) being most happily represented. Upon the right hand of the plate is a long waggon drawn by eight light-coloured oxen. This vehicle is not a bit like the waggons now in general use throughout South Africa, but in outline and general proportion reminds one of the "prairie schooners" which some of us remember as common years ago in the western parts of North America, and which were also drawn by ox teams. The vignettes include a view of the neighbourhood of Cape Town as seen when approaching it from the sea, the Jutty or landing-place, the Castle Gate, and a part of Strand Street, seen looking southward from the Lutheran church. The following description of Boers of the period may be worth repeating. When near what the author calls "Misfortune River" he writes:—

"We had scarcely released the oxen from the yoke, when we were visited by a boor, lying here with his flocks. We accompanied him to a miserable hut close by, to purchase some sheep. His only food was mutton, without bread, or any kind of vegetables.....Our visitor's place in the scale of civilization would be nearly at the bottom, if even it should not be below zero: his mental powers appeared to have lowered themselves down to a level with those cattle who were the only concern of his thoughts. He seemed to possess a mere animal existence; he could eat meat, drink a dram,

smoke a pipe, spit, and practise some other disgusting vulgarities, which last enjoyments he indulged in without ceremony, and almost without cessation. He seldom spoke, because he had nothing to say; while a lifeless eye betrayed the vacancy of his mind.....Another young boor on horseback.....was passing by, but, seeing us, approached and dismounted; saluted us with 'Dag!' and gave his hand to each of us in turn, in a cold and unmeaning manner, by merely touching palms. One might have expected he would have had a long chat with his brother boor; but he, at that time, not thinking of anything to say, they stood insensibly looking at each other for about five minutes, without exchanging a single word. The stranger—whom no one seemed to know—then repeated his 'Dag!' which we all in like manner returned, mounted his horse, and proceeded on his way."

I can personally testify that the summer before last, in company with Mr. Julius Weil, M.P. for Mafeking, and the Rev. W. H. Weekes, its present rector, I visited the homes of Boers in the Marico Valley (Western Transvaal), who were of an equally low type with those described above.

HARRY HEMS.

Fair Park, Exeter.

'PUNCH' WEEKLY DINNER (9th S. v. 397).—Whatever their custom later, when I was a boy the publishers and contributors used—in the summer season at all events—to hold their Saturday dinner at the best inn in one or other of the London suburbs. I remember their coming to the "King's Head," Harrow, in 1846. Thackeray I "knew at home," as boys say. I went up to him at once, and, at his desire, showed them all over the place. In the churchyard repairs were being made to his famous great-grandfather's grave, "at the expense of a gentleman in London whose name I don't know," said old Winkley the sexton. I turned to look at Thackeray, but he was absorbed in gazing at the steeple. I was introduced by him to Douglas Jerrold, Leech, and other choice spirits—a *creit notanda dies* indeed, especially as Thackeray, the unfailing tipper of schoolboys, slipped a sovereign into my hand at parting.

D. F. C.

"I'LL HANG MY HARP ON A WILLOW TREE" (9th S. v. 375, 484).—C. has got hold of the wrong end of the stick. The rumour was that a very exalted personage fell desperately in love with Lord Elphinstone, and that he was sent to Madras to be out of the way.

S.

"AS BUSY AS THROP'S WIFE" (9th S. v. 414).—"As throng as Throp's wife" is certainly the correct form; the alliteration alone is almost sufficient proof of this. In South Notts

(where "throng"—busy is very common) there is a variant, "As busy as Beck's wife."

C. C. B.

"COARSIE" (9th S. v. 457).—Examples of the use of this word will be found in 'N. & Q.' 3rd S. xii. 390, 516; 4th S. i. 62, 160; vi. 370, 485. EVERARD HOME COLEMAN.

AUTHORS OF QUOTATIONS WANTED (9th S. v. 397).—

Like our shadows,  
Our wishes lengthen as our sun declines.  
Young, 'Night Thoughts,' Night V. ll. 681-2.

E. YARDLEY.

Stanza xl. of Shelley's 'Adonais' contains the passage inquired about by MR. PAGE. ARGINE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*William Shakespeare: Prosody and Text.* By B. A. P. Van Dam. With the Assistance of C. Stoffel. (Williams & Norgate.)

THIS is a work of conspicuous erudition and profound conviction. In a close study of English rhythms the writers have found a means of obtaining a better editing and a more adequate appreciation of the works of Shakespeare and the Elizabethan poets. There is a great deal of truth in what they have to say. As Whately was fond, however, of pointing out, the world wants truths, full truths, and not an amalgam in which truth has a considerable share. The mention of the subject sends us back to Edwin Guest's 'History of English Rhythms,' a work formerly in more regard than now it is, and one with which our authors are not always in accord. Curiously enough, the very first passage in this on which we lit consisted of a strange mistake. Guest gives in his fashion a line and a half from 'Comus' with his system of notation:—

Jael wh | : with hos | pita | ble guile |  
Smote Sisera sleeping.

Every student of Milton should know that the first line runs

Jael who with inhospitable guile.

The "wh" for *who* is corrected in the "Errata," but the serious omission of *in* is not noted. There are, especially at the outset, many things in Mr. Van Dam's work with which the student is compelled to agree. Mr. Van Dam holds that all Shakespearean editors have been ignorant of nearly every rule of prosody. He finds that of modern editions the well-known Globe is among the worst, being "illogical, eclectic, bungling." Unlike most of his predecessors, he is of opinion that if the mistakes and discrepancies in the "old texts can be satisfactorily accounted for on grounds perfectly compatible with the assumption that these texts were printed from the author's own writings," no reasonable person "will persist in denying that the plays were actually printed from the genuine manuscripts," and we have consequently "no right to infer, as has frequently been done, that Shakespeare did not concern himself about his fame as an author." We cannot follow the writer or writers through their

explanations of the manner in which these MSS. have been used by printers and editors. Still less can we deal with the manner in which vowels are to be synized, syncopated, apocopated, and so forth. Each suggestion furnishes matter for discussion under 'Shakespeareana,' and the attempt to show the manner in which our authors arrive at what they hold to be the right text would be unjust to them and wearisome to our readers. While admiring the energy and ingenuity displayed, we are dissatisfied with the results. We are not content with the arrangement of the lines in 'Othello' which gives us

Malignant and a turban'd Turk beat a  
Venetian and traduc'd the state; I took  
By th' throat the circ'cised dog, and smote him, thus !  
and other far more fantastic readings.

The system of line-shifting which is recommended and illustrated is carefully to be avoided. While Mr. Van Dam fails in many cases to convince us, there is much in his book which must warmly be commended to the reader. Those interested in the critical study of texts cannot afford to neglect a book that is full of observation and suggestion.

*Pausanias and other Greek Sketches:* By J. G. Frazer, D.C.L. (Macmillan & Co.)

THE masterly translation of Pausanias by Dr. Frazer, dear to scholars, redeems England from the charge of neglect of a writer whose description of Greece is a treasure-house practically inexhaustible. The one English translation previously existing, by Thomas Taylor, the Platonist, is uncritical and untrustworthy, and the portions of the itinerary used by Sir Uvedale Price and others are insignificant. What Dr. Frazer did for scholars he now does for the general reader by reprinting as a separate and handy work the introduction to his version of Pausanias, with descriptions from his commentary on the Itinerary of Greece, and an account of Pericles contributed to the ninth edition of the 'Encyclopædia Britannica.' To the average reader who comes across it, this work will probably constitute an introduction to the author whose description of Greece was first printed in July, 1516, in a scarce and beautiful, but lamentably inaccurate folio of the Alduses. The authority of Pausanias has been assailed, and he has been charged with slavish dependence upon Polemo, and with describing a state of affairs which in his time no longer existed. From these and similar accusations he is defended by his latest and best biographer and editor, who proves that his statements are in the main borne out by the evidence of coins, and, indeed, vindicates his accuracy, it may almost be said, throughout. Dr. Frazer has, moreover, followed piously in the wake of the traveller whose work may be regarded as the first surviving guide-book, and shows the present condition of spots at the mere mention of which the pulses quicken—Marathon, Hymettus, Nauplia, the Ladon, Hippocrene, the plain of Chæronea, Delphi, Acheron, and a score other spots. One may trace the influence of the study of Pausanias upon the labours of Dr. Frazer in comparative mythology. We hear how, in the course of his Italian wanderings, Pausanias, beside the sylvan lake of Aricia, met probably the grim priest pacing sword in hand, the warder of the Golden Bough:—

The priest who slew the slayer,  
And shall himself be slain.



Pausanias arrived in "the nick of time." The plunder of Greece by Rome had begun, and the decline of Greece had set in. It was the time, however, of Lucian, the most modern and advanced in thought of the early Greeks, and of the Antonines. Hadrian had enriched Greece, and Herodes Atticus, besides giving the ungrateful Athenians the magnificent theatre of Regilla and numerous other treasures, had extended his munificence to Corinth, the Peloponnese, and Bœotia. Concerning Pausanias, more noticeable for the information he conveys than for style—in which, indeed, he is notably deficient—it may be said, as was said of a much earlier and infinitely greater traveller, Herodotus, that he is almost always trustworthy when giving the results of his own observation, and only or chiefly misleading when he takes information at secondhand. We will not deal with the defence undertaken at many points, and notably with that concerning the Enneacrunus fountain in Athens, which Pausanias apparently supposes to have been on a wrong site. There is, indeed, no call for detailed criticism of Dr. Frazer's work. Our purpose is only to bring before public attention a book which will be read with pleasure by those interested in Greek mythology and antiquities, and one which must add to the enjoyment of the best equipped traveller in Greece. Pausanias' constitutes one of the "Eversley Series."

*Studies in John the Scot (Erigena).* By Alice Gardner. (Krowde.)

MISS GARDNER has contributed an admirable monograph on that mysterious personage John the Scot, otherwise John the Irishman. Readers of 'N. & Q.' may be supposed to be much above the average in erudition. We doubt, however, if very many even among these know much more concerning this Neo-Platonist mystic than they know concerning the real author of the works attributed to "Dionysius Areopagiticus," which he translated for Charles the Bald. The little that can be said concerning the man is principally negative. He was not the man he is held to have been; was not, in fact, "the other fellow." He was a little, merry man, whose companionship Charles prized, but neither his mirthfulness nor the smallness of his stature preserved him from enemies or suspicion of heresy. That by calling him a Scot an Irishman was intended is, of course, known to all who are aware that Scotland at this time had no such culture as existed in Ireland. The root of the name "Erigena," moreover, is found in Erin. Curiously enough he was apparently not an ecclesiastic. "Nullis ecclesiasticæ dignitatis gradibus insignitum," says Prudentius. The mass of myth that has surrounded him has been carefully sifted by Miss Gardner, whose chief object in writing the book has been to show the relation of the philosophy of Scotus to the thought of his times. There is much that still repays attention in the mystical significance which John the Scot assigned to Christian doctrine. Scotus, his biographer maintains, was not naturally controversial. He succeeded, however, in becoming engaged in some heated arguments concerning his mystical interpretation of predestination the sacraments, &c., taking part in what our author calls "a dull, interminable war of words, waged with a perverted faith, an unjustified hope, and a conspicuous absence of charity." We cannot follow Miss Gardner in her task. We can only say

that her book will prove eminently attractive to a class of readers, and will introduce to many a curious and interesting individuality, and perhaps, also, a little-studied epoch.

*Storyology.* By Benjamin Taylor. (Stock.)

MR. TAYLOR's not too happily named work—should it not be *storyology*?—gives a readable and popular account of folk-lore. In talking of those who claim to have been up to the moon, Mr. Taylor mentions only Lucian and M. Jules Verne. Surely Cyrano de Bergerac is sufficiently in evidence just now to merit mention. In his 'États et Empires de la Lune' he describes the means by which he ascended or was exhaled to the moon, as well as what he saw when he arrived there. We meet with some curious slips: "the learned author of 'Pseudodosia Epidemica,'" for 'Pseudodoxia Epidemica,' "John Andrey" for *John Audrey*, &c. In its unpretentious way the book merits recognition.

THE *Quebec Diocesan Gazette* for March contains an appreciative obituary notice of Dr. Aspinwall Howe, and records the great services he rendered to the McGill University at Montreal, as well as his work as Rector of the High School during forty-three years. Dr. Howe was an old friend of 'N. & Q.' and has bequeathed his beautifully bound copy to the High School, the condition being that the work be regularly subscribed for in future. Dr. Howe died on 13 February at the age of eighty-five.

### Notices to Correspondents.

We must call special attention to the following notices:—

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rules. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

SORUTATOR.—The feathery forms of frost are due to a particular formation of crystals. Consult a scientific manual.

CORRIGENDA.—P. 471, col. 1, l. 18, for "Charles I" read *Charles V.*; p. 486, col. 1, l. 19 from bottom, for "lime" read *carbonate of lime*.

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# INDEX.

## NINTH SERIES.—VOL. V.

[For classified articles, see ANONYMOUS WORKS, BIBLIOGRAPHY, BOOKS RECENTLY PUBLISHED, EDITORIAL, EPITAPHS, FOLK-LORE, HERALDRY, OBITUARIES, PROVERBS AND PHRASES, QUOTATIONS, SHAKESPEARIANA, and SONGS AND BALLADS.]

- A. on the dukes, stablemen's term, 92  
A. (G. E. P.) on Pickwickian phrase, 275  
    Watson (Thomas), his poems, 227  
A. (S.) on Archbishop Ussher, portrait of, 188  
'A Lifetime's Work,' poem by W. W. Skeat, 2  
Abbatt (W.) on American worthies, 340  
    'Charlotte Temple : a Tale of Truth,' 218  
Aberr, revival of the word, 314  
Academy, Royal, its origin, 394  
Accum (F. E.), his biography, 267, 361, 458  
Ackland or Acland (Charles Richard), biography, 228  
Actresses mentioned in dramatic literature, 1633, 514  
Adames (Andrew) and Bradley, co. Hants, 288  
Adams (F.) on bird-eyed, meaning of the word, 293  
    End : "An end," 175  
    Intimidated thrones, 401  
    "La fe endrycza al sobieran ben," 258  
    Slim, its use and meaning, 236  
    Vautrollier, printer, 524  
    Weather folk-lore, 503  
    Whiskers, 196  
Adams (J. G.) on Deadman's Place burial-ground, 209  
Adderley (George and Richard), their biographies, 228, 323  
Addy (S. O.) on argh, its derivation, 346  
    Boundary stones in open fields, 441  
    Contributors to vol. i. 'N. & Q.' 90  
    Emery family, 27  
    English coinage, its origin, 29, 149  
    Gavel and shieling, the words, 210  
    House as a measure of arable land, 349  
    Messuage, its derivation, 520  
    Petigrew, its etymology, 117, 233  
Adelbriht, Rex Norfolciae, his biography, 89, 257  
Adventurers, Merchant, 487  
Advertisement competition, eighteenth century, 105  
Advertising in London A.D. 1607, 454  
Africa, South, "grave of great reputations," 48, 156  
African, South, names, 49, 113  
African, South, war ; form of intercession, 184 ; English soldiers at battle of Colenso, 285 ; correspondents killed and wounded, 469  
Africander : Afrikander, 89  
Ainger (A.) on Helen Faucit and Margaret Gillies, 147  
Alcock of Cobridge, busts made by, 127  
Aldenham (Lord) on depreciation of coinage, 217  
    Dials on clocks, 360  
Aldenham (Lord) on "In Gordano," its meaning, 359  
Alderagate, derivation of the word, 313  
Alderson (E. S.) on green fairies, 155  
    Nimmet, its meaning, 51  
    Shakespeare and Cicero, 288  
Aldgate and Whitechapel, 34, 184  
Ale, bottled, of Burton, 67, 174  
Alexander=hang, 513  
Alcoa, meaning of the name, 386, 424  
Alkin (Elizabeth), "Parliament Joan," her biography, 355, 400  
Allen (Grant) and iron mines in Warwickshire, 515  
Almahouses in Savage Gardens, Trinity Square, 415  
Altars at Glastonbury, 131  
Alum trade in England, 188, 233, 295  
Ambassador, Spanish, in Walpole's letters, 269  
Ambassadors to France, correspondence of English, 1620-1648, 7, 56  
America, South, life in, 396, 481  
American worthies, 147, 340  
Amphigouria, nonsense verses, 248  
Ancestors, definition of, 479  
Ancestors, soldier, 496  
Anchylostomiasis or ankylostomiasis, bowel disease, 28, 92  
Anderson (J. L.) on Dryden's oaks in Scott, 273  
    Rimes, nursery, 93  
    St. Pancras's Church, Canterbury, 94  
    Salmon disease, 191  
    Wardlaw (Cardinal), Bishop of Glasgow, 1368, 74  
Anderson (P. J.) on parish and other accounts, 207, 513  
Andrews (H.) on dozzil or dossil, 17  
    Gold, rubbing the eyes with, 104  
    "Hopping the wag," 25  
    Horse-gentler=horse-breaker, 104  
    Kentish plant-name, 440  
    Kidcoat : Kitcote=a prison, 376  
    Marriage gift, 112  
    Sir John, priest's nickname, 97  
Andrews (W.) on assembly rules, 415  
    Bread and Cheese Club, 337  
    'Naming the Baby,' poem, 89  
Anglo-Jewish names, 5  
Anglo-Saxon speech, 156, 320  
Angus (George) on arms of peeresses, 184  
Anker-holes or anchorites' cells, 75

**Anonymous Works:—**

- 'Adventures in the Moon,' 128, 254
- 'Expostulation' (1645), 127, 235, 293
- 'Fisherman of Lake Semapee,' 415
- 'Home Life of English Ladies in the Seventeenth Century,' 7
- 'New Critical Review of Public Buildings, &c., in London,' 114, 190
- "Another.....to," use of the expression, 124, 256
- Anti-Jewish survival in Barcelona, 315
- Any, use of the word, 333
- Appearance=electoral nomination, 11
- Apperson (G. L.) on bed-waggons, 462
- Pavement, iron, in London, 52
- Pigeon cure, the, 343
- Waterproof clothing, 294
- April Fools' Day, 247
- Archidiaconal visitations in the sixteenth century, 496
- Argh as termination of place-names in Lancashire and Westmorland, 48, 97, 212, 346
- Argine on 'Diary of Lady Frances Pennoyer,' 494
- French stanza, 407
- Poe (E. A.), his 'Hop-Frog,' 235
- Renfred as a Christian name, 375
- Armiger on the oldest mayoress, 247
- Armstrong (R. B.) on wire-strung Irish harp, 269
- Armstrong (T. P.) on derivation of Chaussey, 442
- French society in the last century, 233
- Life in South American republics, 481
- Miquelon, 421
- Nefs, model ships, 36
- Plocks, the, its meaning, 382
- Poe's immortality predicted by himself, 481
- Statue in Bergen, Norway, 57
- Thé Beurré, 9, 290
- Town gates outside London, 363
- Virtues and vices, 444
- Army, Field-Marsals during second half of eighteenth century, 44, 90; rank of colonels and lieutenant-colonels, 47, 190. See also *Regimental*.
- Arnott (S.) on choys, its meaning, 356
- Corney House, Chiswick, 137
- Artists' mistakes, 32, 317, 400
- Ashcroft (H. J.) on life in South America, 396
- Aske (Samuel), his ancestry, 269
- Assembly rules, account of, by Charles Dickens, 415
- Astare on Elizabeth Alkin's biography, 355
- Embroidery, antique escutcheon, 245
- Whiskers, 197
- Yorkshire dialect, 33
- Astrolabe clock, 148
- Atkins (A. G.) on Willis and Puckridge families, 49
- "Attorney, Mr.," earliest use of the term as signifying Attorney-General, 474
- Attwell (H.) on hot-cross buns, 334
- Aubrey (J.), his 'Brief Lives,' 45
- Austin (Alfred), Poet Laureate, his 'To Arms!' 6, 277
- Austwick, Yorkshire, people called Hoastik carles, 16, 72
- Avis, the Order of, 457
- Axon (W. E. A.) on Charlotte Brontë, 449
- Caxton, his good priest, 310
- Charlotte (Queen) as an author, 373
- Cowper, his letters, 478
- Discoverer of photography, 464
- Forshaw (Rev. Charles), 421
- George II., a son of, 106

- Axon (W. E. A.) on Gipsies in England in the thirteenth century, 186
- Khayyám (Omar), 6
- Lafontaine, his 'Oies de Frere Phillippe,' 512
- Lando, monograph on, 385
- Regimental mottoes of the British army, 389
- Regimental nicknames of the British army, 161, 224, 263
- Smith (J. F.), his biography, 459
- Whately and J. B. Pères, 441
- Ayeahr on Sir H. Carey's biography, 234
- "Devil walking through Athlone," 464
- Pennyworth: A good pennyworth, 73
- Tobacco, 486
- Tom-all-Alone's, 246
- Azazel, interpretation of, 511
- B. on ladies and Leap Year, 478
- B. (B.) on coins in foundation stones, 197
- Up, use of the word, 325
- B. (C. C.) on "As busy as Throp's wife," 526
- 'Book of Praise,' 28
- Browning (Robert), passage in 'Luria,' 55
- Byroniana, 460
- Childerpox, 235, 424
- Crabs' eyes as medicine, 486
- Editors, the evolution of, 166, 425
- Erik Khan, 486
- February fill-dyke, 277
- Field-names, 396
- Frail, its meaning, 51
- Ghosts and suicides, 288
- "Green-eyed monster," 295
- Indicible, use of the word, 477
- Jullaber, Kentish hill, 403
- Ladies and Leap Year, 479
- "Les Grâces," game, 459
- Marriage gift, 112
- Melek Taus, 482
- Men wearing earrings, 191
- Pigeon cure, 343
- Rogers's 'Ginevra,' 92, 154
- Runagate, its etymology, 513
- St. Thomas's day custom, 497
- Slim, its use and meaning, 236
- Sock = to thrash, 97
- "Soft as a toad," 54
- Tennyson query, 502
- Traeth Mawr, reclamation of, 324
- Up, use of the word, 195
- Vine = a flexible shoot, 194
- Whiskers, 197
- Witohelt = wet-shod, 58
- Word corruption, 217
- Wound for winded, 4, 177, 505
- B. (D. L.) on Richard Whitcombe, 314
- B. (E.) on "I'll hang my harp on a willow tree," 375
- B. (E. B.) on coloured cow of Hamburg, 466
- B. (F.) on roods and rood-lofts, 477
- B. (G.) on several, uses of the word, 504
- B. (G. F. R.) on biography of F. E. Accum, 267
- Ackland or Acland (Charles), 228
- Adderley (George and Richard), 228
- Box (John Wilkins), his biography, 476
- Buller (Edward and Henry), their biographies, 208
- Burdett (R.), his biography, 267
- Byng (E. J. S.), his biography, 208

- B. (G. F. R.) on Campbell (Colin), his biography, 476  
 Clutterbuck (Charles), his biography, 415  
 De Cardonnel (G. R.), his biography, 247  
 Delaval (George), his biography, 188  
 Feary (?), 435  
 Fonblanque (J. A.), his biography, 247  
 Hemington (Nicholas), his biography, 47  
 Hemingway (Samuel), his biography, 415  
 Hogarth, his 'Sigismunda,' 74  
 Holmes (Walter), his biography, 27  
 Leyborne (Shippen), his biography, 435  
 Low (Thomas, Leonard, and Sampson), 289  
 Mercer (Francis), his biography, 47  
 Monger (John), his biography, 67  
 Powell (Thomas), his biography, 67  
 Travers (Peter), his biography, 27  
 Uvedale (Dr. Robert), his biography, 275
- B. (H. J.) on contributors to vol. i. 'N. & Q.,' 90  
 Corporation, oldest trading, 345  
 Genius and large families, 480  
 Jesso, meaning and origin of the word, 88
- B. (H. T.) on Widow Blackacre, 228  
 Boothby ("Prince"), 127  
 Card-matches, 88  
 China, price paid for, 249  
 Crown Office, 249  
 Declaratory Act, 337  
 "Esto perpetua," 337  
 French society in the last century, 67, 501  
 Gerard (Lady), 209  
 Gordon (Father), his biography, 28  
 'Letters on the English Nation,' 186  
 Lighthouse sinecure, 289  
 Lyttelton (George, Lord), his 'Dialogues of the Dead,' 89  
 Pope (Alexander), his "Love-letter," 147  
 Rackstrow's old man, 269  
 Reynolds's 'Infant Academy,' 397  
 St. Martin's parish, its extent, 397  
 'Sale of Authors,' 376  
 Sandwich (Lady) and Lord Rochester, 356  
 Sidney, Young, and Brownlow, 8  
 Spanish ambassador, 269  
 Titles, empty, 355  
 Tomb in Berkeley Church, 375  
 Trollope (Mr.) in Gray's 'Letters,' 228  
 Winstanley's wonders, 128
- B. (J.) on Plugenet family, 400  
 B. (J. G.) on picture by Cruikshank, 148  
 B. (J. P.) on 'The Pen,' journal of literature, 49  
 B. (Q.) on Flemish weavers, 442  
 B. (R.) on "Dan Chaucer," 76  
 Curate, a chained, 165  
 De Benstede or Bensted family, 115  
 Fahrenheit thermometer, 289, 463  
 Up, use of the word, 196  
 Volant as a Christian name, 293  
 Volunteers, English, serving abroad, 164  
 Winstanley's wonders, 237
- B—r (R.) on old wooden chest, 275  
 Hoodock, its meaning, 113  
 Lighthouse, first British, 295  
 Middlin', its meaning, 218
- B. (W.) on churches built of unhewn stone, 154  
 Infectious disease among cattle, 335
- B. (W. C.) on alum trade, 295
- B. (W. C.) on April Fools' Day, 247  
 "Bernardus non vidit omnia," 441  
 Butt, counterfoil of a cheque, 443  
 Contributors to vol. i. 'N. & Q.,' 89  
 Crew (Sir Clipsby), 286  
 Dickens (Charles), his critics' errors, 45  
 'Dictionary of National Biography,' 143, 472  
 Elizabethan terms, 366  
 Farntosh, its meaning, 385  
 Form of intercession: War in South Africa, 184  
 Goat in folk-lore, 360  
 Gray (Thomas) and Horace Walpole, 51  
 Green fairies: Woolpit green children, 155  
 "Hognayle" money, 459  
 Kidcoat: Kitcote—a prison, 499  
 Letter-writing, 166  
 Mazes cut in turf, 504  
 Men wearing earrings, 191  
 Parish boundaries, 268  
 Pillillew, use of word, 485  
 Priest: To priest, 10, 191  
 Wooden horse, military punishment, 258
- B. (W. E.) on chronology, old and new style, 268, 401
- B. (W. G.) on Adelbriht, Rex Norfolciæ, 89
- Babies' nails, cutting, 375, 500
- Baddeley (St. C.) on "Blood of Hailes," 351, 431
- Baer (F. H.) on valentines, 335
- Baily (J.) on gipsies in England, 276
- Baker (S.) on Vice-Admiral, 461  
 Bellringers' rimes, 93
- Baldock (G. Y.) on Mayfair marriages, 65  
 Norman gizer, 383  
 Tavistock Chapel, 452
- Ball (F. E.) on George and Richard Adderley, 323
- Ball (H. H.) on O'More family, 271  
 'Wearin' o' the Green,' 405
- Ball games, Italian, 207
- Bally and ballyrag, use and meaning of the words, 48
- Banbury Churchyard, epitaph in, 434
- Banners, silk, preservation of, 131
- Baphomet, treatment of the word in the 'H.E.D.,' 167
- Baptism and marriage superstitions, 54
- Bar-At-Gin & Co., the name, 249, 297
- Bar Gate of Southampton, arms on, 89, 292
- Barcelona, anti-Jewish survival in, 315
- Barokley, his 'Felicite of Man,' 1631, story in, 4
- Barker (W. R.) on pictures made of handwriting, 255
- Barns Elms House, advertisement concerning, 312
- Barnyard for farmyard, 343
- Baronets, number of, in each reign, 114, 157
- Basque book of Genesis, 396, 442
- Basque song, the oldest, 470
- Bath, Order of the, 50
- Bathetic, its derivation and use, 26
- Batsucina, its etymology, 288, 384
- Battle sheaves, 230, 296, 382
- Baudelaire, English translations of his poems, 375, 483
- Baxter (John) on Shakespeareana, 393
- Bayard, Blind, 356, 441, 506
- Bayley (A. R.) on Baphomet, its meaning, 167  
 Grimgibber: Grimgribber, 237  
 Poe (E. A.), his 'Hop-Frog,' 155  
 Prince of Wales and Earl of Chester, 69  
 Sidbury, Devon, 47
- Bayly (W. J.) on biography of Lieut. Van Schaick, 68
- Bayne (C. S.) on Ruskin on taste, 86

- Bayne (C. S.) on Wordsworth's 'Excursion,' 138  
 Bayne (T.) on "Another.....to," 124  
 Browning (Robert), passage in 'Luria,' 55  
 Campbell and Keats, 157  
 Cowper centenary, 417  
 Hoodock, its etymology, 35  
 Hoon aff=to hold off, 56  
 Hurgin, its etymology, 213  
 Middlin', its meaning, 218  
 Newspaper, first halfpenny, 153  
 Putrem, 'Æneid,' viii. 596, 383  
 Rollick, its use as a substantive, 415  
 Scott (Sir Walter), stanza from his poems, 51  
 Slim, use of the word, 146  
 Sous, Anglicized word, 437  
 Sowens, as an article of food, 413  
 'Three Wise Men of Gotham,' 465  
 Wound for winded, 95, 277  
 "Be the day weary," &c., authorship of, 249, 407  
 Beak=a magistrate, 80  
 Beazley (F. C.) on Beezeley, its whereabouts, 88  
 Bedericksworth on astrolabe clock, 148  
 Bedingfield family, 68  
 Bed-waggons, descriptions of, 356, 461  
 Beezeley, its whereabouts and etymology, 88, 502  
 Bell (C. C.) on Collishaw, its meaning, 421  
 Bell (C. W.) on office of Vice-Admiral, 149, 325  
 "Belle Sauvage," form of the inn sign in 1721, 245, 426  
 Bellingers' rimes, 93  
 Ben Hur on Griffiths, origin of name, 316  
 St. Jerome, his works, 148  
 Benedek (Field-Marshal), extracts from his will, 434  
 Bensly (E.) on Dickens and Sterne, 185  
 Benson (Archbp.), Latin verses on monkey story, 208  
 Bergen, Norway, statue of W. F. K. Christie, 57  
 Berkeley Church, tomb of Thomas, Lord Berkeley, and Catherine his wife in, 375, 483  
 "Bernardus non vidit omnia": "Blind Bayard," 356, 441, 506  
 Bette (Job), watchmaker, *ob.* 1680-1, 394  
 Beveridge (H.) on Persian translation of Gospels, 437  
 Biarritz, monastery at, 495  
 Bible, originally written in Dutch, 66, 198; mouse, Isaiah, lvi. 17, 165, 446, 487; first printed Dutch, 267; Basque version of Genesis, 396, 442; Persian translation of the Gospels, 437  
 Biblical quotations, collection of, 426, 484  
**Bibliography:**—  
 Barclay, 1631, 4  
 'Bibliotheca Northantonensis,' 137  
 'Book of Praise' and 'Golden Treasury,' 28, 75  
 Book sales, catalogue of English, 429, 490  
 Brooks (Thomas), 54  
 Byroniana, 43, 205, 262, 460  
 Chile, 396  
 Eighteenth-century 'History of England,' 127, 189  
 English travels in Savoy, 58  
 FitzGerald (Edward), 201, 221, 241  
 "International Library of Famous Literature," 24, 215  
 Khayyám (Omar), 6  
 Macky (John), his 'Court Characters,' 165  
 Molière, first edition of, 266, 421

- Bibliography:**—  
 St. Jerome, best edition of his works, 148  
 Scott (W.), early issues of Waverley novels, 181  
 Scottish MSS., 8  
 Shelley, 67  
 Soldiers, special literature for, 2, 105  
 Bibliophagus on public libraries, 456  
 Bibury, its derivation, 384, 459  
 Biderra, battle of, 55  
 Bigot: Bigote, derivation of the name, 125  
 Bill of exchange, early, 111  
 Billington (Mrs.) as St. Cecilia, Reynolds's picture, 335  
 Bindings, Grolier, 18  
 Bing, his servant put to the rack in 1621-2, 48  
 Bird-eyed, meaning of the word, 168, 235, 293, 424  
 Birds' nesting-places and gallows, 172  
 Blackacre, Widow, in Wycherley's 'Plain Dealer,' 228  
 Blackburn, some recollections of bygone, 85  
 Blackwood (A.) on Glengarry, use of word, 372  
 Blake, his iron railway, 268, 443  
 Blenkard, Rhenish wine, 402  
 Blessing of the throats at St. Etheldreda's Church, Ely Place, 169, 273  
 Blight, use of the word, 408  
 Blizzard, correct use of the word, 185  
 "Blood of Hailes," famous relic, its origin, 351, 431  
 Bloody Monday, allusion to in letter of 1682, 377  
 Blount (Margaret), American authoress, 16  
 Boadicea repulsed at Verulam, 14  
 Board of Green Cloth, clerks of, 51  
 Boer, use of the word in Scotland, 3, 57, 136, 191  
 Boers and the Bible, 66, 198  
 Bohemian language, 489  
 Bohun family, Earls of Hereford, 269, 400  
 Book of Common Prayer, tables for finding Easter, 281  
 'Book of Praise' compared with 'The Golden Treasury,' 28, 75  
 Book sales, catalogue of English, 429, 490  
 Bookbinding, 209  
 Books and bookmen, their future, 35, 216, 295  
**Books recently published:**—  
 Acts of the Privy Council of England, vol. xix., A.D. 1590, edited by John Roche Dasent, 159  
 Antiquary, vol. xxxv., 199  
 Antonine Wall Report, 159  
 Arbutnot's (F. F.) *Mysteries of Chronology*, with Proposal for a Victorian Era, 179  
 Archko Volume, 199  
 Barnes's (A. S.) St. Peter in Rome and his Tomb on the Vatican Hill, 178  
 Blew's (W. A. C.) *Racing*, 40  
 Bride's Mirror, or Mir-âtu l'Arts of Maulavi Nazir Ahmad, edited by G. E. Ward, 39  
 Brown's (R., jun.) *Researches into the Origin of the Primitive Constellations*, 467  
 Brushfield's (T. N.) *Aids to the Poor*, 80  
 Budge's (E. A. W.) *Egyptian Ideas of the Future Life—Egyptian Magic*, 98  
 Burnet's History of my own Time: Pt. I., Reign of Charles II., edited by O. A. Airy, 298  
 Byron (Lord): *Poetry*, vols. i.-iii., edited by E. H. Coleridge, 506  
 Calendar of Treasury Books and Papers, 1731-4, prepared by W. A. Shaw, 199  
 Campbell's (J.) *Balmerino and its Abbey*, 98

## Books recently published:—

- Castiglione's (B.) Book of the Courtier, 347  
 Chartulary of Cookernand Abbey of the Premonstratensian Order, edited by W. Farrer, 347  
 Clephan's (R. C.) Defensive Armour, 488  
 Clergy Directory and Parish Guide for 1900, 240  
 Cobbe's (H.) Luton Church, 239  
 Collet's (C. D.) Taxes on Knowledge, 79  
 Cromwell's Souldiers Catechism, edited by Rev. W. Begley, 427  
 Davis's (C. T.) Dictionary of Wandsworth, 467  
 Deeds relating to East Lothian, transcribed and translated by J. G. Wallace-James, 327  
 Dictionary of National Biography, 39, 299  
 Digit of the Moon, a Hindoo Love Story, trans. by F. W. Bain, 158  
 Dimock's (A.) Cathedral Church of St. Paul, 240  
 Douglas's (W. S.) Cromwell's Scotch Campaigns, 1650-1, 259  
 Early Married Life of Maria Josepha (Lady Stanley), edited by J. H. Adeane, 59  
 Eley's (C. K.) Carlisle, its Cathedral and See, 259  
 Elworthy's (F. T.) Horns of Honour, 219  
 English Catalogue of Books for 1899, 220  
 Evening with Punch, 448  
 Fernald's (J. C.) Students' Standard Dictionary, 19  
 Frazer's (J. G.) Pausanias, and other Greek Sketches, 527  
 Gardner's Studies in John the Scot (Erigena), 528  
 Gower (J.), Complete Works, edited by G. C. Macaulay, 58  
 Griffiths's (M. H.) Lyra Fumosa, 467  
 H. B.'s Lambkin's Remains, 118  
 Haines's (C. H.) Complete Memoir of Richard Haines (1638-85), 219  
 Hampstead Annual, 1899, edited by G. E. Matheson and S. C. Mayle, 100  
 Hill's (Rev. G.) English Dioceses, 386  
 Historical Dictionary of the English Language, 78, 299  
 Hoste's (J. W.) Johnson and his Circle, 507  
 Hume's (M. A. S.) Modern Spain, 79  
 Inquisitions and Assessments relating to Feudal Aids, 1284-1431, vol. i., 407  
 Jackson's (B. D.) Glossary of Botanic Terms, 507  
 Jastrow's (M.) Religion of Babylonia and Assyria, 278  
 Kidson's (F.) British Music Publishers, Printers, and Engravers, 508  
 King Alfred's Version of Boethius, done into Modern English by W. J. Sedgefield, 446  
 Knowles's (F. L.) Kipling Primer, 160  
 Leland's (C. G.) Unpublished Legends of Virgil, 40; Useful Arts and Handicrafts, Parts I.-IX., 140  
 Library (The), ed. by J. Y. W. MacAlister, 19, 260  
 Marillier's (H. C.) University Magazines and their Makers, 60  
 Mason's (J.) Social Chess, 79  
 Massé's (H. J. L. J.) Abbey Church of Tewkesbury; Priory Church of Deerhurst, 447  
 Memoirs of Monsieur d'Artagnan, trans. by Ralph Nevill, 258  
 Milton: Poetical Works, ed. Beeching—from the Edition of the Rev. H. C. Beeching, 198; Six Anthems, ed. Arkwright, 488

## Books recently published:—

- Morgan's (W. Ll.) Antiquarian Survey of East Gower, Glamorganshire, 158  
 Murray-Aynaley's (Mrs.) Symbolism of the East and West, 139  
 New English Dictionary. See *Historical Dict.*  
 Old Ballad of the Boy and the Mantle, 448  
 Orsi's (P.) Modern Italy, 1746-1898, 278  
 Palmer's (A. S.) Jacob at Bethel, 140  
 Paul's (Sir J. B.) Heraldry in Relation to Scottish History and Art, 487  
 Perkins's (Rev. T.) Wimborne Minster and Christchurch Priory, 99  
 Piper's (E.) Church Towers of Somerset, 117, 447  
 Pleadings and Depositions in the Duchy Court of Lancaster, ed. by H. Fishwick, 327  
 Plumptre's (E. H.) Life of Dante, ed. by A. J. Butler, 466  
 Prevost's (E. W.) Glossary of the Dialect of Cumberland, 259  
 Rabelais's Gargantua and Pantagruel, trans. by Sir T. Urquhart and P. le Motteux, 1653-1694, Introduction by C. Whibley, 367  
 Registers of Burnley, 1562-1653, ed. by W. Farrer, 407  
 Registers of Bury, 1590-1616, ed. by Rev. W. J. Löwenberg and Henry Brierley, 407  
 Registers of Eglingham, in Northumberland, 1662-1812, transcribed by Miss K. A. Martin, edited by H. M. Wood, 408  
 Richardson's (R.) Coutts & Co., Bankers, 507  
 Robinson's (W. C.) Bruges, 448  
 Rostand's (E.) Cyrano de Bergerac, trans. by G. Thomas and M. F. Guillemard, 448  
 St. Pancras Notes and Queries, 427  
 Sayce's (Rev. A. H.) Babylonians and Assyrians, 238  
 Seacombe's (D.) Age of Johnson, 79  
 Shakespeare (W.): Life, by Lee, 18; Shakespeare—Bacon, 80; Much Ado about Nothing, ed. by Furness, 138; Prosody and Text, ed. by B. A. P. Van Dam, 527  
 Shaw's (W. A.) History of the English Church during the Civil Wars, 326  
 Sir Gawain and the Green Knight, 99  
 Skeat's (W. W.) Chaucer Canon, 367  
 Some Principles and Services of the Prayer-Book Historically Considered, ed. by J. W. Legg, 179  
 Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge, by M. R. James, 328  
 Spenser Anthology, 1548-1591, ed. by Prof. E. Arber, 139  
 Sutcliffe's (H.) By Moor and Fell, 59  
 Swift's (J.) Prose Works, vol. viii., 99  
 Taylor's (B.) Storyology, 528  
 Timmins's (H. T.) Nooks and Corners of Shropshire, 78  
 Tomlinson's (M.) Life of Charles Tomlinson, 198  
 Upper Norwood Athenæum: Record of Winter Meetings and Summer Excursions, 1898-9, 117  
 Whitaker's Naval and Military Directory, 80  
 White's (Mrs. C. A.) Sweet Hampstead, 507  
 Willcock's (Rev. J.) Shetland Minister in the Eighteenth Century, 180  
 Yorkshire Archaeological Journal, Part 59, 427



- Boothby ("Prince"), his biography, 127, 236  
 Borough-English succession, custom of, 376, 501  
 Bostock (R. C.) on Mayfair marriages, 257  
 Boswell-Stone (W. G.) on eighteenth-century advertisement competition, 105  
     Lisle (Warren), of Upway, Dorset, 188  
     Whiskers, 197  
 Boswell's 'Johnson,' abridgment in Russa, 66  
 Botoner (John), of Coventry, 1381, 269, 402  
 "Bottle," the, St. Paul's Churchyard, print publishing house, 108  
 Boucher (C.) on Flemish weavers, 288  
 Boudicca or Boadicea, repulsed at Verulam, 14  
 Boughton Green, maze at, 445  
 Boundary stones in open fields, 297, 441  
 Bourke, third Viscount, his wife, 236  
 'Box and Cox,' farce by J. M. Morton, 353  
 Box (John Wilkins), his biography, 476  
 Boxers, the, Chinese secret society, 512  
 Boxing Day, its meaning and origin, 10  
 Box-irons, their early use, 104, 173, 320  
 Boytry, use of the word, 26  
 Bozier's Court, Tottenham Court Road, 185  
 Bradbrook (W.) on installation of a midwife, 475  
     Ronjat, the king's serjeant-surgeon, 475  
 Bradley (H.) on Griggs and Gregorians, 127  
     Grimgibber : Grimgibber, 127  
 Braikenridge, English mathematician, biography, 435  
 Branch=pilot's certificate, 436  
 Braose family, 355, 499  
 Bread and Cheese Club, 337  
 Breslar (M. L. R.) on amphygouris, 248  
     Azazel, its interpretation, 511  
     Cavendish (Henry), chemist, 4  
     Cumberland (Richard), his 'Jew,' 416  
     Fur dyeing, 336  
     Genius and large families, 433  
 Brewers' "entire," 100, 175  
 Bridge, card game, derivation of the word, 12  
 Brightwell Church, inscriptions in, 168, 275  
 Briscoe (J. P.) on rubbing the eyes with gold, 213  
 Britain as "Queen of Isles" and "Empress of the Main," 369  
 Britain, the Saxon shore of, 433  
 Broke, Adam, his biography, 355  
 Brodrick (Admiral), escape from burning ship, 315, 424  
 Bromby (E. H.) on Roman numerals, 366  
 Brontë (Charlotte) and Manchester, 449  
 Brook's Market, its locality, 368  
 Brookes (Dr. William) and the Wenlock Olympian games, 513  
 Brooks (Thomas), his biography and works, 54  
 "Brotherhood of Fools," accounts of the, 95  
 Brothers Mayor and Town Clerk at same time, 8, 176  
 Brown (A. R.) on R. L. Stevenson, 336  
 Brown (J. R.) on Corney House, Chiswick, 138  
     Danish Church, Wellesloe Square, 492  
 Browne (G. A.) on old church at Canterbury, 26  
 Browning (Robert), passage in 'Luria,' 55; intended emendation in his 'Parleyings with Christopher Smart,' 124; and Seneca, 167; first edition of his 'Paracelsus,' 183; "Hoti" in, 494  
 Bruce (King Robert), relic of, 85  
 Brushfield (T. N.) on artists' mistakes, 33  
     Raleigh (Sir W.), engraved portraits of, 68  
     Wooden horse, military punishment, 253  
 Bryce (Thomas), his riming 'Register,' 357  
 Buoth, Gaelic name, 316, 402  
 Bulgaria, its poetry and language, 106  
 Buller (Edward and Henry), their biographies, 208  
 Bulloch (J. M.) on Jacobite societies, 217  
     Marylebone Churchyard, 8  
     Wisdom family, 230  
 Bullock (C. J.) on witchelt=ill abod, 9  
 Bully, football and hockey term, 9  
 Bummel, derivation and meaning, 436, 524  
 Buns, hot-cross, 334, 421  
 Burdett (Robert), his biography, 267  
 Burgh (Hubert de), his arrest, 249  
 Burnet manuscripts, 314  
 Burton, bottled ale of, 67, 174  
 Busts made by Alcock of Cobridge, 127  
 Butler (J. D.) on barnyard for farmyard, 343  
     Green fairies : Woolpit green children, 422  
 Butt, the counterfoil of a cheque, 336, 443  
 Buttons, counting another's, origin of the custom, 496  
 Byng of Wrotham, Middlesex, 208, 295  
 Byng (Admiral), his portrait, 187  
 Byre, its meaning, 6, 277, 361  
 C. on 'Dr. Johnson as a Grecian,' 213  
     Epitaph in Tenterden Church, 332  
     "I'll hang my harp on a willow tree," 484  
     Inscriptions in Brightwell Church, 168  
     Taltarum surname, 181  
 C. (A.) on Dunbar=Ogilvy, 69  
 C. (A. B.) on "As busy as Throp's wife," 414  
 C. (D. F.) on Les Détenus, 97  
     'Eugénie, Empress of the French,' 108  
     Madras, Governor-General of, 107  
     'Punch' weekly dinner, 526  
 C. (E. A.) on Muggletonian writings, 485  
 C. (E. H.) on Vice-Admiral, 384  
 C. (F. W.) on coincidence in names, 104  
 C. (G. E.) on Sir Michael Cromie, 136  
 C. (H.) on Garway family, 169  
     Savoy, English travellers in, 58  
 C. (H. C.) on Colly, its meaning, 208  
 C. (J.) on haft : By the haft, 92  
     Stone sedilia in mediæval churches, 457  
 C. (J. H.) on haft : By the haft, 38  
 C. (N.) on Jacobite societies, 169  
 C. (R. S.) on "Devil walking through Athlone," 336  
 C. (T. W.) on armorial, 355  
 C. (W. A.) on an end=continually, 65  
 C. (W. W.) on depreciation of coinage, 87  
 Cadwallader (Mrs.), her appearance at Drury Lane in 'The Author,' 495  
 Cake ink, earliest quotation of, 475  
 Caldecott (W. S.) on pastophoria, its meaning, 415  
 Calendar, proposed alteration in the Russian, 265  
 California, fruit-growing in, 40  
 Campbell (Colin), his biography, 476  
 Campbell (G. W.) on Biblical quotations, 484  
     Counting another's buttons, 496  
 Campbell (T.) and Keats, 86, 157; and Virgil, 164  
 Camplin family, 396  
 Candidate for Parliament, a voteless, 413  
 Cannick (F. T.) on sale of church property, 395  
 Canterbury, church older than St. Martin's at, 26, 94, 178, 319  
 Canton (W.) on "Bernardus non vidit omnia," 441  
 Cape Town in 1844, 526

- Cardigan, pedigree of Lords of, 416  
 Card-match, 88  
 Cards, playing, stamped with the Great Mogul, 292  
 Carey (Edward), M.P. for Westminster in 1656-58, his biography, 47, 154, 235  
 Carey (Sir Henry), M.P. 1601-22, 87, 234  
 Carey (W.) on Leith halfpenny, 377  
 Carey and Charleton families, 496  
 Carless or Carlos family, 69  
 Carlyle (Thomas) and "Rotatory calabash," 186, 381  
 Carmichael-Smyth (Dr. James), one of Les Détenus, 97, 197  
 Carriage of a sword-belt, 237  
 Carrington (H.) on French stanza, 357  
 Cartaret (Sir Charles), Knt., M.P. 1690-1700, his biography, 187, 292, 385  
 Carving, miserere, 433  
 Cashier on Emmas at fairs, 278  
     Mistakes, artists', 33  
 Catalogues of English book sales, 429, 490  
 Cathedrals, laymen reading the lessons in, 376, 466  
 Cat's-meat Square, 148  
 Cattle, infectious disease among, 1748-9, 335; white, prophesy concerning, 147, 234  
 Cave (Sir Richard), M.P. for Lichfield 1641-2, 209  
 Cavendish (Henry), celebrated chemist, 4, 94  
 Caxton (William), his story of the good priest, 310  
 Ceol (William), Lord Burleigh, biographical details of, 28, 137  
 Centurie lands, derivation of the word, 332  
 Centum, use of the word, 433  
 Centuries, the beginnings and the ends of, 84  
 Century, twentieth, its advent, 1, 41; lines on, 84  
 Cerebos, Limited, on Cerebos salt, 440  
 Cerebos salt, meaning of the term, 356, 440  
 Cetu, a ghost-word, 412  
 Chacma, zoological term, 394  
 Chadwell (W.), M.P. St. Michael, Cornwall, 1640-4, his biography, 247  
 Chadwick (Sir E.) on open spaces, 286  
 Chaffers (William), his 'Marks and Monograms on European and Oriental Pottery,' 12  
 Challinor (John), Recorder of London 1508-10, 267  
 Chapels, episcopal, in London, 452  
 'Character of Drunkenness,' by John Locke, circa 1650, 267  
 Charleton and Carey families, 496  
 Charlotte (Queen) as an author, 373  
 'Charlotte Temple: a Tale of Truth,' by Mrs. Susanna Rowson, 89, 218  
 Charterhouse scholars, their dress, 27  
 Chaucer family, 146  
 Chaucer (Thomas), 1366-7-1434, his biography, 146  
 Chaussey, derivation of the name, 442  
 Cheque, its counterfoil, 336, 443  
 Cheshire, place-names in, 93  
 Chess poem, 408  
 Chessmen, supposed Egyptian, 28, 111, 273, 341  
 Chest, old wooden, 88, 196, 275  
 Chetel (Francis), M.P. for Corfe Castle 1646-8, 314  
 Chevril, horse essence, 246  
 Chevron on James Douglas Stoddart Douglas, 52  
     Fonblanque (John Anthony), 500  
     Heraldic, 92  
     "La fe endrycza al sobieran ben," 187, 481  
 Chiaus, origin of the word, 25  
 Childerpox, children's disease, 128, 235, 297, 424  
 Children, mark on the spine of Chinese, 209, 344  
 Children on brasses, 268  
 Child's book, 36  
 China, date of introduction of gunpowder in, 516  
 China, Lowestoft, 12, 73, 157  
 China, price paid for, by Augustus II., King of Poland, 249, 344  
 Chinese children, mark on the spine of, 209, 344  
 Chinese secret society, the Boxers, 512  
 Chingford, Essex, old church at, its history, 57, 113  
 Chink = the pattern of woods when sawn, 432, 498  
 Choirs, modern instrumental, 35  
 Cholmley (John and Lewin), their biographies, 335  
 Cholmondeley (Viscount), his Scotch MSS., 8  
 Choys for choice, its spelling, 356, 448  
 "Christian Knight" = Sir Sydney Smith, 93  
 Christian names: Doctor, 53, 194, 324; titles as, 53, 194, 324; brothers bearing same, 54, 322; Volant, its origin, 229, 293, 401; St. Jordan, 256; Renfred, 375, 460; Biblical, 413  
 Chronology, old and new style of, 263, 344, 401, 461  
 Church, Danish, Wellclose Square, 492  
 Church, in Canterbury older than St. Martin's, 26, 94, 178, 319; barrel-organ used in, 35; at Chingford, Essex, 57, 113  
 Church (John), the "Obelisk preacher," 52  
 Church bells at Walthamstow, 89  
 Church property, the sale of, 395  
 Church registers, London, 89, 191  
 Churches, built of unhewn stone, 68, 154, 215; orientation of the fabrics of, in England, 104, 333; stone sedilia in mediæval, 457  
 Gibber's daughter, her autobiography, 168  
 Cicero and Shakespeare, 288, 462  
 Cinderella and her glass slipper, 86, 177  
 "City of Lushington," London club, 103  
 Civic knighthoods, 409  
 Clark (C. E.) on "Hopping the wag," 154  
     "To jipper a joint," 295  
 Clark (P.) on Light family of Baglake, Dorset, 356  
 Clark (P. E.) on London church registers, 89  
     Lytes of Lytes Cary, 107  
     Trinity Chapel, Conduit Street, its registers, 187  
 Clark (R.) on artists' mistakes, 400  
     Anchylostomiasis, disease, 92  
     Spotted negro boy, 456  
     Walthamstow Church bells, 89  
 Clarke (C.) on Bar-At-Gin & Co., the name, 297  
     Bummel, its meaning, 524  
     Byron's birthplace, 412  
     'Charlotte Temple: a Tale of Truth,' 89  
     London, vanishing, 354  
     Out of print, 124  
 Clarke (E.) on Yeomanry Cavalry, 1  
 Clarke (Sir Edward), his biography, 515  
 Clarke (Samuel), M.P. for Exeter 1646-8, 496  
 Classical reference, 109  
 Clayton (H. B.) on American worthies, 340  
     Baronets, their number in each reign, 157  
     Bohun and Plugenet families, 400  
     China, Lowestoft, 12  
     Church registers, London, 191  
     De Benstede or Bensted family, 115  
     'Dr. Syntax,' 270

- Clayton (H. B.) on Eighteenth-century 'History of England,' 189, 398  
 February fill-dyke, 277  
 Gordon (Robert), Romanist priest, 91  
 Gordon family, 460  
 Jury in nautical terms, 426  
 Leland family, 408  
 Lytes of Lytes Cary, 174  
 Mayfair marriages, 256  
 Melek Taus, 482  
 Photography, the discovery of, 116  
 Proverbs in Herbert's 'Jacula Prudentum,' 382  
 Sweepstakes, its meaning, 465  
 Taxes on knowledge, 271  
 Thurbane (John), M.P. for Sandwich, 192  
 Venn (Rev. H.) and Lord Mountford, 37  
 Wallington (Nehemiah), his biography, 292  
 Wardlaw (Cardinal), Bishop of Glasgow, 1368, 74  
 Cleave (John) and the taxes on knowledge, 83, 177, 271  
 Clergymen, costume of, in early part of the century, 335  
 Clerks of the Board of Green Cloth, 51  
 Clifford family, 355, 499  
 Clock, astrolabe, 148  
 Clock, old, made by Tobias Fletcher, of Barnsley, *ob.* 1811, 269, 480  
 Clocks, twenty-four-hour dials on, 234, 360  
 Clothing, early instance of waterproof, 229, 294  
 Clubs, London, of the eighteenth and nineteenth centuries, 103  
 Clutterbuck (Charles), his biography, 415  
 Coarsie, its meaning, 457, 527  
 Coates (H. T.) on naming the baby, 236  
 Cobblers' wax and heel-ball, their difference, 166, 256  
 Cobham (C.) on Thames Tunnel, 35, 169, 346  
 Cockayne family, 267, 345, 499  
 Cockle (M. J. D.) on green cocoons from India, 227  
   Rifling, early mention of, 516  
 Cockle Shell on poem on St. Christopher, 335  
 Cocoons, green, from India, 227  
 Coinage, English, origin of, 29, 149; earliest date of depreciation of, 87, 174, 217, 321  
 Coins, gold, of the Forum and money values, 56  
 Coins, Kruger's counterfeit, 185  
 Coins: Leith halfpenny, 377  
 Coins in foundation stones, 197, 271  
 Coleman (E. H.) on 'Adventures in the Moon,' 254  
   Alum trade, its history, 234  
   Anker-holes or anchorites' cells, 75  
   Baronets, their number in each reign, 114  
   "Be the day weary," 407  
   Borough-English, 501  
   Brooks (Thomas), his biography, 54  
   Brotherhood of Fools, 95  
   Church registers, London, 192  
   Coarsie, 527  
   Contributors to vol. i. 'N. & Q.,' 90  
   Costume, 1569: portrait of Queen Mary I. at Berkeley Castle, 521  
   'Dr. Syntax,' 152  
   Elizabethan terms, 366  
   Emery family, 115  
   Faggots for burning heretics, 326  
   Fahrenheit thermometer, 290  
   February fill-dyke, 502  
   Garrard (Rev. G.), Master of Charterhouse, 37  
   Goat in folk-lore, 360  
 Coleman (E. H.) on Goodere (Capt. Samuel), 276  
   Griggs and Gregorians, 236  
   Grimgibber: Grimgibber, 237  
   Guild Mayor of Preston, 96  
   Guy (Thomas), his will, 326  
   Henry II., his coronation, 365  
   Hurry=staith, 217  
   Ignagning, its meaning, 252  
   Index to 'N. & Q.,' 413, 514  
   In Gordan, 255  
   "I'll hang my harp on a willow tree," 484  
   Kellet family, 295  
   Ladies and Leap Year, 479  
   Lawrence (Sir Thomas), picture by, 138  
   Lighthouse, first British, 136, 425  
   Marriage gift, 112  
   "Mary had a little lamb," 35  
   Mayfair marriages, 257  
   Mile, English, 134  
   Mourning in 1661, 459  
   Mugletonian writings, 485  
   Nefs, model ships, 37  
   Newman (Cardinal) and 'N. & Q.,' 35  
   Northern fighters at Flodden, lists of, 257  
   Nostoe, its composition and origin, 218  
   Origin of Royal Academy, 394  
   Plashed hedges, 235  
   Plocks, the, its meaning, 382  
   Prefaces, 15  
   Prince of Wales, title of, 214  
   Rimes, nursery, 98  
   Rotatory calabash, 381  
   Royal arms, Elizabeth and Edward VI., 502  
   Sanctuary, right of, 51  
   Shaddock, Chinese fruit, 218  
   Shield of brawn, 360  
   Ships, merchant, shares in, 228  
   Slang, first use of the word, 212  
   Smith (J. F.), his biography, 459  
   'Squire's Pew,' poem, 154  
   'Three Wise Men of Gotham,' 293  
   Vautrollier, printer, 524  
   Wagner (R.), his 'Meistersinger,' 216  
   Wallington (Nehemiah), his biography, 292  
   Waterproof clothing, 294  
   'Wearin' o' the Green,' 405  
   Whiskers, 197  
   Whitcombe (Richard), his 'Janua Divorum,' 446  
   Widow's man, 254  
   Wisdom family, 343  
   Worst, its use as a verb, 321  
 Colenso, English soldiers at the battle of, 285  
 Collaboration, curiosities of, 214, 362  
 Colly, its meaning in Devonshire place-names, 208, 421  
 Colours of the foe, 310  
 Colyer-Fergusson (T. C.) on Capt. S. Goodere, 209  
 Commando, use of the word, 433  
 Concert rooms, Hanover Square, 493  
 Connett (W. W.) on ancient dogs, 269  
 Contributors to vol. i. of 'N. & Q.,' 89  
 Cookery terms: joll, 69, 154; jipper, 208, 295  
 Cope (E. E.) on preservation of silk banners, 181  
   Mountford (Lord), 193  
   Coats of arms, 287  
   Haustead (Baron), 457  
   Registers in France, 516

- Cope (E. E.) on Parry family, 132  
 Cope (General Sir John), his biography, 289  
 Cope (J. H.) on Sir Charles Carteret, 385  
   Cope (General Sir John), his biography, 289  
   Cope of Hanwell, co. Oxon, 316  
 Cope family of Hanwell, co. Oxon, their arms, 316  
 Cordwainer, derivation and survival of the term, 14  
 Corn, quarter of, 456  
 Corney House, Chiswick, its history, 69, 137  
 Cornforth (Fanny), 129  
 Corporation, oldest trading, 345  
 Correspondents, war, in South Africa, list of killed and wounded, 469  
 Cortes, his companions to Mexico, 170  
 Costume of clergymen early part of the century, 335  
 Costume, 1569: Portrait of Queen Mary I. at Berkeley Castle, 455, 521  
 Courtney (W. P.) on slang, first use of the word, 28  
 Cow, the coloured, of Hamburg, 466  
 Cowper (W.), as a parodist, 44; his pathos, 96; 'Expostulation,' poem, 127, 235; his letters, 414, 478; his prediction of his own immortality, 481  
 Cowper centenary, 301, 357  
 Cox (James), his museum, 17, 57  
 Crabs' eyes as medicine, 356, 485  
 Crawley (J. A.) on Norman gizer, 115  
 Cree (J.) on statue in Bergen, Norway, 57  
 Cressitt money, charity known as, 254  
 Cresswell (L.) on "Pillillew," use of word, 484  
 Crew (Sir Cliveby), reference to in Raleigh's 'Histories of the World,' 286  
 Cricket, earliest copy of the laws of, 288, 382  
 Crofton (H. T.) on gipsies, 165  
 Cromie (Sir Michael), Bart., his biography, 68, 136  
 Cromwell (Oliver), and music, 9, 132; private letters of, 67; and his sons and daughters, 494  
 Crouch (C. H.) on De Benstede family, 29  
   Monumental inscriptions in Scarborough, 48  
   St. Mildred's, Poultry, 38  
   Sanderson family of Leigh, Lancashire, 416  
   Wickliffe (John), lineal descendant of, 412  
 Crouch (W.) on old church in Canterbury, 319  
 Crowdy-mutton, meanings of, 375, 461  
 Crown Office, 249  
 Cruikshank (G.), picture by, 148  
 Cumberland (Richard), his play 'The Jew,' 416, 479  
 Cummings (W. H.) on Oliver Cromwell and music, 9  
 Cups, flying, magic art practised by Buddhist priests, 145  
 Curate, a chained, in Cornish church, 165, 408  
 Curry (J. T.) on "Bernardus non vidit omnia":  
   "Blind Bayard," 356  
   Jonson (Ben), unclaimed poem by, 230, 477  
   Mile, English, 133  
   "Neither fish, nor flesh, nor good red herring," 437  
 Curse of Scotland, new fact, 493  
 Curtis (J.) on Boer, its meaning in Scotland, 136  
 Curwen (A. F.) on arms on Bar Gate, Southampton, 89  
   Several, uses of the word, 504  
   Tennyson query, 503  
 Curwen (J. S.) on "Out of print," 195  
 Curzon Chapel, Mayfair, clandestine marriages in, 65, 137, 227, 256, 398  
 Cutler (H. F.) on companions of Cortes, 170  
 Cyclops or Cyclop, singular form, 103, 238  
 D. on colours of the foe, 310  
   Flag, the British, 414, 478  
   Jacobite societies, 217  
   Miquelon, 375  
   Nicknames, regimental, 380  
   Shot, use of the verb, 311  
 D. (G.) on "Grave of great reputations," 48  
 D. (G. D.) on Dwnn family of Dwynd, 415  
 D. (J.) on appearance=electoral nomination, 11  
 D. (R.) on J. F. Smith, novelist, 377  
 D'Arcy (S. A.) on old church at Chingford, Essex, 57  
   Goat in folk-lore, 359  
   Irish Fearagurthok, 296  
 Dallas (J.) on relic of King Robert Bruce, 85  
 Dalton (C. A.) on pictures made of handwriting, 127  
 "Dan" Chaucer, called the Morning Star, 27, 76  
 Dandy's Gate, Bermondsey, old toll-gate, 9, 72  
 Danish Church, Wellclose Square, 492  
 Dante, his 'Visione,' original title of 'La Divina Commedia,' 312; his house at Mulazzo, 514  
 Danteiana, 141  
 Dante Society, 120  
 Davey (H.) on Cromwell and music, 132  
   Fairfax (Bryan, Lord), compensation to, 12  
 David (W. H.) on Prime Minister or Premier, 213  
 Davis (Adam), of Grey Lodge, Westmorland, his arms and crest, 108  
 Davis (K.) on Davis arms, 108  
 Davy (A. J.) on Cowper's 'Expostulation,' 235  
 Dawes (C. R.) on John XII. and Benedict IX., 416  
 Deadman's Place burial-ground, Southwark, 209  
 De Benstede or Bensted family, 29, 115  
 Debesoo (C.) on laymen reading lessons in cathedrals, 466  
 De Cardonnel (G. R.), his biography, 247, 481  
 Declaratory Act (1766), 337, 422  
 Dedication by author to himself, 167, 237, 320  
 Deedes (C.) on farntosh, its meaning, 28  
   "Otium cum dignitate," 385  
 Defoe (Daniel), his financial difficulties, 285, 483  
 Delabrate, use of the word, 375  
 Delagoa and Algoa, meaning of the names, 336, 424  
 Delaval family, 55  
 Delaval (George), his biography, 188  
 Della Robbia ware, its durability, 313, 406  
 De Quincey and Gladstone, 314  
 Derby (Lord), letter to C. A. Bristol, 1851, 101, 166  
 Des Cartes, his 'System of Demonology,' 335  
 Détenu, les, British prisoners during Napoleonic war, 97, 197  
 Devizes, origin of the name, 88  
 Dey (E. M.) on artists' mistakes, 32  
   Shakespeariana, 62, 63, 163, 392  
 Dials on twenty-four-hour clocks, 234, 360  
 'Diary of Lady Frances Pennoyer,' 494  
 Dias (Bernal), history of the conquest of Mexico, 170  
 Dickens (Charles), notes on Pickwickian manners and customs, 10, 57; errors of his critics, 45; Jarndyce v. Jarndyce, 156, 295; and Sterne, 185; phrase in 'Pickwick,' 229, 275; Yorkshire schools, 354, 464; 'Proochan Blue,' 452  
 'Dictionary of National Biography,' notes and corrections, 143, 472  
 Dilke (C. W.) on Junius, 21  
 Dilke (Admiral Sir Thomas), eighteenth-century officer, 377, 421

Dilks (T. B.) on Admiral Sir Thomas Dilkes, 377  
 Doctor, Christian name, 324  
 Tennyson's 'Dream of Fair Women,' 208  
 Town gates outside London, 228  
 Dilly (James), his biography, 495  
 Disraeli (B.), 'The Infernal Marriage,' 287  
 Dixon (E. M.) on pewter and its marks, 114  
 Doctor as a Christian name, 53, 194, 324  
 'Dr. Syntax' and John Sheriff, 8, 161, 270  
 Dodd (Ralph) and the Thames Tunnel, 35, 75, 169, 291, 346  
 Dogs, ancient, in Devonshire, 269, 341, 523  
 Dollies for doilies, misprint in the 'Standard,' 46  
 Dominican order, arms of, 230, 346  
 Dorp as an English word, 493  
 Douglas, the Black, his biography, 229  
 Douglas (James Douglas Stoddart), his arms, 52  
 Douglas (W.) on Cumberland's 'Jew,' 479  
 Pickwickian phrase, 275  
 Downman (John), portraits by, 269  
 Dozill or dossil, figure on stack, 17, 178, 234, 293  
 Drinking-glasses of eighteenth century, 515  
 Drury (C.) on busts made by Alcock of Cobridge, 127  
 Meteyard (Eliza), her 'Dora and her Papa,' 103  
 Photography, the discoverer of, 116  
 Dryden and other poets, resemblances, 353, 482  
 Dryden's oaks in Scott's 'Ballad of Rosabelle,' 149, 273  
 Dublin, bleeding image in Christ Church, 55  
 Dudeney (H. E.) on Malachy Dudeny, 416  
 Dudeny (Malachy), his biography, 416, 479  
 Duff (W.), his biography, 28  
 Duignan (W. H.) on English mile, 498  
 Woore, place-name, 128  
 Dukes or jukes, stablemen's term, 7, 92  
 Dunbar = Ogilvy, 69  
 Dunheved on "One and all," Cornish motto, 148  
 Renfred, Christian name, 460  
 Dunkerley (T.), supposed son of George II., 106, 237  
 Dunn (R.) on drawings by Sir John Gilbert, 108  
 Dunstable, Guild of St. John the Baptist, its register, 187  
 Dutch Bible, first printed, 267  
 Dwnn of Dwynd family of Radnorshire, 415  
 Dyer (A. S.) on Pownoll and Gennys, 316  
 Spurring family, 396  
 Turtliff family, 416  
 E. (A. S.) on Petigrew, its etymology, 233  
 Shilston family of Devon, 336  
 E. (K.) on game of tables, 435  
 Earl's Palace, Kirkwall, Orkney Islands, 337, 426, 486  
 Earrings worn by men, 88, 191, 321, 386  
 'Easier than Lying,' short story, 288  
 East (Edward), watchmaker to Charles I., 433  
 Easter, tables for finding, prefixed to the Prayer-Book, 281  
 Easton (W. M. G.) on Buchth, Gaelic name, 316  
 'Claverhouse's Lament,' 229  
 Polder, its meaning, 55  
 Prince of Wales as Duke of Cornwall, 215, 363  
 Eastwood (A. E.) on Eastwood family, 69  
 Eastwood family, 69  
 Edgecombe (R.) on 'John Bull,' a newspaper, 495  
 Edge (Capt.), discoveries in Greenland, 209, 343, 398  
 Edgett surname, its derivation, 13, 193  
 Editions of newspapers, early stop-press, 8, 130

# Editorial :—

Beak = a magistrate, 80  
 Blight, significations and uses of the word, 408  
 "Brewers' entire," 100, 175  
 Brook's Market, 368  
 Chess poem, 408  
 Classical confession, 40  
 Dante Society, 120  
 "God bless the king!" 388  
 Good wishes, 1  
 Housemaid's knee, 388  
 Lang (A.), contributions to the 'Saturday,' 260  
 Lay, preterite of lie, 220  
 Lay for lies, 300  
 'Letters on the English Nation,' 80  
 Mascagni, passage from, 280  
 "My name is Norval," 200  
 "Noblesse oblige," 468  
 Royal Marines in 1708, officers of, 180  
 'Spiritual Quixote,' 80  
 Tennyson quotation, 160  
 Tommy Atkins, 240  
 Tramway, derivation of, 160  
 Editors, the evolution of, 166, 323, 425  
 Edward III. and Flemish weavers, 288, 362, 442  
 Egyptian chessmen, 28, 111, 273, 341  
 Eighteenth-century histories of England, 127, 189, 276, 398  
 Eighteenth-century sporting record, 495  
 Elizir vitz in fiction, 38  
 Elizabeth (Queen), scandal concerning, 51  
 Elizabethan terms, 148, 365  
 Ellacombe (H. N.) on figs in fruit, 209  
 Ellis family of Wales, 109, 358  
 Ellis (A. S.) on Bohun and Plugnet families, 400  
 Botoner (John), his biography, 402  
 Sheriff, printing term, 246  
 Elverton Manor, co. Kent, its history, 356, 406  
 Embroidery, antique escutcheon, 245  
 Emery family, 27, 115, 174, 341  
 Emmas at fairs, 278  
 England, histories of, 127, 189, 276, 398  
 English coinage, origin of, 29, 149  
 "Energetic old man," 93  
 Enigmas, poetical, by W. M. Praed, 26, 75, 176  
 Entapies, use of the term, 167  
 Entire, brewers', 100, 175  
 Epigram on an epigram, 287  
 Epitaphs :—  
 "Ah! cruel death, to make three meals of one," 434  
 Grattox, the spotted negro boy, 456, 505  
 Henry (Prince), 1612, 34, 77, 230, 337, 477  
 "In some tall pitcher," 6  
 "Here lies she who has his wife," 38  
 Johnson (Mr. Thomas), "Good reader, if thou can'st but spare a tear," 477  
 "Man, thee behoveth oft, to have this in mind," 503  
 Midwives' in Norwich, 453  
 Tenterden Church, 332  
 "This maid no elegance of form possess'd," 85  
 "Virgili sepulchrum non procul inde," 192  
 Erlik Khan, Tibetanian Pluto, 395, 486  
 Essington on drawings by Sir John Gilbert, 238  
 "Esto perpetua," 337

- Eugénie, Empress of the French, her education in England, 108, 214  
 Eye, the evil, 285  
 F. on Sir Peregrine Maitland, 525  
 F.S.A. on Lient. James, 8  
 F. (G. S.) on Robert Browning's 'Paracelsus,' 188  
 F. (J. C.) on game of "Fox myne host," 457  
 F. (J. J.) on aberr., revival of the word, 314  
 Kempis (Thomas à), 166  
 'Punch,' the changes in, and a suggestion, 227  
 F. (J. T.) on heel-ball or cobblers' wax, 166  
 Poker virtue, 173  
 Shield of brawn, 247  
 "Signs of the Fifteen Last Days of the World," 269  
 Rylands family, 440  
 F. (S. J. A.) on Bar-At-Gin & Co., 249  
 Cutting babies' nails, 375  
 "Pop goes the weasel," 356  
 Theatrical deadheads, 332  
 F. (W.) on argh, place-name termination, 48, 212  
 'Fables Nouvelles' of Lamotte, 1719, 228  
 Faggots for burning heretics, 269, 326, 401  
 Fahrenheit, his thermometer, 229, 289, 422, 463  
 Fairfax (Bryan, Lord), compensation to, 12  
 Fairies, green: Woolpit green children, 47, 155, 422  
 Families, large, and genius, 433, 479  
 Farntosh, Scottish whisky, 28, 136, 385  
 Farren (Elizabeth), wife of the twelfth Earl of Derby, her pictures by Sir T. Lawrence, 68, 138, 237  
 Fautit (Helen), portrait by Margaret Gillies, 147, 198  
 Fawn (J.) on 'Eugénie, Empress of the French,' 214  
 Fea (A.) on H. W. Teesdale's letters, 89  
 Fearagurthok, Irish word, 108, 174, 234, 296  
 Ferguson (D.) on anchyllostomiasis, 92  
 Ferrar (M.) on dorp as an English word, 493  
 Field land, open, in Cambridgeshire, 411  
 Field-Marshals during the second half of the eighteenth century, 44, 90  
 Field-names, signification of, 396  
 "Figs in fruit," 209, 275  
 Filleul (S. E. V.) on Filiol family, 287  
 Filiol family, 287, 386  
 Fischer (E. L.) on the Black Douglas, 229  
 Fiahwick (H.) on butt, the counterfoil of a cheque, 336  
 Mawdesley family, 325  
 Fitchett (John), 1776-1838, Warrington poet, his 'King Alfred,' 101  
 FitzGerald (Edward), bibliography of, 201, 221, 241  
 Fitzgerald (Percy), his 'Pickwickian Manners and Customs,' 10, 57  
 Fitzgerald (P.) on Pickwickian phrase, 229  
 Waverley novels, early issues of the, 181  
 Flag, the British (see Supplement, June 30th), 414, 440, 457, 478  
 Flannelized, first literary use of the word, 26  
 Flaxman (John), his wife and Swedenborgianism, 52  
 Fleet Street, No. 17, its history, 131, 237  
 Flemish weavers in England under Edward III., 288, 362, 442  
 Fletcher (J. B.) on monograph on Lando, 312  
 Fletcher (Tobias), of Barnaley, clockmaker, 269, 480  
 Flodden, lists of Northern fighters at, 126, 257, 362  
 Florin=Scotchman, 413  
 Floyd (W. C. L.) on price paid for china, 345  
 Flying cups, magic art practised by Buddhist priests, 145  
 Folk-lore:—  
 Cutting babies' nails, 375, 500  
 Glas Ghairm, Highland incantation, 107  
 Goat, 248, 359, 521  
 Gold, rubbing the eyes with, 104, 212  
 Green fairies: Woolpit green children, 47, 155  
 Marriage and baptism, 54  
 Poker virtue, 108  
 Spoons, gold, silver, and wooden, 7, 111, 172  
 Weather, 436, 503  
 Fonblanque (John Anthony), his biography, 247, 500  
 Football on Shrove Tuesday, 283, 402, 486  
 Forbes (A.) on Dr. James Gordon Morgan, 88  
 Morgan (Sir Henry), his biography, 67  
 Forbes (Duncan) and the Ferintosh distilleries, 28, 136  
 Ford (C. L.) on "Another.....to," 258  
 'Apology for Cathedral Service,' 138  
 Books and bookmen, their future, 216  
 Browning and Seneca, 167  
 Byroniana, 43, 205, 262  
 Campbell and Keats, resemblance between, 86  
 Chest, old wooden, 196  
 Comparisons are odious, 195  
 Cyclops, 238  
 "Grave of great reputations," 156  
 'Hail, Queen of Heaven,' Catholic hymn, 154  
 Herbert's 'Jacula Prudentum,' proverbs in, 108  
 Landor (W. S.), 456  
 Macaulay, his 'Horatius,' 413  
 "Nil actum," 106  
 Rogers's 'Genevra,' 3, 505  
 Shakespeare and Cicero, 463  
 Up, use of the word, 326  
 Wordsworth (W.), his 'Excursion,' 68  
 Form of intercession: War in South Africa, 184  
 Forshaw (C. F.) on cerebos, 440  
 Crabs' eyes as medicine, 356  
 Doctor as a Christian name, 53  
 Forshaw (Rev. Charles), his biography, 229  
 'Law List': Andrew Steinmetz, 361  
 Out of print, 195, 422  
 Town gates outside London, 363  
 Forshaw (Rev. Charles and Rev. Thurstan), their biographies, 229, 294, 421  
 Foes (M. E.) on old songs, 504  
 Foundation stones, coins in, 197, 271  
 "Fox myne host," game, 457  
 Foxcroft (H. C.) on Burnet manuscripts, 314  
 Fox-Davies (A. C.) on arms of Wales, 291  
 Bath, Order of the, 50  
 Stafford family, 522  
 Frail, its meaning, 51, 158  
 Francesca on Earl's Palace, Kirkwall, 337  
 Garrard (Rev. G.), Master of Charterhouse, 37  
 Mountford (Lord), 38, 193  
 Pigeon cure, 343  
 Francis (J. C.) on Cowper centenary, 301  
 Freedom of the press, 469  
 French prisoners of war in England in 1759 and 1760, 269, 380, 465  
 French quotations, familiar, 336, 398, 461, 478  
 French society in the last century, prominent ladies in, 67, 232, 501  
 French stanza, "Le temps emporte sur son aile," authorship of, 357, 407  
 Fry (E. A.) on London church registers, 192

- Fry (E. A.) on In Gordano, 255  
 Full up, use of the expression, 121, 195  
 Fur dyeing, book on, 386  
 Furness, Abbot of, scandal concerning, 396  
 Fusiliers, 7th Royal, and J. Drake, 516  
 Fusiliers, the Royal Dublin, 84  
 Fynmore (R. J.) on Garway family, 378  
 G. on green fairies: Woolpit green children, 155  
 G. (A.) on nursery rimes, 27  
 G. (A. B.) on modern zodiacs, 42, 331  
 G. (E. L.) on Ivers, its meaning, 291  
   Mayfair marriages, 137, 398  
   Pekin or Peking, 517  
   Vase of Soissons, 477  
 G. (H.) on Reade family, 68  
 G. (H. R.) on assassin of William the Silent, 346  
 G. (M. N.) on "Prince" Boothby, 236  
   Bummel, its meaning, 524  
   Devil walking through Athlone, 425  
   Miquelon, island of, 486  
   Mugletonian writings, 485  
   Proverbs in Herbert's 'Jacula Prudentum,' 383  
 G. (W. J.) on special literature for soldiers, 105  
 G. (W. R.) on Tennyson query, 503  
 Gadsden (W. J.) on Thomas Guy's will, 209  
 Gallows and birds' nesting-places, 172  
 Games: "Les Grâces," 336, 459; tables, 435, 501;  
   Fox myne host, 457  
 Games, Italian ball, 207  
 Games, the Wenlock Olympian, 513  
 Gantelope, the, old military punishment, 204  
 Gantillon (P. J. F.) on Tom-all-Alone's, 324  
 Garbett (E. L.) on town gates outside London, 362  
 Gardiner (S. R.) on Elizabeth Alkin, 400  
 Garrard (Rev. G.), Master of the Charterhouse, 37  
 Garway family, 169, 278  
 Gaskell (Mrs.) and Charlotte Brontë, 449  
 Gates of towns, 228, 362  
 Gavel and shieling, their etymology, 85, 210, 271  
 Gems, plates of antique, 395  
 Genesis, Basque book of, 396, 442  
 Genius and large families, 433, 479  
 Gennadius on 'Dr. Johnson as a Grecian,' 71  
 Gennys (J.), his death, 316  
 George II., and Thomas Dunkerley's claim to be his  
   son, 106, 237  
 Gerard (Lady), 209  
 Geriah (W. B.) on William Cecil, Lord Burleigh, 28  
 Ghosts and suicides, 283, 462  
 Gibbs (J. W. M.) on Margaret Blount, 16  
 Gilbert (Sir John), his drawings in the 'London  
   Journal,' 108, 238  
 Gilbert (Marie Dolores Eliza Rosanna), 476  
 Gillies (Margaret), portrait of Helen Faucit, 147, 198  
 Gillman (C.) on coronation of Henry II., 364  
   Elizabethan terms, 365  
   Ivers, its meaning and derivation, 188  
 Gilpin (John), his burial-place, 357  
 Gipsies, charges against, 165; in England in the  
   thirteenth century, 186, 276  
 Gladstone (Right Hon. W. E.), his height, 129, 189,  
   234; tablet to, 313, 406; and De Quincey, 314  
 Glas Ghairm, Highland incantation, 107  
 Glastonbury, altars at, 131  
 Glengarry, early use of the word, 372  
 Gnomon on artists' mistakes, 317  
 Gnomon on box-irons, 173  
   "International Library of Famous Literature,"  
   215  
 Gnu, its etymology, 45  
 Gold, eyes rubbed with, for luck, 104, 212  
 Goldsmith (Oliver), misquotation from his 'Deserted  
   Village,' 45, 115  
 Goode (J. A.) on "See how these Christians love one  
   another," 107  
 Goodere (Capt. Samuel), his biography, 209, 275, 341,  
   443  
 Goodfellow (R.) on translations of Baudelaire, 483  
 Goober and pindar, botanical terms, 413  
 Gordon (Duchess of), her biography, 336, 460  
 Gordon (Hon. Peter), of Grenada, his biography, 497  
 Gordon (Robert), Romanist priest 1687-1761, 28, 91  
 Gorey or Gourey, origin of the name, 209  
 Gotch (H. G.) on Shakespeariana, 283, 329  
 'Gotham, Three Wise Men of,' origin of the rime, 169,  
   293, 465, 524  
 Gough (H.) on Guild of St. John the Baptist,  
   Dunstable, 187  
 Gould (I. C.) on Chingford old church, 113  
 St. Mary Woolnoth, 455  
 Grammatical usage, "there was" with plural sub-  
   stantive, 288, 360, 421  
 Granby (Marchioness of), portrait by, 25  
 Gray (Thomas) and Horace Walpole, 51  
 Greek Church, its liturgical language, 515  
 Green (C.) on boundary stones in open fields, 441  
   Casts of ancient seals, 402  
   Gladstone, tablet to, 406  
   Holbein Gateway in Whitehall, 320  
 Green as symbol of inconstancy, 65, 152, 295  
 Gregorians and Griggs, London society, 1730, 127, 236  
 Grenfell (H. R.) on "Up, Guards, and at them!" 32  
 Grenoble, wooden pitchers at, 154  
 Griffiths, origin of the name, 316  
 Griggs and Gregorians, London society, 1730, 127, 236  
 Grimgibber: Grimgribber, earliest use of the word,  
   127, 237  
 Grolier bindings, 18  
 Grosvenor manuscripts quoted in Ormerod's 'History  
   of Cheshire,' 315, 424  
 Guild Mayor of Preston, Lancashire, 96  
 Gunpowder in China, date of introduction of, 516  
 Guy, Thomas (ob. 1724), founder of Guy's Hospital,  
   his will, 209, 326  
 H. on armorial, 314  
   Pitches (Sir A.), his pedigree, 314  
 H. (A.) on bed-waggons, 356  
   Brothers bearing same Christian name, 54  
   Carteret (Sir Charles), his biography, 292  
   Children, mark on the spine of Chinese, 344  
   Coins, gold, of the Forum, 56  
   Contributors to vol. i. 'N. & Q.,' 90  
   Dandy's Gate, old toll-gate, 9  
   George II., a son of, 237  
   Jekyll surname, 290  
   "King of Bantam," 18  
   Mouse, the, Isaiah lxvi. 17, 446  
   Papaw, its origin, 32  
   Polder: Loophole, 258  
   Quarter of corn, 456  
   Rylands family, 440  
 H. (A. C.) on Fanny Cornforth, 129

- H. (A. F.) on memorize, Americanism, 56  
 Roman Empire, its fall, 28
- H. (B.) on Boudicca repulsed at Verulam, 14
- H. (C.) on Elizabethan terms, 148
- H. (D.) on hurgin, its etymology, 214  
 "Putrem," 'Æneid' viii. 596, 383
- H. (F.) on "an end," 175  
 "Another.....to," 256  
 Any, use of the word, 333  
 Bathetic, its derivation, 26  
 Boytry, its derivation, 26  
 "Comparisons are odious," 46  
 Entapin, its meaning, 167  
 Frail, its meaning, 158  
 Lincolnshire sayings, 197  
 None, used with a plural verb, 38  
 Seek or seeke, its meaning, 26  
 Sock : To sock=to thrash, 53  
 Worst, used as a verb, 228  
 Wound for winded, 177
- H. (F. W.) on alteration of pronunciations, 453  
 Authorship of 'The Red, White, and Blue,' 15
- H. (J. B.) on orientation of the fabrics of churches, 104
- H. (N. L.) on Richard Lovelace, Cavalier poet, 435
- H. (P. F.) on byre, 361  
 Jews in Napoleon's army, 515  
 Mother, dying, kindness to, 313  
 Picts and Scots, 420  
 William the Silent, his assassin, 248
- H. (S. F.) on salmon disease, 87  
 Scott (Sir Walter), his Scottish dialect, 95
- H. (W.) on toad mugs, 8
- H. (W. B.) on 'The Red, White, and Blue,' 15
- H. (W. F.) on Mr. Ongley's death, 249
- 'Hail, Queen of Heaven,' Catholic hymn, 28, 154
- Halfpenny, Leith, local coin, 377, 466
- Hall (A.) on Bibury, 334  
 Chaucer (Thomas), his biography, 146  
 Jonson (Ben), unclaimed poem by, 339  
 Mawdesley family, 248  
 Picts and Scots, 420  
 Prince of Wales as Duke of Cornwall, 363  
 Saxon shore of Britain, 433  
 Tin trade, ancient, of Britain, 218  
 Tomb in Berkeley Church, 483
- Hallam (H.), his riddle, 332
- Hamburg, its coloured cow, 466
- Hamilton family, 357
- Hamilton (S. G.) on "Thé Beurré," 57
- Hampstead, magazine articles on, 436
- Hancock (A. W.) on Madame Laffitte, 7
- Handwriting, pictures composed of, 127, 367
- Hanky = Panky, curious mistake, 26, 175, 296
- Hannay family of Kirkdale, 195
- Hanover Square Concert Rooms, 493
- Hansel, its meaning, 393
- Harben (H. A.) on pictures made of handwriting, 255  
 Plashed hedges, 235  
 Up, use of the word, 195
- Harboun (G. D.) on 'Methodist Plea to a Churchman,' 7
- Harland-Oxley (W. E.) on Cowper centenary, 357  
 Inscriptions at St. Margaret's, Westminster, 284  
 Regimental nicknames, 377
- Harp, Irish, wire-strung, by John Kelly, 269
- Harris (C. S.) on carriage of a sword-belt, 237
- Harris (C. S.) on regimental nicknames, 440
- Harris (E. B.) on bookbinding, 209
- Harrison (Hy.) on Anglo-Saxon speech, 156  
 Beezeley, its etymology, 502  
 Danish place-names in Cheshire, 93  
 Edgett surname, 193  
 Morcom surname, 92  
 Petigrew surname, 501  
 Swigg surname, 112
- Hartahorne (A.) on drinking-glass, 515
- Harvest festivals, their introduction in London, 227
- Haustead (Baron), his wife, 457
- Havelock (Sir Henry), 291
- Hawkwood (Sir John), his biography, 11, 73
- Hayden (Dr. G. T.), of Dublin, his biography, 28
- Haydon (Benjamin Robert), his historical pictures, 109, 271
- Hayes (J.) on the "Bottle," St. Paul's Churchyard, 108
- Headsore, classical word for, 87
- Hebb (J.) on Bozier's Court, 185  
 Cetu, ghost-word, 412  
 Coarsie, its meaning, 457  
 Cox (James), his museum, 17  
 Dante, his house at Mulazzo, 514  
 Fleet Street, No. 17, 237  
 Gooders (Capt. S.), 443  
 Ireland Yard, Blackfriars, 434  
 'New Critical Review,' 190  
 Punch and Judy, 513  
 Roberts (Lord) and Suwarrow, 454  
 Ruskin's residences, 475
- Hedges, plashed, their origin, 127, 235, 325
- Heel-ball and cobblers' wax, difference, 166, 256
- Heelis (J. L.) on the murder of Paul, Emperor of Russia, 23
- Heit=father, in modern Friesian, 356
- Help : To help, followed by an infinitive, 476
- Hemington (Nicholas), his biography, 47
- Hemingway (Samuel), his biography, 415
- Hemming (R.) on regimental nicknames, 380
- Hems (H.) on artists' mistakes, 319  
 Bible originally written in Dutch, 198  
 Brothers Mayor and Town Clerk at same time, 176  
 Cape Town in 1844, 526  
 Chest, old wooden, 196  
 Churches, built of unhewn stone, 215  
 Clock, old, 269  
 Curate, a chained, 403  
 Hoyt, its meaning, 113  
 Laymen reading lessons in cathedrals, 466  
 Lighthouse, first British, 295  
 Mayfair marriages, 398  
 "One and all," 424  
 Pictures composed of handwriting, 255, 367  
 St. Eanswyth, virgin saint, 74  
 St. Hieretha, Devonshire saint, 294  
 Scoinson arch, 480  
 Shepherdess Walk, Hoxton, 11, 322  
 Silhouettes of children, 190  
 Soldiers' 'bacca, 332  
 Thebal, 479  
 Virtues and vices, 444  
 Windmill, an old, 453
- Henley (W. E.) on refrain of poem, 208
- Henricus on 'Winter's Tale,' passage in, 208
- Henry (Prince), epitaph on, 1612, 34, 77, 230, 337, 477



- Henry II., his coronation, 210, 364  
 Heptarchy, relic of the, 391, 481  
 Heraldry:—  
   Armorial bearings, 52  
   Arms on the Bar Gate of Southampton, 292  
   Arms of the county of Merioneth, 377, 524  
   Arms of Sir Thomas More, 247  
   Arms of peeresses in their own right, 184  
   Arms of the Principality of Wales, 228, 291  
   Bear and ragged staff, 216  
   Gules, on a fesse between three bucks' heads, 87  
   Royal arms of Elizabeth and Edward VI., 436, 502  
   Sable, on a pale or three torteaux, 92  
   Supporters of English sovereigns, 258  
   Vairy, on a canton arg., 314  
 Herbert (G.), 'Jacula Prudentum,' proverbs in, 108, 177, 382  
 Heretics, faggots for burning, 269, 326, 401  
 Hiatt (C.), on church of St. Saviour, Southwark, 516  
   Cowper centenary, 417  
   Laymen reading lessons in cathedrals, 466  
   Vivace surname, 376  
   Virtues and vices, 444  
   Wenlock Olympian games, 513  
 Hibgame (F. T.) on blessing of the throats, 169  
   Coins in foundation stones, 271  
   Doctor as Christian name, 194  
   Faggots for burning heretics, 269  
   Flannelized, literary use of the word, 26  
   Goat in folk-lore, 522  
   Pictures composed of handwriting, 255  
   Plocks, the, 127  
 Hicatee, West Indian zoological term, 167  
 Higham (C.) on John Flaxman's wife, 52  
   Tomkinson (Thomas), his biography, 8  
 Hilee (H. J.) on William Duff, 28  
 Hillen (H. J.) on ballad 'The Heir of Linne,' 129  
 Hippin, kind of cake, origin of the word, 47, 154, 325  
 Hippoclidies on Boudicca repulsed at Verulam, 14  
   Myall-wood, 461  
   'Pickwickian Studies,' 10  
   Weather folk-lore, 436  
 Hirst, its meaning, 107, 323  
 History, how it is made, 423  
 Hitchin-Kemp (F.) on Flemish weavers, 362  
   Kemp family of Hendon, 398  
 Hoastik carles=people of Austwick, Yorkshire, 16, 72  
 Hodgkin (J. E.) on Lowestoft china, 157  
   Pigeon cure, 226  
   "Rackstrow's old man," 366  
   Steam engine, its early history, 135  
 Hodgson (J. C.) on Northern fighters at Flodden, 126  
 Hogarth (W.), his 'Sigismunda,' 74  
 Hognayle money, meaning of the term, 287, 459  
 Holbein Gateway in Whitehall, 27, 320  
 Holles Street, Cavendish Square, No. 24, the birth-place of Byron, 412  
 Holmes (Walter), his biography, 27  
 Holyoake (G. J.) on the late Mr. B. Quaritch, 116  
 Hoodock, its etymology, 35, 118, 258  
 Hoon aff=to hold off or delay, 56  
 Hooper (J.) on anti-Jewish survival in Barcelona, 315  
   Avis, the Order of, 457  
   Battle sheaves, 230  
   Bigot: Bigote, its derivation, 125  
   Bryce (Thomas), his riming 'Register,' 357  
 Hooper (J.) on doxill or doxill, 178  
   Fairies, green: Woolpit green children, 47  
   Kinnui: Jewish eke-names, 5  
   "Lazy Laurence," 508  
   Lollard towers, 496  
   Marquée, date of adoption of the word, 77  
   Midwives' epitaphs in Norwich, 453  
   St. Jordan, Christian name, 256  
   Shadwell (John), father of Thomas Shadwell, 515  
   Shoemakers, lady, 87  
   Wallington (Nehemiah), his biography, 187  
 Hope (H. G.) on Daniel Defoe, 483  
   Hawkwood (Sir John), his biography, 11  
   Soldiers, English, at the battle of Colenso, 285  
 Hops, petition against the use of, 376, 483  
 Hopton (Arthur), his 'Concordance of Yeares,' 123  
 Horning, ancient Scottish rite, 51  
 Horns of Moses, 284  
 Horse-bread, its use and composition, 95  
 Horse equipment, date and origin of various parts of, 148, 213, 360  
 Horse-gentler = horse-breaker, use of the word in Lincolnshire, 104, 218  
 Horsehoes, claimed as toll at Oakham, 130  
 Hoti in Howell and Browning, 494  
 Housden (J. A. J.) on the 'De Imitatione,' 75  
 House, inverted, at the Paris Exhibition, 495  
 House as a measure of arable land, 349  
 Housemaid's knee, 388  
 Howell (J.), Hoti in, 494  
 Howk=to dig, to scoop, 55  
 Hoyt, its meaning, and as a surname, 113  
 Hudger, Surrey word for bachelor, 67, 256  
 Hudson (G.) on will proved in the Archdeaconry of London, Register 1, fo. 35, 352  
 Hughes (T. C.) on brothers Mayor and Town Clerk at same time, 8  
   Gladstone (Right Hon. W. E.), his height, 189  
   Joll, ancient cookery term, 69  
   Rylands family, 355  
   Suffolk name for ladybird, 48  
 Huish (M. B.) on portrait by John Downman, 269  
 Huish, its origin, 475  
 Humbug=nonsense, 404  
 Hume (W.) on refrain of poem, 275  
 Hun-barrow, its meaning, 87  
 Hurgin, its etymology and meaning, 87, 213, 274  
 Hurry=staith, 107, 217  
 Hussey (A.) on Chingford old church, 113  
   Clifford and Braose families, 355  
   Kentish plant-name, 441  
   Polder: Loophole, 258  
   Reade family, 175  
   St. Eanswyth, virgin saint, 74  
   St. Nicholas (Thomas), 187  
   Thurbane (John), his biography, 109  
 Hutchins (B. L.) on parish and other accounts, 64  
 Hymnology: 'Hail, Queen of Heaven,' 28, 154;  
   hymn to Guardian Angel, 210  
 I. (B. A.) on "Bloated armaments," 455  
 I. (D. C.) on General Lambert in Guernsey, 91  
   Viridical, meaning of the word, 416  
 I.O.U., early quotations for, 475  
 Icicle=icicle, 453  
 Ignagning, its meaning, 147, 252  
 Ill-muggent, its meaning, 147

- Image, bleeding, in Christ Church, Dublin, 55  
 In Gordan, its meaning, 126, 254, 359  
 Index to 'Notes and Queries,' 413, 514  
 Indicible, recent use of the word, 477  
 Infantry, mounted, in early times, 146, 345  
 Ingelow (Jean), lines by, 229  
 Ingleby (H.) on chink of woods, its meaning, 432  
   Cricket, laws of, 382  
   Florin=Scotchman, 413  
   House, inverted, 495  
   Hurry=staith, 217  
   Inundate, its pronunciation, 497  
   'Punch,' changes in, 291  
   Several, uses of the word, 412  
   Shakespeare's prose, 311  
   Stamp collecting, 501  
   Wood, its definition, 246  
 Ink, cake, earliest quotation for, 475  
 Inkle=tape, its etymology, 167  
 Inundate, its pronunciation, 395, 497  
 Inq. on mark on the spine of Chinese children, 209  
 Inquirer on Adrian Scrope, the regicide, 495  
   Volant as a Christian name, 229  
 Inscriptions, on statues, 168; in Brightwell Church, 168, 275; in St. Margaret's, Westminster, 284  
 Intentions, use of the word, 435, 504  
 "Intimidated thrones," 335, 401  
 Inundate, its pronunciation, 395  
 Investigator on Lola Montez, *see* Gilbert, 476  
 Invisible green, early quotations of the phrase, 435  
 Inwardness, renascence of the word, 475  
 Ireland Yard, Blackfriars, ruins discovered in, 434  
 Irish Fearagurthok, its meaning, 108, 174, 234, 296  
 Iron mines in West Warwickshire, 515  
 Irony, origin of phrases connected with the word, 514  
 Italian ball games, 207  
 Ivers, meaning and derivation of, 188, 291  
 Jacobite societies, accounts of, 169, 217  
 Jacobs (Joseph), his 'Jews of Angevin England,' 5  
 Jakushô, famous Japanese priest, 145  
 James (Lieut.), his family, 8  
 Janin (H.) on Rochester family, 188  
 Jarndyce v. Jarndyce, 156, 295  
 Jarratt (F.) on Doctor as Christian name, 194  
 Jeakes (T. J.) on "City of Lushington," 103  
   Gallows birds and others, 172  
   Jews, black, 33  
   Mays, use of the word in America, 56  
   Newspaper, first halfpenny, 154  
   Norman gizer, 384  
   Sock: To sock=to thrash, 53  
   Thé Beurré, 114  
 Jekyll surname, its derivation, 152, 290  
 Jerome (J. K.), his 'Three Men on the Bummel,' 436  
 Jesso=the shore, island north of Japan, 88, 191  
 Jeu d'esprit, 167  
 Jew, the Wandering, Chinese version, 333  
 Jews, black, in India, 33  
 Jews in Napoleon's army, 515  
 Jipper a joint, its meaning, 208, 295  
 'John Bull,' a newspaper, its history, 495  
 Johnson (Dr. N.), and Vestris, 24; as a Grecian, 71, 213, 254; his birthplace, 452, 505  
 Johnson (Thomas), his biography, 476  
 Joll, ancient cookery term, 69, 154  
 Jonas (A. C.) on hanel, its meaning, 394  
 Jonas (A. C.) on Rome, years 751-3, 125; date of building, 405  
   Swansea, its derivation, 11  
 Jonas (M.) on first edition of Molière, 266  
 Jonson (Ben), unclaimed poem by, 34, 77, 230, 337, 477  
 Jug, verses printed on an old, 416  
 Jullaber, Kentish hill, the name, 228, 403  
 Junius, C. W. Dilke on, 21; identifying, 509  
 Jury in nautical terms, 267, 426  
 K. (H.) on priest: to priest, 10  
 K. (J. H.) on Sir Michael Cromie, 68  
 K. (J. M.) on Sir Anthony Keck, 108  
 K. (T. E.) on Kentish plant-name, 376  
 Kappa on blizzard, correct use of the word, 185  
 Kaross, South African term, its origin, 125, 236  
 Kaye (W. J., jun.) on Forshaw family, 294  
 Keck (Sir Anthony), his family, 108  
 Keeps, rectangular, in England, 454  
 Kellet family, 208, 295  
 Kelly (John), wire-strung harp by, 269  
 Kemble (Miss Adelaide) as Norma in 1841, 46  
 Kemp family of Hendon, 398  
 Kempis (Thomas à), correct form of name, 156; heading to a chapter of 'De Imitatione Christi,' 75  
 Kennington, origin of the name, 69  
 Kenyon (G. T.) on Welsh manuscript pedigrees, 111, 358  
 Khayyâm (Omar), Sir William Ouseley on, 6; translations of, 517  
 Kidcoat: Kitote=a prison, 376, 499  
 Killigrew on Cinderella's glass slipper, 177  
 Kindlily, instance of use of the word, 286  
 Kindness to a dying mother, 313  
 King (A. J.) on "an end," 187  
   Eighteenth-century 'History of England,' 189  
   Jesso, island of, 191  
   Mugletonian writings, 485  
   Prefaces, 16  
   Rimes, nursery, 216  
 King (H. A.) on Plocks, its meaning, 382  
 'King Alfred,' long poem by Fitchett, 101  
 Kingston coronation stone, 391, 481  
 Kingston family, 376  
 Kinnui: Jewish eke-names, 5  
 Kipling (Rudyard), 'White Man's Burden,' 415, 481  
 Kitto (J. V.) on archidiaconal visitations, 496  
 Knight family of Bristol, 152  
 Knight (T. B.) on Mrs. Hannah More, 315  
 Knighthoods, civic, 409  
 Knobkerrie=knobbed throwing-stick, South Africa, 66  
 Krebs (H.) on bridge, card game, its derivation, 12  
   Dante, his vision, 312  
   Gothic spandrils, 273  
   Hippin, its meaning, 154  
   Molière, first edition of, 421  
   Nesquaw, dialect expression, 500  
   Pasquil, its meaning, 5, 57  
   Traffic, origin of the term, 456  
 Kruger (Paul), his counterfeit coins, 185  
   Royal arms, Elizabeth and Edward VI., 436  
 L. (G.) on 'Dr. Syntax,' 152  
 L. (H.) on Kellet family, 208  
 L. (H. P.) on goat in folk-lore, 522  
   Lyddite, 234  
 L. (J. J. M.) on white cattle, 147  
   Highland incantation, 107

- L. (M. C.) on discover of photography, 365  
 Hoodoo, its meaning, 258  
 Ladybird, Suffolk name for, 274  
 "Mary had a little lamb," 297  
 "No deaf nuts," 316  
 None used with a plural verb, 235  
 'Red, White, and Blue,' authorship of, 272  
 Tankage, its meaning, 253  
 Throwing a bonnet over the windmills, 268  
 Vine—a flexible shoot, 194
- L. (R.) on middlin', use of the word in England, 17  
 Parnell, the poet, 33
- L. (T.) on ancient towers in Sardinia, 497
- L. (W.) on 'The Squire's Pew,' 69
- L. (W. T.) on Cerebos salt, 356
- L. (X.) on Basque book of Genesis, 442
- L.-W. (E.) on casts of ancient seals, 402
- Ladies and Leap Year, 356, 478
- Lady shoemakers, 87, 157
- Ladybird, Suffolk name for, 48, 154, 274
- Lafayette (Marquis de), picture of, 228
- Lafitte (Madame), portrait of, 7
- Lafontaine, 'Les Oies de Frère Philippe,' parallel to, 512
- Lakoo, plant-name, French original of, 435
- Lambert (General), life in Guernsey, 7, 91
- Lancashire and Westmorland, argh as termination of place-names in, 48, 97
- Lancaster, co. Pal., Vice-Chancellor, 149
- Land, house as a measure of arable, 349; open field in Cambridgeshire, 411
- Lando (Ortensio), monograph on, 312, 385
- Landor (W. S.), his preface to 'Simonidea,' 456
- Lane (S. E.) on 'Charlotte Temple: a Tale of Truth,' 218
- Lang (A.), contributions to the 'Saturday,' 260
- Lardoe: Beredoe, 455
- Larksilver, payment of, 376, 483
- Lata, its etymology, 455
- Laughton (J. K.) on Nelson's house at Merton, 296  
 Shannon and the Chesapeake, 435
- 'Law List': Andrew Steinmetz, 165, 361
- Lawrence (Sir T.), his painting of Elizabeth Farren, wife of the twelfth Earl of Derby, 68, 138, 237
- Lawson (R.) on "Alexandered"—hanged, 513  
 Bed-waggon, 462  
 Brotherhood of Fools, 95  
 Edge (Capt. Thomas), his discoveries, 209, 398  
 Guild Mayor of Preston, 96  
 Open spaces, 397  
 St. Michael's, Bassishaw, 6  
 Scoinson arch, 480  
 Wardlaw (Cardinal), Bishop of Glasgow 1868, 74  
 Waterproof clothing, 229  
 Winstanley's wonders, 237
- Lay: Lie, their use, 220, 300
- Layer family, 289, 386
- Laymen reading the lessons in cathedrals, 376, 466
- Lazy Laurence, analogue abroad, 394, 503
- Leadam (I. S.) on coronation of Henry II., 210  
 Vice-Admiral, office of, 252
- Leap Year and ladies, 356, 478
- Lease, meaning of terms in ancient, 268, 344
- Lee (A. C.) on Hogarth's 'Sigismunda,' 8
- Lee (H. P.) on Gothic spandrels, 148
- Heit=father in modern Friesian, 356
- Lee (Hannah) in Prof. Wilson's 'Lights and Shadows of Scottish Life,' 16
- Lee (W.) on tobacco bibliography, 268
- Leeper (A.) on Biblical quotations, 426
- Lega-Weekes (C.) on Clifford=Brace, 499  
 Saladin and the Crusader's wife, 77
- Lega-Weekes (E.) on centorie lands, 332  
 Costume, 1569: Portrait of Queen Mary I., 455  
 Hedges, plashed, 325  
 Mourning in 1661, 287
- Leighton (Sir Thomas), d. 1609, 355
- Leith halfpenny, local coin, 377, 466
- Leland (C. G.) on Leland family, 267  
 Log-rolling, 320
- Leland family, 267, 403
- "Les Grâces," old-fashioned game, 336, 459
- Lealie (J.) on Kingston family, 376
- Le Texier (G. J.) on correspondence of English ambassadors to France, 7
- Letter-writing, the decay of, 166
- 'Letters on the English Nation,' 186, 247
- Leyborne (Shippen), his biography, 435
- Librarian on Blake's iron railway, 268
- Libraries, relative importance of subjects in public, 456
- Lichfield, purchase of Dr. Johnson's birthplace, 452
- Lie: Lay, their use, 220, 300
- Lifeboat, the first, 186, 295, 425
- Liff on Delagoa and Algoa, their meaning, 336
- Light family of Baglake, Dorset, 356
- Lighthouse, first British at Lowestoft, 186, 295, 425
- Lighthouse sinecure, 289
- Lincoln's Inn Fields in 1698, 53
- Lincolnshire sayings, 38, 95, 197
- Link with the past, 312
- Linthorne (Sir Humphrey), his biography, 107
- Lisle (Warren), of Upway, Dorset, 188
- Lloyd (D.) on child's book called 'On a Pincushion,' 7
- Lloyd (H. W.) on Knight family of Bristol, 152
- Lloyd (L.) on Dominican order, 230  
 Merioneth, arms of, 377  
 Wales, arms of the Principality of, 228
- Lobuc on Mr. Bing, 48
- Moore (John), 1644-7, 515
- Petition against use of hops, 483
- Providence, island of, 49
- Log, the, military punishment, 511
- Log-rolling, literary, earliest use of the phrase, 208, 320
- Lollard towers attached to episcopal palaces, 496
- London, advertising in, A.D. 1607, 454
- London church registers, 89, 191
- London, City of, Imperial Volunteers, regimental nickname for, 104
- London, vanishing: Queen's Concert or Hanover Square Rooms, 354
- London volunteers in the time of Queen Elizabeth, 371
- Long and young family, use of long for large, 333
- Lonsdale (J.) on heraldic, 93
- Lonsdale (T.) on Order of the Bath, 50  
 Gray (Thomas) and Horace Walpole, 51
- Lovelace (Richard), the Cavalier poet, a glove, 435
- Low (Thomas, Leonard, and Sampson), 289
- Lowestoft, first British lighthouse erected at, 186, 295, 425
- Lowestoft china, 12, 73, 157
- Lucas (P. J.) on translations of Baudelaire, 375
- Luggage train, 332

- Lunebourg table, mentioned by Hentzner, 515  
 Lyddite, origin of the name, 185, 234, 384  
 Lynn (W. T.) on beginnings of centuries, 84  
   Century, the twentieth, 41  
   Chronology, old and new style of, 344, 461  
   Dandy's Gate, old toll-gate, 72  
   Easter, tables for finding, 281  
   "Intimidated thrones," 401  
   Mouse, the, in the Bible, 165  
   "Ne pas valoir les quatre fers d'un chien," 312  
   Nower, origin of the name, 476  
   Rome, date of the building of, 245  
   Russian calendar, proposed alteration in, 265  
   Sun's motion, rate of, 176  
   "That fadeth not away," 513  
 Lytes of Lytes Cary, their genealogy, 107, 174  
 Lyttelton (George, Lord), 'Dialogues of the Dead,' two noblemen in, 89  
 M. on Pythagoras and Christianity, 248  
 M.A. Oxon. on Kellet family, 295  
 M. P. on Lazy Laurence, 394  
 M. (A.) on Egyptian chessmen, 28, 274  
 M. (A. T.) on marriage and baptism superstitions, 54  
 M. (D.) on F. Somner Merryweather, 477  
   "Punch" weekly dinner, 397  
 M. (F.) on crowd-mutton, use of the term, 375  
 M. (H. E.) on future of books and bookmen, 35  
   "Grave of great reputations," 156  
   Marquée, its meaning, 173  
   Marriage gift, 172  
   Misprint, seasonable, 46  
   Pavilion, present use of the word, 354  
   Widow's man, 254  
 M. (J.) on classical reference wanted, 109  
   Headsore, classical word for, 87  
 M. (J. A. H.) on inundate, its pronunciation, 395  
   "Invisible green," 435  
 M. (N.) & A. on Hymn to Guardian Angel, 210  
   Kruger (Paul), his counterfeited coins, 185  
 M. (P. W. G.) on grammatical usage, 288  
   "Three Wise Men of Gotham," 524  
 Macaulay (Lord), his 'Horatius,' 413  
 McCarthy (Lieut. Charles), his biography, 288  
 Macfie (R. A. S.) on Macky's 'Court Characters,' 364  
 McG. (E.) on theatrical anecdote, 266  
 McGovern (J. B.) on Abbot of Furness, 396  
   Boundary stones in open fields, 297  
   Curiosities of collaboration, 362  
   Danteiana, 141  
   Gladstone (Right Hon. W. E.), his height, 129 ;  
   tablet to, 313, 407 ; and De Quincey, 314  
   History, how it is made, 423  
   O'More family, 271  
   Picts and Scots, 419  
   Quaritch (the late Mr. Bernard), 83  
   Shakespeare and music, 22  
 Mackay (Æ. J. J.) on Viscount Cholmondeley, 8  
 McKnight (E.) on Mawdesley family, 325  
 Macky (John), his 'Court Characters,' 165, 364  
 MacMichael (J. H.) on bed-waggon, 461  
   Bird-eyed, meaning of the word, 293  
   Boxing Day, its origin, 10  
   Comparisons are odious, 195  
   Dozzil or dossil, 17  
   Hanky-panky, 176  
   Harvest festivals, 227  
 MacMichael (J. H.) on "hopping the wag," 346  
   Hudger, its meaning, 256  
   Lincolnshire sayings, 38  
   Marquée, date of adoption of the word, 76 ; its  
   meaning, 173  
   Marriage gift, 111  
   Mazes cut in turf, 445  
   Moral pocket-handkerchiefs, 423  
   "Neither fish, nor flesh, nor good red herring,"  
   438  
   Open spaces in towns, 397  
   Pickled rope, 15  
   Pineapple, 324  
   Poker virtue, 108  
   Regimental nicknames of the British army, 438  
   Roman wash, 256  
   "Stand the racket," 422  
   Steam engine, its early history, 135  
 McRae (J. F.) on the McRae and the Seaforth  
   Highlanders, 412  
 Macray (W. D.) on Filliol family, 386  
   Jubilee number of 'N. & Q.,' 197  
   Muggletonian writings, 485  
   Peace (John), 'Apology for Cathedral Service,' 10  
 MacRitchie (D.) on "Les Grâces," game, 336  
 Madras, the title of Governor-General, 107, 158, 320  
 Mafeking, sowens as an article of food in, 413  
 Mafeking Day in London, celebration of, 414, 440, 457  
 Maitland (Sir Peregrine), his biography, 375, 525  
 Malden (A. R.) on Collegium de Valle, Salisbury, 69  
   Taltarum surname, 181  
 Malet (H.) on discoverer of photography, 26  
   Mounted infantry in early times, 146  
 Manatee, its etymology, 85  
 Manchester and Charlotte Brontë, 449  
 Manley (F. E.) on Walton and Lyster families, 386  
   Wither (George), poet, 374  
 Manners (J. R.) on Atlantic greyhound, 525  
 Maps, printing of, 374  
 Marchant (F. P.) on Bohemian language, 489  
   Bulgarian bard, 106  
   Goat in folk-lore, 521  
   "Green-eyed monster," 153  
   Priest used as a verb, 96  
   Roberts (Lord) and Suwarrow, 521  
   St. George of England, 374  
 Marks (A. G.) on Michael Marks, 496  
 Marks (Michael), b. 1784, his biography, 496  
 Marquée, meaning and date of adoption, 76, 173  
 Marquessate of Winchester, 66  
 Marriage and baptism superstitions, 54  
 Marriage gift, wooden spoon as, 7, 111, 172  
 Marriages, clandestine, in Curzon Chapel, Mayfair, 65,  
   137, 227, 256, 398 ; smock, 323  
 Marshall (E. H.) on curiosities of collaboration, 214  
   Elixir vitae in fiction, 38  
   Sir John, priest nickname, 97  
 Marshall (G.) on "A far cry to Loch Awe," 328  
   Assassin of William the Silent, 346  
   Battle sheaves, 296  
   Blenkard, Rhenish wine, 402  
   China, price paid for, 344  
   Coinage, depreciation of, 174, 321  
   Cookery term, ancient, 154  
   Declaratory Act, 422  
   "Energetic old man," 93

- Marshall (G.) on "grave of great reputations," 156  
 Henry II., his coronation, 365  
 "Hopping the wag," 346  
 Horse equipment, 360  
 King of Bantam, 18  
 Maitland (Sir Peregrine), 525  
 Maundeville (Sir John) on orange peel, 321  
 Nefs, model ships, 36  
 'Pickwickian Studies,' 57  
 "Racketrow's old man," 485  
 Sandwich (Lady) and Lord Rochester, 442  
 Stuart (Sir Robert and Sir William), 402  
 Thames Tunnel, 75, 291  
 Wooden horse, military punishment, 253  
 Woore, in Salop, 236  
 Wroth silver, 4  
 York (Cardinal), 52
- Marshall (J.) on Griggs and Gregoriana, 236  
 Johnson (Dr.) as a Grecian, 71, 254  
 Tiffin, its origin, 13
- Marston (R. B.) on platform, political word, 395
- Martin (S.) on Abp. Benson's Latin verses, 209  
 Epigram on an epigram, 287  
 "Neither fish, nor flesh, nor good red herring," 290
- Martin (T. A.) on discoveries of Capt. Edge, 343  
 Miserere carving, 483  
 Tomb in Berkeley Church, 483  
 Virtues and vices, representations of, 289
- Martin (T. C.) on lyddite, 384
- Martinsmas, curious custom in Warwickshire, 4, 112
- "Mary had a little lamb," its history, 35, 297
- Mary I. (Queen), her portrait at Berkeley Castle, 455
- Marylebone Churchyard public vault, 8
- Mason (C.) on English ambassadors to France, 56  
 Pictures composed of handwriting, 255  
 Uvedale (Dr. Robert), his biography, 188  
 Viner (Alderman), his house, 127  
 Wilkes (John), M.P. for Aylesbury, 315
- Masters (M. T.) on Kingston coronation stone, 481
- Maundeville (Sir John) on orange peel, 188, 321
- Mawdesley family, 248, 325
- Mawdesley (F. L.) on brothers bearing same Christian name, 54  
 Mawdesley family, 325  
 Nelson (Lord), his house at Merton, 296
- Mawkin, its meaning, 293, 394
- Maxwell (Sir H.) on Boer, its meaning, 3  
 Field-Marsals in the British army, 90  
 Norman gizer, 384
- Maxwell (P.) on "No deaf nuts," 399
- Maxwell (W. H.) on "Out of print," 343
- Mayall (A.) on collection of Biblical quotations, 484  
 Dedication by author to himself, 237  
 Dominican order, 346  
 Future of books and bookmen, 295  
 Grolier bindings, 18  
 Hogarth's 'Sigismunda,' 74  
 Icicle=icicle, 453  
 Kindlily, the word, 286  
 Larksilver, 483  
 Myall-wood, 396  
 Nimmet, its meaning, 362  
 Pastille-burner, 4  
 Pockethandkerchief, fateful, 295  
 Shares in merchant ships, 321  
 Step : Stepmother, stepfather, 273
- Mayall (A.) on Sweepstakes, its meaning, 465  
 Swound=fainting-fit, 464  
 Tennyson query, 503  
 Thebal, 479  
 Viridical, 504  
 Warglass, its etymology, 249  
 Worst, its use as a verb, 321
- Mayfair marriages, performed in Curzon Chapel, 65,  
 137, 227, 256, 398
- Mayhew (A. L.) on "An end," 137  
 Bird-eyed, its meaning, 235  
 Chevril, horse essence, 246  
 Crowdy-mutton, 461  
 Delabrate, use of word, 375  
 Dozzil or dossil, 234  
 Hippin, its meaning, 47  
 Hirst, its meaning, 107  
 Hognayle, derivation of the word, 287  
 Hudger, Surrey word for bachelor, 67  
 Hun-barrow, its etymology, 87  
 Hurgin, its etymology, 87  
 Hurry=staith, 107  
 Ignagning, morris dance, 147  
 Ill-muggent, its meaning, 147  
 In Gordano, its meaning, 126, 254  
 Inkle=tape, 167  
 Irish Fearagurthok, 234  
 "Jipper a joint," 208  
 Jullaber, Kentish hill, 228  
 Jury in nautical terms, 267  
 Lakoo, plant-name, 435  
 Lata, its etymology, 455  
 Nesquaw, Monmouthshire term, 395  
 Renfred, Christian name, 460  
 Reredos : Lardose, 455
- Mayor, Guild, of Preston, Lancashire, 96
- Mayoresa, the oldest, 247
- Maya, use of the word, 56
- Mazes cut in turf, 315, 445, 504
- Mein (E.) on "Every bullet has its billet," 88  
 Nursery rimes, 93
- Melek Taus, Assyrian sacred symbol, 336, 482
- Memorize, use of the word in America, 56
- Men wearing earrings, 88, 191, 321, 386
- Mercoer (Francis), his biography, 47
- Merchant Adventurers, 487
- Merrett (Christopher), his biography, 436, 503
- Merryweather (F. Somner), London bookseller, 477
- Merton, Lord Nelson's house at, 230, 296
- Messuage, origin of the word, 411, 520
- Metcalfe (C.) on Forsshaw family, 294
- Meteyard (Eliza), her 'Dora and her Papa,' 103
- 'Methodist Plea to a Churchman,' 7
- Mew (J.) on Des Cartes's 'System of Demonology,' 335
- Miall (S.) on Northern fighters at Flodden, 257
- Middlin', use of the word, 17, 72, 218
- Midwife, installation of a, 475
- Midwives' epitaphs in Norwich, 453
- Miland (E.) on contributors to vol. i. 'N. & Q.,' 90
- Mill, the English, its definition, 133, 498
- Military despatches, the publication of, 434
- Military punishments: The wooden horse, 82, 253; the  
 gantelope, 204; the strapado and 'neck and heels,'  
 369, 504; the log, 511
- Millett (M.) on Basque version of Genesis, 396
- Maitland (Sir Peregrine), 375

- Milne (S. M.) on 7th Royal Fusiliers, 516  
 Minakata (Kumagusu) on flying cups, 145  
   Wandering Jew, 333  
 Mint, the, name of street in the Borough, 12, 114  
 Miquelon and St. Pierre, French islands off Newfoundland, 375, 421, 486  
 Miserere carving, 433  
 Misquotation from 'The Deserted Village,' 115  
 Mistakes, artists', 32, 317, 400  
 Mitford (Miss), anomalies in copy of 'Our Village,' 229  
 Mogul cards, 292  
 Molière, first edition of his works, 266, 421  
 Monday, Bloody, allusion to in letter of 1682, 377  
 Monger (John), his biography, 67  
 Montes (Lola), her birth, 476  
 Montfort (Henry Bromley, Lord), 37, 193  
 Monumental inscriptions at Scarborough, 48  
 Moon (Z.) on Hubert de Burgh, 249  
 Moore (C. T. J.) on arms of Sir Thomas More, 247  
 Moore (John), 1644-7, his biography, 515  
 Morcom surname, its derivation, 16, 92  
 More (Hannah), her parents, 315  
 More (Sir Thomas), arms of, 247  
 Morecambe, place-name, its etymology, 314  
 Morgan (Sir Henry), Lieutenant-Governor of Jamaica, 1675, his biography, 67  
 Morgan (Dr. James Gordon), his biography, 88  
 Morice (J. P.) on 'Dr. Syntax,' 8  
 Morris (E. E.) on "Rotatory calabash," 186  
   Widow's man, 148  
 Moseley (B. D.) on children on brasses, 268  
   Cinderella, error in translation of Perrault, 86  
   Luncheon table, 515  
   Photography, the discoverer of, 117  
 Moseley Hall, 7  
 Moses, horns of, 284  
 Mottoes: "La fe endrycza al sobieran ben," 187, 258, 421, 481; "One and all," 148, 424  
 Mottoes, regimental, of the British army, 389  
 Moule (H. J.) on discoverer of photography, 464  
 Moundesmere Manor, Preston Candover, 316  
 Mounds, moated, 309, 399  
 Mounsey (A. C.) on Campbell and Virgil, 164  
 Mount (C. B.) on composition of nostoc, 218  
   Pease: Pea, 147  
   Wordsworth's 'Excursion,' 138  
 Mourning in 1661, information concerning, 287, 459  
 Mouse, the, Isaiah lxvi. 17, 165, 446, 487  
 Moutlowe (Henry), M.P., his biography, 335  
 Moyse Hall, Bury St. Edmunds, 497  
 Mugglestonian writings, 415, 485  
 Mugs, toad, 8, 198  
 Mundy (P.) on Dryden's oaks in Scott, 149  
 Muriel, origin and meaning of the name, 415  
 Murray (J. A. H.) on I.O.U., 475  
   Intentions, 435  
   "Intimidated thrones," 335  
   Inwardness, use of the word, 475  
   Irony, 514  
 Music, and Oliver Cromwell, 9, 132; Shakespeare's knowledge of, 22, 95, 171  
 Muses (Alfred de), stanza by, 357, 407  
 Myall-wood, aboriginal Australian word, 396, 461  
 N. on Sir Nathaniel Rich, 461  
 N. (F.) on first printed Dutch Bible, 267  
   Sutty, bookseller, 1700-30, 26  
 Names, South African, 49, 113; coincidence in, 104; Renfred, 375, 460; Biblical Christian, 413  
   'Naming the Baby,' poem by E. Lynn Beers, 89, 236  
 Ne Quid Nimis on Cyclops, 103  
   Literature for soldiers, 2  
   Putrem, 'Æneid,' viii. 596, 388  
   Pythagoras and Christianity, 345  
   Quaritch (late Mr. Bernard), 175  
 Nefs, silver models of ships, 36  
 Nelson (Lord), his house at Merton, 230, 296  
 Nelsonite on Nelson's house at Merton, 230  
 Nesquaw, dialect expression, 395, 500  
 Nettleship (John T.) and passage in Browning's 'Parleyings with Christopher Smart,' 124  
 Newcastle-upon-Tyne, quincentenary of the shrievalty of, 463  
 Newland (H. W.) on regimental nicknames, 440  
 Newman (Cardinal) and 'Notes and Queries,' 35  
 Newport (J. J.) on old wooden chest, 88  
 Newham's fire-engine, 207  
 Newspaper, earliest use of the word, 34; first half-penny, 153; early evening, 477; 'John Bull,' 495  
 Newton (E. E.) on articles on Hampstead, 436  
 Newton (John) and Cowper, 301, 417  
 Nicknames, regimental, of the British army, 104, 161, 224, 263, 377, 438  
 Nimmeth, its etymology and meaning, 51, 362  
 "No class," anecdote on the term, 244  
 None, used with a plural verb, 38, 235  
 'Noon Gazette and Daily Register,' early newspaper, 477  
 'Norma,' burlesque of, at the Adelphi, in 1841, 46  
 Norman (P.) on derivation of Aldergate, 313  
   Cricket laws, 288  
 Norman (W.) on Jullaber, Kentish hill, 403  
 Norman gizer = missel-thrush, its synonyms, 115, 383  
 Northern fighters at Flodden, lists of, 126, 257, 362  
 Norton (Sir George), his endowment for sermon in Westminster Abbey, 396  
 Norwich, midwives' epitaphs in, 453  
 Nostoc, plant, 108, 218  
 'Notes and Queries,' list of contributors to vol. i., 89, 197; indexes to, 413, 514  
 Nower, origin and meaning of the name, 476  
 Numerals, Roman, 366  
 Nursery rimes, 27, 93, 216  
 O. on Lowestoft china, 73  
   Gray (Thomas) and Horace Walpole, 51  
 O. (H. L.) on French society in the last century, 232  
 O. (V. L.) on Delaval family, 55  
 Oakham Castle and its horse-shoes, 130  
 Oath, the great, Scottish term, 13  
 Obituaries:—  
   Atkinson (Rev. John Christopher), 280  
   Bird (Thomas), J.P., 260  
   Leader (John Daniel), 40  
   Moore (Col. Charles Thomas John), 428, 448  
   Quaritch (Bernard), 83, 116, 175  
   Tuer (Andrew White), 180  
 Oedipus on Junius, 509  
 Old Jamaica, sailors' term for the sun, 49  
 Oliver (A.) on laymen reading lessons, 466  
   Regimental nicknames of the British army, 440  
 Oliver (V. L.) on old wooden chest, 465  
 Olney and Cowper, 301, 357, 417

- O'More family, 271  
 'On a Pincushion,' child's book, 7  
 One and all, Cornish motto, 148, 424  
 Open spaces, Chadwick and Carlyle on, 286, 397  
 Order of the Bath, 50  
 Orientation of the fabrics of churches in England, 104  
 Ould (S. G.) on 'Hail, Queen of Heaven,' 28  
 Ouseley (Sir William) on Omar Khayyám, 6  
 Overton (F. J.) on Dr. Johnson's birthplace, 452  
 Owen (D.) on jury in nautical terms, 426  
 Owen (J. P.) on "Comparisons are odious," 292  
     Hallam's riddle, 392  
 Oxford, origin and antiquity of the name, 69, 249, 517  
 P. (A.) on Kipling's 'White Man's Burden,' 415  
 P. (A. F.) on Stafford family, 12  
 P. (E. A.) on island of Jesso, 191  
 P. (F.) on regimental nicknames, 104  
 P. (F. J.) on gunpowder in China, 416  
 P. (H. A.) on French prisoners, 381  
 P. (H. B.) on Elverton Manor, 406  
     Familiar French quotations, 398, 461  
     Misquotation from 'The Deserted Village,' 115  
     Misquotation in 'N. & Q.,' 45  
     St. Martin's parish, extent of, 479  
 P. (J.) on petition against the use of hops, 376  
     Percival, origin of the surname, 376  
 P. (J. B.) on arms of Merioneth, 524  
     Earl's Palace, Orkney Islands, 486  
     Gordon (Duchess of), her biography, 460  
 P. (M.) on plashed hedges, 127  
     Moral pocket-handkerchiefs, 147  
     Vine—a flexible shoot, 47  
 P. (R. B.) on F. E. Accum, 458  
     Blake's iron railway, 443  
     Box-irons, 104  
     Curzon Chapel, Mayfair, 227  
     Newsham's fire-engine, 207  
     Open spaces in towns, 286  
     Palmer's portable pens, 515  
     Railway tickets, workmen's cheap, 452  
     St. George's, Bloomsbury, 333  
     Steam engine, its early history, 64  
     'Tom Bowling,' 474  
     Tyre, its meaning, 516  
     Waterproof clothing, 294  
 P. (S.) on Thomas Johnson, 476  
 P. (S. L.) on poker virtue, 173  
 Page (J. T.) on Belle Sauvage, 426  
     Chest, old wooden, 196  
     Chaucer, "Dan," 76  
     Contributors to vol. i. 'N. & Q.,' 90  
     Eighteenth-century 'History of England,' 276  
     End: An end, 277  
     February fill-dyke, 384  
     Hanover Square Concert Rooms, 493  
     Hornung, ancient Scottish rite, 51  
     Inscriptions in Brightwell Church, 275  
     Jarndyce v. Jarndyce, 156  
     Johnson (Dr.), his birthplace, 505  
     Jubilee number of 'N. & Q.,' 197  
     Lady shoemakers, 157  
     Lambert (General) in Guernsey, 91  
     Lincoln's Inn Fields, 53  
     Mawkin, its meaning, 394  
     Mazes cut in turf, 445  
     Mistakes, artists', 33  
 Page (J. T.) on 'New Critical Review of Public Buildings,' 114  
 Oakham Castle and its horseshoes, 130  
 Parnell, poet, his family, 97  
 Rimes, nursery, 216  
 St. Eanawyth, 8, 155  
 St. Mary's, Moorfields, 76  
 St. Michael's Church, Basishaw, 113  
 St. Pancras's Church, Canterbury, 178  
 Shepherdess Walk, 115  
 Sock: To sock—to thrash, 53  
     "Soft as a toad," 54  
 Wroth silver, 112  
 Paint, process for removing, 274  
 Palamedes on ancestors, 479  
     Basque song, oldest, 470  
     Brothers bearing same Christian name, 54  
     St. Helen, Queen of England, 129  
     Waits and gaites, their etymology, 5  
 Palk (Robert), Governor of Fort St. George, 207  
 Palmer (A. S.) on "Be the day weary," 407  
     Erluk Khan, Tibetan Pluto, 395  
     Horns of Moses, 284  
     Melek Taus, idol deity, 336  
     Putrem, 'Æneid,' viii. 596, 383  
     Quotations, verifying, 333  
     Sun's motion, rate of, 89  
 Palmer (J. F.) on ancient dogs, 523  
     Picts and Scots, 419  
     Shakespeare and Cicero, 463  
     'Wearin' o' the Green,' 316  
 Palmer (W. M.) on payment of larksilver, 376  
     Papa, origin of the word, 32  
 Palmer's portable pens, 515  
 Parallel passages, 373  
 Parish and other accounts, 63, 207, 513  
 Parish boundaries, 268  
 Parish registers in France, earliest date of, 516  
 Parker (George), astrologer, and John Partridge, almanac-maker, 6  
 Parliament, a voteless candidate for, 413  
 Parnell (Archdeacon Tho.), poet, his family, 33, 97  
 Parry family, 132  
 Parry (G. S.) on arms at Claverley, 87  
 Parry (J. H.) on Parry family, 132  
 Parsimony, its correct spelling, 215  
 Partridge (John), almanac-maker, his legal action against George Parker, astrologer, in 1700, 6  
 Pasquils or pasquinades, original meaning of, 5, 57  
 Pastille-burner, china, 4  
 Pastophorium=priests' chambers of the Temple, 415  
 Pater (John), Major-General, 107, 158, 320  
 Paterson (A.) on brothers bearing the same Christian name, 322  
     Clock, old, 480  
     Mistakes, artists', 33  
     Year 1900 and the styles, 46  
 Patty Moon's Walk at Tunbridge Wells, 186  
 Paul I., Emperor of Russia, account of his murder, 23  
 Pavement, iron, in London, 52  
 Pavilion, use and meaning of the word, 354  
 Pax on pictures composed of handwriting, 255  
 Payen-Payne (De V.) on 'Ye King of Arms,' 234  
 Payne (W.) on London volunteers, 371  
     Traeth Mawr, reclamation of, 257  
 Peace (John), 'Apology for Cathedral Service,' 10, 133

- Peachey (G. C.) on crabs' eyes as medicine, 485  
 Peacock (E.) on blessing of the throats, 273  
     Borough-English, 876  
     "Green-eyed monster," 152  
     'Hail, Queen of Heaven,' Catholic hymn, 154  
     Image, bleeding, in Christ Church, Dublin, 55  
     Kidcoat: Kitcoat—a prison, 499  
     Proverb, 434  
     Rubbing the eyes with gold for luck, 212  
     Word corruption, 105  
 Peacock (F.) on dozzil or dossil, 293  
 Peacock (J.) on Borough-English, 501  
 Peacock (M.) on Cockayne family, 267  
 Pearce (C. J.) on Omar Khayyam, 517  
 Pease: Pea, 147  
 Pedigrees, Welsh manuscript, 109, 358  
 Peereses in their own right, their arms, 184  
 Peers, their double-name signatures, 38  
 Peet (W. H.) on alum trade, 233  
     'Book of Praise,' 75  
     Boswell's 'Johnson,' Russ abridgment of, 66  
     Guy (Thomas), his will, 326  
     Lady shoemakers, 157  
     Præd (W. M.), his poetical charade, 75  
 Pekin or Peking, correct spelling, 517  
 'Pen, The, Journal of Literature,' its history, 49  
 Penney (H. L.) on Sir H. Linthorne, 107  
 Penney (N.) on Remote, 8  
 Penny (F.) on the Royal Dublin Fusiliers, 84  
     Governor-General of Madras, 320  
     King of Bantam, 94  
     Morcom surname, its derivation, 16  
     Mounted infantry in early times, 345  
     Palk (Robert), his biography, 207  
 Percival surname, 376  
 Péris (J. B.) and Archbishop Whately, 337, 441  
 Pernet (G.) on dukes, stablemen's term, 7  
 Persian translation of the Gospels, old, 437  
 Pertinax on laymen reading lessons in cathedrals, 376  
     Liturgical language of the Greek Church, 515  
 Petigrew, old form of pedigree, 49, 117, 172, 233, 501  
 Petition against the use of hops, 376, 483  
 Petty (S. L.) on Christopher Merrett, 503  
     Pillilieu, use of the word, 485  
 Pewter and its marks, 114  
 Phillimore (W. P. W.) on Petigrew, 233  
 Phillips (W.) on Sir John Weld, 229  
 Philology and ethnology, 496  
 Photography, first discoverer of, 26, 116, 365, 464  
 Pickering (J. E. L.) on shares in merchant ships, 320  
 Pickford (J.) on battle sheaves, 382  
     Bear and ragged staff, 216  
     Brodrick (Admiral), his escape, 315  
     Byng (Admiral), his portrait, 187  
     Byng (E. J. S. and George), 295  
     Cowper centenary, 417  
     De Cardonnel (G. R.), his biography, 481  
     Epitaph at Banbury, 434  
     Ghosts and suicides, 462  
     Horse equipment, 361  
     Howk—to dig, 55  
     Kemble (Miss Adelaide) as Norma, 46  
     Lee (Hannah), story of, 16  
     Marquessate of Winchester, 66  
     Men wearing earrings, 321  
     Mouse, the, Isaiah lxvi. 17, 446  
 Pickford (J.) on W. M. Præd, his poetical charade, 26; his poetical enigmas, 176  
     "Rotatory calabash," 381  
     Strappado, the, 504  
     'Tales of the Genii,' 474  
     Taxes on knowledge, 177  
     Waverley novels, their illustrations, 372  
     Wooden horse, military punishment, 253  
 Pietet (Prof. R.), his 'Étude Critique du Matérialisme et du Spiritualisme,' 23  
 Picts and Soots, 261  
 Pictures composed of handwriting, 127, 255, 367  
 Pierpoint (R.) on Cromwell's sons and daughters, 494  
     Familiar French quotations, 478  
     Havelock (Sir Henry), 291  
     Help, followed by an infinitive, 476  
     Heraldic supporters of English sovereigns, 258  
     Hour dials on clocks, 234  
     'King Alfred,' long poem by Fitchett, 101  
     Shingles, old cure for, 514  
     Songs, old, 504  
     Spotted negro boy, 505  
     Virgil's epitaph, 192  
     Wooden pitchers, 154  
 Pigeon cure, survival in France, 226, 343  
 Pigott (W. J.) on Samuel Aske, 269  
 Pillilieu, use and meaning of the word, 372, 484  
 Pindar, botanical term, 413  
 Pineapple, its etymology, 402  
 Pineapple, worn out, 324  
 Pink (W. D.) on Edward Carey, M.P., 47, 235  
     Carey (Sir Henry), M.P. 1601-22, 87  
     Carteret (Sir Charles), his biography, 187, 385  
     Cave (Sir R.), M.P. 1641, 209  
     Chadwell (W.), M.P., 247  
     Challiuor (John), Recorder of London, 1508-10, 267  
     Chettell (Francis), M.P. 1646-8, 314  
     Cholmley (John), M.P. 1698-1711, 335  
     Civic knightshoods, 409  
     Clarke (Sir Edward), his biography, 515  
     Clarke (Samuel), M.P. 1646, 496  
     Madras, Governor-General of, 158  
     Quincentenary of the shrievalty of Newcastle, 453  
     Thurbane (John), M.P. 1679-1700, 192  
     Vice-Chancellor, co. Pal. Lancaster, 149  
     Weld (Sir John), his biography, 298, 458  
 Pipes, Winchester, 516  
 Pitcher (D.) on Delaval family, 55  
 Pitchers, wooden, at Grenoble, 154  
 Pitches (Sir Abraham), of Streatham, Surrey, 314  
 Place-names, Roumanian, 311  
 Plantagenet on Reade family, 175  
 Plantagenet (Arthur), Viscount L'Isle, his retinue, 269, 383  
 Plant-name, Kentish, 376, 440  
 Plashed hedges, their origin, 127, 235, 325  
 Plassey and Biderra, accounts of the battles of, 55  
 Platform, earliest political use of the word, 395  
 Platt (J.), jun., on the Boxers, 512  
     Chacma, zoological term, 394  
     Gnu, its etymology, 45  
     Goober and pindar, botanical terms, 413  
     Hicotee, its etymology, 167  
     Irish Fearagurthok, 174  
     Kaross, its etymology, 125, 236



Platt (J.), jun., on knobkerrie, its etymology, 66  
 Manatee, its etymology, 85  
 Names, South African, 113  
 Place-names, Roumanian, 311  
 Quagga and zebra, 3, 480  
 Sirvente or sirventes, 374  
 Stiver and steever, 434  
 Wagner (Richard), his 'Meistersinger,' 8  
 Wigwam : Tepee, 104  
 Yam, its etymology, 226  
 Plocks : The Plocks, its meaning, 127, 382  
 Plugenet family of Kilpeck, 269, 400  
 Pockethandkerchief, divination by, 185, 295  
 Pockethandkerchiefs, moral and political, 147, 423  
 Pocklington (G. R.) on Pocklington pedigree, 376  
 Pocklington pedigree, 376  
 Poe (Edgar A.), origin of his 'Hop-Frog,' 4, 155, 285  
 Poet, his immortality predicted by himself, 481  
 Poker virtue, its meaning and origin, 108, 173  
 Polder, its meaning, 55, 258  
 Politician, use of the word, 499  
 Politician on commando, use of the word, 433  
     United Empire Loyalists, 27  
 Polkinghorn, its derivation and meaning, 11  
 Pollard (H. T.) on pillillew, use of the word, 484  
 Pollard (M.) on crabs' eyes as medicine, 486  
     "Throwing a bonnet over the windmills," 421  
 Pollard-Urquhart (F. E. R.) on double-name signatures for peers, 38  
 Pond Farm, Leicester, and Whitebrook family, 88  
 Ponsonby (G.) on child's book, 36  
     Rubens's portrait of Marchesa Grimaldi, 35  
 Poole (M. E.) on Grosvenor manuscripts, 315  
 Plantagenet (Arthur), Viscount L'Isle, 269  
 Salisbury (Thomas), 230  
 Sergeant-at-Arms : Yeoman of the Guard, 355  
 Pope (Alexander), his "love-letters," 147  
 Popes John XII. and Benedict IX., 416  
 Port (C. G.) on almshouses in Savage Gardens, 415  
 Powell (Foster), Yorkshire pedestrian, 436  
 Powell (H. Y.) on costume of clergymen, 385  
     Devises, origin of the name, 88  
 Powell (Thomas), his biography, 67  
 Pownoll (Jacob Arkworth), date of death, 316  
 Præd (W. M.), his poetical enigmas, 26, 75, 176  
 Prefaces, custom of writing, 15  
 Press, freedom of the, 469  
 Preston Guild, celebration held every twenty years, 96  
 Prideaux (W. F.) on Aldgate and Whitechapel, 184  
     Bath, Order of the, 50  
     Cavendish (Henry), his biography, 94  
     Field-Marshal in the army, 44  
     FitzGerald (Edward), bibliography of, 201, 221, 241  
     Fleet Street, No. 17, 131  
     Mint, the, its localization, 12  
     Quagga and zebra, their etymologies, 75  
 Priest, used as a verb, 10, 96, 191  
 Prime Minister, 94, 213  
 Prince of Wales, title of, 69, 214  
 Prince of Wales as Duke of Cornwall, 4, 215, 363, 443  
 Prisoners of war in England, 1759-60, 269, 380, 465  
 Pronunciation, alteration of, 395, 463, 497  
 "Prooshan Blue" in 'Pickwick,' 452  
 Proverbs and Phrases :—  
     A far cry to Loch Awe, 67, 180, 323  
     A pickled rope, 15

## Proverbs and Phrases :—

As black as the Devil's nutting-bag, 38, 95, 197  
 As throng as Throp's wife, 414, 526  
 Atlantic greyhound, 397, 525  
 Bloated armaments, 455  
 Comparisons are odious, 46, 195, 292  
 Devil walking through Athlone, 336, 425, 464  
 End : An end, 65, 137, 175, 277  
 February fill-dyke, 188, 277, 384, 502  
 Grave of great reputations, 43, 156  
 Green-eyed monster, 65, 152, 295, 406  
 Haft : By the haft, 38, 92  
 Hopping the wag, 25, 154, 346  
 King of Bantam, 18, 94  
 La fe endrycza al sobieran ben, 187, 252, 421, 481  
 Lie in one's throat, 146  
 Literary log-rolling, 208  
 Ne pas valoir les quatre fers d'un chien, 312  
 No deaf nuts, 316, 399  
 Noblesse oblige, 468  
 Otium cum dignitate, 385  
 Pennyworth : A good pennyworth, 73  
 Print : Out of print, 124, 195, 343, 422  
 Robin Hood's pennyworths, 73  
 Rotatory calabash, 186  
 See how these Christians love one another, 107  
 Stand the racket, 316, 422  
 Sunday hare, 46, 291  
 Swim in golden lard, 229  
 They say. What say they? Let them say, 456  
 Throwing a bonnet over the windmills, 268, 421  
 Toad : Soft as a toad, 54  
 Up, Guards, and at them! 32  
 Widow's man, 148, 254  
 Women be forgetfull, children be unkinde, 434, 503  
 Providence, island of, 49  
 Prussia, riding in, 494  
 Puckridge family of Hants, 49  
 'Punch,' changes in, 227, 291; weekly dinner, 397, 526  
 Punch and Judy, article in 'Saturday Review' on, 513  
 Putrem, 'Æneid,' viii. 596, its meaning, 243, 393, 438  
 Pythagoras and Christianity, 248, 345, 426  
 Quackenbos (J. D.) on 'Fisherman of Lake Semapee,' 415  
 Quagga, its etymology, 3, 75  
 Quare (Daniel), watchmaker, his burial-place, 474  
 Quaritch (Bernard), bookseller, 83, 116, 175  
 Quarrell (W. H.) on instrumental choir, 35  
     Christian names, 413  
     Maps, 374  
 Quarter of corn, 456  
 Queen's Concert or Hanover Square Rooms, demolition of, 354  
 Quincentenary of the shrievalty of Newcastle-upon-Tyne, 453  
 Quotations :—  
     A broken song, it had dropped apart, 149  
     A citizen of Rome, while Rome survived, 109  
     A parent asked a priest his child to bless, 210  
     An antique stone, the relics spared by old decay, 317  
     And still beneath the caverns dread, 51  
     Bid day stand still, 497  
     Does this become a soldier? 109, 219  
     Food for worms, good Percy, 210

## Quotations:—

- From the contagion of the world's slow stain, 397  
 God bless the king! God bless, &c., 388  
 High Heaven itself our impious rage assails, 109  
 His time a moment, and a point his space, 58  
 How often must it weep, how often burn! 109  
 In Iceland, where the surface is of snow, 397  
 Is Thomas Hardy nowadays? 396  
 Let each man learn to know himself, 497  
 My name is Norval, 200  
 Neither fish, nor flesh, nor good red herring, 125, 290, 437  
 Nil actum, 106  
 Non est factus mundus in tempore, sed cum tempore, 496  
 On Stainmore's wintry wild, 210  
 Our wishes lengthen as our sun declines, 397, 527  
 Remember me is all I ask, 210  
 So odd, my country's ruin made me grave, 109, 219  
 That fadeth not away, 1 Peter i. 4, v. 4, 513  
 That one small head should carry all he knew, 115  
 The wind would blow, had I my will, 210  
 These are imperial works, and worthy kings, 109, 219  
 They eat and drink and scheme and plod, 317  
 To be contented is the only plan, 457  
 Video meliora proboque, 40  
 Whatever sweets Sabean springs disclose, 109, 219
- Quotations, verification of. 333; familiar French, 336, 398, 461, 478; collection of Biblical, 426, 484  
 R-metathesis in O.E., 81  
 R. on Bloody Monday, 377  
 R. (A. F.) on bottled Burton ale, 67  
 Whiskers = moustache, 88  
 R. (D.) on soldier ancestors, 496  
 R. (D. M.) on 'Adventures in the Moon,' 128  
 Anchylostomiasis, its meaning, 28  
 Beddingfield family, 68  
 Bully, football term, 9  
 "Far cry to Loch Awe," 130  
 R. (F. E.) on inscriptions on statues, 168  
 R. (G. H.) on Bohun: Pluguenet families, 269  
 R. (J. H.) on Hoastik carles, 72  
 R. (T.) on Earl's Palace, Kirkwall, Orkney Islands, 426  
 R—n on English travellers in Savoy, 58  
 Voltaire engraving, 95  
 "Rackstrow's old man" and museum, 269, 366, 485  
 Radcliffe (J.) on Adelbriht, Rex Norfolciæ, 257  
 Cromie (Sir Michael), his biography, 136  
 Emery family, 174  
 Leith halfpenny, 466  
 Prince of Wales, title of, 214  
 Venn (Rev. Henry) and Lord Mountford, 38  
 Radford (W. L.) on Traak's 'History of Norton-sub-Hamdon,' 451  
 Rae (W. F.) on Mr. Dilke on Junius, 21  
 Railway tickets, workmen's cheap, 452  
 Raleigh (Sir Walter), engraved portraits of, 68  
 Ratcliffe (T.) on end: an end, 137  
 February fill-dyke, 502  
 Ghosts and suicides, 462  
 "Green-eyed monster," 406  
 Heel-ball or cobblers' wax, 256  
 Marriage and baptism superstitious, 54  
 Ratcliffe (T.) on "Neither fish, nor flesh, nor good red herring," 290  
 Pillillew, its meaning, 372  
 Poker virtue, 173  
 "Prooshan Blue" in 'Pickwick,' 452  
 Sock: To sock = to thrash, 58  
 Toad mugs, 198  
 Raymonde on "Dan" Chaucer, 27  
 Read (F. W.) on Egyptian chessmen, 111, 341  
 Field-Marshal in the British army, 91  
 Hanky-panky, 175  
 Mouse, Isaiah lxvi. 17, 487  
 Reade (A. L.) on Russell family, 187  
 Reade family, 68, 175  
 Reardon (Lieut.), his biography, 288  
 Redmond (P.) on pedigree of Lords of Cardigan, 416  
 Bedneck, applied to Roman Catholics in Lancashire, 315  
 Reeve (E. H. L.) on Sir Nathaniel Rich, 249  
 Regimental mottoes, 389  
 Regimental nicknames, 104, 161, 224, 263, 377, 438  
 Reid (A. G.) on cordwainer, its derivation, 14  
 'Dr. Syntax,' 151  
 Farntosh, its origin, 136  
 Great oath, Scottish term, 13  
 Long and young family, 333  
 Reid (G. R.) on "Be the day weary," 249  
 Reinle (K. E.) on end: an end, 277  
 Gothic spurs, 273  
 Remote as a Christian name, 8  
 Renfred as a Christian name, 375, 460  
 Reporter, earliest journalistic use of the word, 516  
 Reredos: Lardose, 455  
 Reynolds (Sir Joshua), his 'Infant Academy,' 397  
 Rich (Sir Nathaniel), his biography, 249  
 Richardson family, 149  
 Richardson (W. C.) on Irish Fearagurthok, 108  
 Riding in Prussia, 494  
 Rimes, nursery, 27, 93, 216; bellringers', 93  
 Rivett-Carnac (J. H.) on military despatch, 434  
 Vice-Admiral, office of, 252  
 Robbins (A. F.) on early mention of actresses, 514  
 Britain as "Queen of Isles," 369  
 "Comparisons are odious," 292  
 Defoe (Daniel), his financial difficulties, 285  
 Dickens and Yorkshire schools, 464  
 Editors, evolution of, 425  
 Football on Shrove Tuesday, 402  
 French prisoners of war in England, 465  
 King of Bantam, 18  
 Mr. Attorney, 474  
 Moral pocket-handkerchiefs, 423  
 Newspaper, earliest use of word, 34  
 Partridge (John), almanac-maker, 6  
 Politician, use of the word, 500  
 Prime Minister, 94  
 Prince of Wales as Duke of Cornwall, 4  
 Reporter, use of the word, 516  
 Shakespeariana, 63  
 Skaits = skates, 374  
 Slang, first use of the word, 212  
 Stamp collecting, 404  
 Stop-press editions, 8  
 Roberts (Lord) and Suwarrow, 454, 521  
 Roberts (W.) on Barnes Elms House, 312  
 Board of Green Cloth, clerks of, 51

- Roberts (W.) on Catalogues of English book sales, 429, 490  
 Hanky-panky, 26  
 Hannays of Kirkdale, 195  
 Romney (George), his books, 426  
 Shakespeare's portraits, 334  
 Shelley's mother, 169  
 Voteless candidate, 413
- Robinson (J.) on early evening newspaper, 477  
 Rochester family, 188  
 Rochester (Lord) and Lady Sandwich, 356, 442  
 Rogers (S.), his 'Ginevra,' 3, 92, 154, 505  
 Rollick, use of the word as a substantive, 415  
 Roman Empire, fall of the, 28  
 Roman numerals, 366  
 Roman wash, cosmetic, 69, 256  
 Roman years 751-753, 125  
 Rome, date of the building of, 245, 405  
 Romney (George), his books, 289, 426  
 Ronjat, the king's serjeant-surgeon, 475  
 Roods and rood-lofts, 477  
 Ross (R. M.) on "Le Thomas Hardy nowadays," 396  
 "Rotatory calabash," origin of the custom, 186, 381  
 Roumanian place-names, 311  
 Rowe (J. H.) on Doctor as a Christian name, 54  
 Polkinghorn, its derivation, 11  
 St. Hieretha, Devonshire saint, 107
- Rowson (Mrs. S.), her 'Charlotte Temple: a Tale of Truth,' 89, 218  
 Rubens's portrait of the Marchesa Grimaldi, 35  
 Run, theatrical, use of the term, 513  
 Runagate and runaway, confusion between, 513  
 Rushton (W. L.) on Shakespeare's books, 329  
 Ruskin (John), taste in his 'Modern Painters,' 86 ; his residences, 475  
 Russell (C.) on Dr. Johnson and Vestris, 24  
 Russell (F. A.) on Dickens and Yorkshire schools, 354  
 Doctor, Christian name, 194  
 Ladybird, Suffolk name for, 154  
 Mint, the, 114  
 Russell family, 187  
 Russian calendar and the year 1900, 46, 265  
 Rust (J. C.) on open field land, 411  
 Rutter (J. A.) on moated mounds, 309  
 Rectangular keeps, 454  
 Salutation Tavern, its landlord, 315
- Rye (W. B.), jun., on vol. i. 'N. & Q.,' 90  
 Rylands family, 355, 440
- S. on "I'll hang my harp on a willow tree," 526  
 La Fayette (Marquis de), picture of, 228  
 S. (A. H.) on pictures composed of handwriting, 255  
 S. (B.) on May Road well, Accrington, 14  
 S. (C.) on Picts and Scots, 418  
 S. (F. G.) on Corney House, Chiswick, 137  
 Cox (James), his museum, 57
- S. (H.) on General Lambert, 7  
 S. (H. G. L.) on Gladstone's height, 234  
 S. (H. H.) on "Devil walking through Athlone," 464  
 S. (J. P.) on alum trade, its history, 234  
 Paint, process for removing, 274  
 S. (J. S.), Yale, on 'The Three Sister Arts,' 313  
 S. (J. S.), London, on genius and large families, 479  
 'The Three Sister Arts,' 366  
 S. (N. S.) on Cowper centenary, 358  
 Flag, the British, 440  
 S. (O.) on Old Jamaica, sailors' term, 49
- S. (P.) on Roman wash, its meaning, 69  
 S. (B.) on Doctor, a Christian name, 324  
 S. (S.) on casts of ancient seals, 288  
 S. (W.) on army rank, 190  
 Gantelope, the, military punishment, 204  
 Horse, the wooden, 82  
 Log, the, 511  
 Prisoners, French, 380  
 Strappado, 369  
 'White Man's Burden,' 481
- S. (W. T.) on 'Easier than Lying,' 288  
 S.-M. (C. G.) on childpox, children's disease, 128, 297  
 "La fe endrycza al sobieran ben," 421
- St. Christopher, poem on the legend of, 335  
 St. Eanswyth, virgin saint, relics of, 8, 74, 155  
 St. Francis of Assisi, the Aberdeen triptych of, 397  
 St. George of England, 374  
 St. George's, Bloomsbury, orientation of, 333  
 St. Helen, Queen of England, story of, 129  
 St. Hieretha, Devonshire saint, 107, 294  
 St. Jerome, editions of his works, 148  
 St. Jordan, Christian name, 256  
 St. Just-in-Penwith, Cornwall, church built of unhewn stones, 68  
 St. Margaret's, Westminster, inscriptions in, 234  
 St. Martin's parish, its extent, 397, 479  
 St. Mary's, Moorfields, engraving depicting midnight mass at, 1862, 76 ; its history, 76  
 St. Mary Woolnoth, 455  
 St. Michael's, Bassishaw, its sale by auction, 6, 113  
 St. Mildred's, Poultry, 33  
 St. Nicholas (Thomas), c. 1650, 187  
 St. Pancras's Church, Canterbury, its antiquity, 26, 94, 178, 319  
 St. Pol (Earls of), their pedigree, 72, 196  
 St. Saviour's, Southwark, allusions to, 516  
 St. Swithun on Bummel, its derivation, 436  
 Byre, its meaning, 277, 440  
 Cremitt money, 254  
 Doctor as Christian name, 194  
 Dozzil or dossil, 17  
 Eye, evil, 285  
 Football on Shrove Tuesday at Chester-le-Street, 283  
 Gipsies in England in the thirteenth century, 276  
 Goat in folk-lore, 522  
 Hostak carles, 16  
 Maundeville (Sir John) on orange peel, 188  
 None used with a plural verb, 235  
 Pocket-handkerchief, fateful, 185  
 Proverbs in Herbert's 'Jacula Prudentum,' 382  
 Shakespeare and music, 95  
 Shield of brawn, 445  
 "Sunday" hare, 291
- St. Thomas's Day Custom, 497  
 Saladin and the Crusader's wife, 77  
 'Sale of Authors,' passage relating to Gray, 376  
 Salisbury, Collegium de Valle, 69  
 Salisbury (Thomas), his arrest in 1586, 230  
 Salmon (Mrs.), her waxwork exhibition, 131  
 Salmon disease, 87, 191  
 Salt, Cerebos, explained, 356, 440  
 Saltcote on unicorns, 314  
 Salutation Tavern, Newgate Street, in 1794, 315  
 Sanctuary, right of, repeal of the law in England, 51  
 Sanderson family of Leigh, Lancashire, 416

Sandwich (Lady) and Lord Rochester, 356, 442  
 Sardinia, ancient towers in, 497  
 Savage (E. B.) on ancient dogs, 523  
 Savage (Sir John), and Bradley, co. Hants, 288  
 Savery (Capt.), inventor of the steam engine, 64, 135  
 Savoir-Faire on "Far cry to Loch Awe," 67  
 Savoy, English travellers in, 58  
 Sawyer (James), his birthplace, 416  
 Sawyer (R. F.-J.) on James Sawyer's birthplace, 416  
 Royal arms, Elizabeth and Edward VI., 502  
 Saxon shore of Britain, 433  
 Saxe (William), watchmaker, references to, 312  
 Scandinavian, the loss of "w" in, 492  
 Scarborough, monumental inscriptions at, 48  
 Scarlett (B. F.) on ancient dogs, 341  
 Plantagenet (Arthur), Viscount L'Isle, 383  
 Scattergood (B. P.) on old wooden chest, 196  
 Schaick (Lieut. van), his biography, 68  
 Scoinson arch, architectural term, 357, 480  
 Scotch as a language, 95  
 Scotland, curse of, new fact, 493  
 Scott (Sir Walter), quotation from his 'Miscellaneous Poems,' 51; his Scottish dialect, 95; 'Ballad of Rosabelle,' 149, 273; early issues of the Waverley novels, 181; shield of brawn in 'Ivanhoe,' 247, 360, 445; his use of the phrase "No deaf nuts," 316, 399; illustrations of Waverley novels, 372  
 Scope (Adrian), the regicide, his pedigree, 495  
 Scrutator on Fahrenheit thermometer, 229  
 Seaforth Highlanders and the MacRae, 412  
 Seals, casts of ancient, 288, 402  
 Sedilia, stone, in mediæval churches, 457  
 Seek or seek, its meaning, 26  
 Seneca and Browning, coincidence between, 167  
 Senex on army rank, 47  
 Billington (Mrs.) as St. Cecilia, 335  
 Thebal, identification of, 337  
 Senga on chink of woods, 498  
 Dryden's oaks in Scott, 278  
 Haydon (Benjamin Robert), his biography, 271  
 Lawrence (Sir Thomas), picture by, 237  
 Virtues and vices, 444  
 Sergeant-at-Arms: Yeoman of the Guard, 355  
 Feriff, meaning of the word, 246, 345, 486  
 Several, uses of the word, 412, 504  
 Sexagenarian on iron pavement in London, 52  
 Shaddock, Chinese fruit, 168, 217  
 Shadwell (John), his biography, 515  
 Shakespeare (W.), his knowledge of music, 22, 95, 171; and Ben Jonson, 77, 230, 311, 337; anecdote concerning, 244; and Cicero, 288, 462; his books, 329; his portraits, 334; and Ireland Yard, Blackfriars, 434  
 Shakespeariana:—  
 Antony and Cleopatra, Act I. sc. 1, "Grates me, the summe," 62  
 Coriolanus, Act IV. sc. 7, "Rights by rights fouler," 164  
 Hamlet, Act I. sc. 4, "The dram of eale," 162; Act IV. sc. 3, "Diseases desperate grown," 63  
 Julius Cæsar, Act II. sc. 1, "Bears with glasses," 393; Act V. sc. 1, "Their bloody sign of battle is hung out," 164  
 King John, Act I. sc. 1, Philip the Bastard, story of, 393; Act II. sc. 1, "Excuse; it is to beat usurping down," 164

## Shakespeariana:—

Macbeth, Act I. sc. 2, "Damned quarry," 62  
 Merchant of Venice, Act I. sc. 1, "But even now worth this," 63, 163; "Pure innocence," 63; sc. 2, "It is no mean happiness," 163; Act II. sc. 9, "To offend, and judge, are distinct offices," 163; Act IV. sc. 1, "Quit the fine," 393  
 Tempest, Act II. sc. 1, "Twenty consciences," &c., 62; Act III. sc. 1, "I forget: but these sweet thoughts do even refresh my labours," 62  
 Winter's Tale, Act I. sc. 2, "Grace to boot," 208, 392; "The bygone day proclaimed," 283; "The execution did cry out against the non-performance," 283; "Thereto clerk-like experienced," 283; "The gracious queen, part of his theme," 283; "Parts of man," 283, 392; Act II. sc. 3, "A most unworthy and unnatural lord," 283; Act IV. sc. 4, "I think you have as little skill to fear," 329; "Marry, garlic, to mend her kissing with," 330; "I was promised them against the feast," 330; "Age and altering rheums?" 330; "Thou a sceptre's heir, that thus affect'st a sheep-hook," 330; "Churl," 330, 393; "Unworthy thee," 330, 393; "Guilty to," 330; "New ship," 330; Act V. sc. 1, "The odds for high and low's alike," 330  
 Shannon and the Chesapeake, 435  
 Shares in merchant ships, 228, 320  
 Shelley (P. B.), edition of his 'Poetical Works,' revised by W. M. Rossetti, 67; his mother, 169  
 Shepherd (M.) on Gorey or Gourey, 209  
 Shepherdess Walk, Hoxton, 11, 115, 322  
 Sherborne (Lord) on Bibury, its derivation, 459  
 Earrings, men wearing, 386  
 Elizabethan terms, 366  
 Figs in fruit, 275  
 Prisoners, French, 381  
 "They say. What say they? Let them say," 456  
 Shield of brawn in Scott's 'Ivanhoe,' 247, 360, 445  
 Shieling and gavel, their etymology 85, 210, 271  
 Shilston family of Devonshire, 336  
 Shingles, old cure for, 514  
 Ships, shares in merchant, 228, 320  
 Shirts, mail, from the Sudan, 183, 270  
 Shoemaking, fashionable craze for ladies, 87, 157  
 Shore (T. W.) on Kingston coronation stone, 391  
 Oxford, place-name, 249  
 Shot, use of the past participle, 311  
 Showers of snakes, fish, spiders, &c., 516  
 Shrapnel (General), his biography, 168, 217  
 Shrove Tuesday, football on, 283, 402, 486  
 Sidbury, Devon, and Baron Fitzgibbon, 47  
 Sidney (Sir Philip), his chair, 377  
 Sidney, Young, and Brownlow, 8  
 Silhouettes of children, 190  
 Sigma Tau on Elverton Manor, co. Kent, 356  
 Hayden (Dr.), of Dublin, his biography, 28  
 Moutlowe (Henry), M.P., 335  
 Reardon: McCarthy, 288  
 Shelley bibliography, 67  
 "Signs of the Fifteen Last Days of the World," black-letter book in museum at Cologne, 269  
 Simpson (P.) on Bible originally written in Dutch, 66  
 Bird-eyed, its meaning, 168, 424  
 Chiaus, its origin, 25

Simpson (P.) on hoti in Howell and Browning, 494  
 Jonson (Ben), unclaimed poem by, 34, 337  
 Shakespeare and Cicero, 462  
 Shakespeariana, 164, 393  
 Tennyson query, 503  
 Theatrical run, 513  
 "To swim in golden lard," 229  
 Winchester pipes, 516  
 Sinol on Harrison Weir's book on cats, 515  
 Sir John, sixteenth-century nickname for priest, 97  
 Sirvente or sirventes, Provençal word, 374  
 Skaits=skates, 374  
 Skat, German card game, 12  
 Skeat (W. W.) on Anglo-Saxon speech, 320  
 Argh, place-name termination, 97  
 Batsueins, its etymology, 384  
 "Bernardus non vidit omnia," 441  
 Boer, its etymology, 191  
 Century, the new, 84  
 Choye, its spelling, 448  
 Dukes, the, stablemen's term, 92  
 Flag, the British, 457  
 Gavel and shieling, their etymologies, 85, 271  
 Gothic spaürds, 345  
 Grammatical usage, 360, 421  
 "Green-eyed monster," 65  
 Grosvenor manuscripts, 424  
 "La fe endrycza al sobieran ben," 421  
 Lease, terms in ancient, 344  
 "Lifetime's Work," 2  
 Maundeville (Sir John) on orange peel, 321  
 Message, origin of the word, 411  
 "No deaf nuts," 400  
 Papaw, its origin, 32  
 Petigrowe, its etymology, 172  
 Pineapple, its etymology, 402  
 Scott (Sir Walter), stanza from his poems, 51  
 Sheriff, its etymology, 345  
 Shaddock, Chinese fruit, 168  
 Shrapnel (General), his biography, 168, 217  
 Step: Stepmother, stepfather, 273  
 Swound=fainting-fit, 464  
 Unicorns, 427  
 W, its loss in Scandinavian, 492  
 Witchelt=ill-shod, 58  
 Skevington (T. W.) on Emery family, 341  
 Slang, explanation and earliest use of the word, 28, 212  
 Slim, use of the word, 146, 236  
 Smith (C. G.) on Burton bottled ale, 174  
 Goodere (Capt. Samuel), 275  
 Smith (F. G.) on sweepstakes, its meaning, 464  
 Smith (H.) on Foster Powell, pedestrian, 436  
 Smith (J. F.), novelist, 377, 459  
 Smithers (C. G.) on "Neither fish, nor flesh, nor good red herring," 125  
 Smock marriages, 323  
 Smyth (H.) on sweepstakes, use of the word, 336  
 Sock: To sock=to thrash, 53, 97  
 Soissons, the vase of, 477  
 Soldier ancestors, 496  
 Soldiers' 'bacca, 332  
 Soldiers, special literature written for, 2, 105; English, at the battle of Colenso, 285; pet names for, 285  
 Songs and Ballads:—  
 Basque song, the oldest, 470  
 Claverhouse's Lament, 229

Songs and Ballads:—  
 Every bullet has its billet, 88  
 Heir of Linne, 129  
 I'll hang my harp on a willow tree, 375, 481, 526  
 In hurry post haste for a licence, 275  
 Pop goes the Weasel, 356  
 Red, White, and Blue, 15, 272  
 Stay, traveller, tarry here to-night, 437, 504  
 Sweet Ellen the fair from her cottage had strayed, 437  
 The Chesapeake so bold, 435  
 The Wearin' o' the Green, 316, 405  
 Tom Bowling, 474  
 Sous, Anglicized word, its pronunciation, 437  
 Southwell (T.) on Christopher Merrett, 436  
 Sowens as an article of food, 413  
 Soyres (J. de) on Abp. Whately and J. B. Pérès, 337  
 Spackman (H. C.) on eighteenth-century 'History of England,' 127  
 Spaürds, Gothic, etymology of the word, 148, 273, 345  
 Spence (R. M.) on Browning's 'Parleyings with Christopher Smart,' 124  
 Byre=cowhouse, 6  
 Shakespeariana, 62, 162, 163, 392, 393  
 Spoons, their symbolic meaning, 7, 111, 172  
 Sporting record, eighteenth-century, 495  
 Spurring family, 396  
 'Squire's Pew, The,' poem by Jane Taylor, 69, 154  
 Stafford (J.) on Stafford family, 316  
 Stafford family, 12, 316, 522  
 Stamp collecting, early, 404, 501  
 Stapleton (A.) on 'Three Wise Men of Gotham,' 169  
 Stapleton's, club mentioned by Horace Walpole, 495  
 Statues, inscriptions on, 168  
 Steam engine, early history of the, 64, 135, 207  
 Stedman (R. J. M.) on Stedman family, 128  
 Stedman family, 128  
 Steinmetz (Andrew), barrister, 1857, 165, 361  
 Step: Step mother or father, early use of the words, 189, 273  
 Stephens (F. G.) on mail shirts from the Soudan, 270  
 Pillilow, use of the word, 484  
 Sterne (Rev. Laurence) and Charles Dickens, 185  
 Stevenson (C. C.) on the name Muriel, 415  
 Stevenson (R. L.), his poem 'The Vagabond,' 336  
 Stevenson (W. H.) on Aldgate and Whitechapel, 34  
 Edgett surname, its derivation, 13  
 Jekyll surname, 162  
 Morecambe, its derivation, 314  
 Oxford place-name, 69, 517  
 Stillwell (J. P.) on contributors to vol. i. 'N. & Q.,' 90  
 Elizabethan terms, 366  
 Washington family, a coincidence in regard to, 292  
 Stürup (C. H.) on recollections of Blackburn, 85  
 Stiver and steever, etymology of, 434  
 Stone (J. M.) on Holbein gateway in Whitehall, 27  
 Stones, boundary, in open fields, 297, 441  
 Stopes (C. C.) on Sir Erasmus Wilson, 474  
 Dr. Thomas and Sir Thomas Wilson, 493, 514  
 Stop-press editions, early, 8, 130  
 Stott (W.) on Braikenridge, mathematician, 435  
 Strappado, the, and neck and heels, ancient military punishments, 369, 504  
 Street (E. E.) on town gates outside London, 363  
 Strong (E. A.) on Moseley Hall, 7  
 Stuart (T. P.) on Sir Robert and Sir Wm. Stuart, 336

- Stuart (Sir Robert and Sir Wm.), 336, 402  
 Sturge (J. M.) on lines by Jean Ingelow, 229  
 Styles, the, and the year 1900, 46  
 Sudan, mail shirts from the, 183, 270, 326  
 Suffolk, name for ladybird in, 48, 154, 274  
 Suicides and ghosts, 288, 462  
 Sun's motion, rate of the, 89, 176  
 Surnames: Edgett, its derivation, 13, 193; Morcom, 16, 92; Taltarum, its origin, 28, 131; Swigg, its origin, 112; Jekyll, its derivation, 152, 290; Percival, 376; Vinrace, 376; Petigrew, 501  
 Sutt, bookseller, 1700-80, his biography, 26  
 Suum Cuque on Pythagoras and Christianity, 426  
 Suwarrow and Lord Roberts, 454, 521  
 Swansea, its derivation, 11  
 Sweepstakes, use of the word in connexion with building, 336, 464  
 Swigg surname, its origin, 112  
 Sword-belt, carriage of, 237  
 Swound=a fainting-fit, 356, 464  
 Swynnerton (C.) on old songs, 437  
 Symson (E. M.) on "A far cry to Loch Awe," 323  
 T. (A. S.) on Admiral Sir Thomas Dilke, 421  
 T. (C. R.) on Sunday hare, 46  
 T. (F. B.) on John White, patriarch of Dorchester, 475  
 T. (G. H.) on Muggletonian writings, 415  
 T. (H.) on familiar French quotations, 336  
   Lamotte's 'Fables Nouvelles,' 228  
   Marchioness of Granby, portrait by, 25  
   Step: Step mother or father, 189  
 T. (I.) on Fleet Street, No. 17, 132  
 T. (J. S. M.) on bridge, card game, its derivation, 12  
   Centum, use of word, 433  
   "Curse of Scotland," 493  
   'Infernal Marriage,' by B. Disraeli, 287  
   Poem entitled 'The Expostulation,' 127, 293  
   Tables, game of, 501  
 T. (T. R. E. N.) on swound=a fainting-fit, 356  
 T. (W. A.) on horse equipment, 148  
 Tabitha on Cat's-Meat Square, 148  
 Tables, the game of, 435, 501  
 'Tales of the Genii,' by Rev. James Ridley (Sir Charles Morell), 474  
 Taltarum surname, its origin, 28, 131  
 Tankage, its meaning, 28, 253  
 Tate (W. R.) on eighteenth-century 'History of England,' 189  
 Tavistock Chapel, its demolition, 452  
 Taxes on knowledge and John Cleave, 83, 177, 271  
 Taylor (C. S.) on altars at Glastonbury, 131  
   February fill-dyke, 277  
 Taylor (H.) on cross near Wycoler Hall, 248  
   Elizabeth (Queen), scandal concerning, 51  
 Taylor (I.) on Cockayne family, 345  
   Delagoa and Algoa, 424  
   Horse equipment, 213  
   Huiah, its etymology, 475  
   Lyddite, origin of the name, 185  
   Picts and Scots, 261, 482  
   Shaddock, Chinese fruit, 217  
   South African names, 49  
 Taylor (J.) on William Cecil, Lord Burleigh, 137  
 Tea gardens of North London, 115, 322  
 Teesdale (H. W.), letters in his possession, 89  
 Tennyson (Lord), his 'Dream of Fair Women,' 208; meaning of lines by, 415, 502  
 Tepee: Wigwam, their meaning, 104  
 Terry (P.) on the taxes on knowledge, 83  
 Thames Tunnel and Ralph Dodd, 36, 75, 169, 291, 346  
 Thé Beurre, 9, 57, 114, 290  
 The Unmistakable on "Stand the racket," 316  
 Theatrical anecdote, 266  
 Theatrical deadheads, derivation of the term, 332  
 Theatrical run, use of the term, 513  
 Thebal=Theobald, 337, 479  
 Thermometer, Fahrenheit, 229, 289, 422, 463  
 Thiselton (A. E.) on Shakespeariana, 62, 164  
 Thomas (R.) on F. E. Accum, 361  
   'Adventures in the Moon,' 254  
   Africander: Afrikaner, 89  
   Aubrey's 'Brief Lives,' 45  
   'Box and Cox,' 353  
   Cowper centenary, 358  
   Entire, brewers' term, 175  
   Guy (Thomas); his will, 326  
   Hanky-panky, curious coincidence, 296  
   'Hopping the wag," 346  
   'Law List,' the, 165  
   Luggage train, 332  
   "No class," 244  
   Parsimony, not parcimony, 215  
   Up, the word, 121  
 Thompson (G. H.) on box-irons, 330  
   Lists of Northern fighters at Flodden, 362  
   White cattle, 234  
 Thompson (J.) on Redneck, meaning of term, 315  
 Thompson (L.) on ladies and Leap Year, 356  
 Thomson (C.) on Corney House, 69  
   Richardson family, 149  
 Thornfield on Herbert's 'Jacula Prudentum,' 177  
   Mail shirts from the Sudan, 183, 326  
   Mitford (Miss), her 'Our Village,' 229  
   Patty Moon's Walk, Tunbridge Wells, 186  
 Thornton (R. H.) on advertising in London, 454  
   Age, old, at fifty, 195  
   Branch, pilot's certificate, 436  
   Epitaph: "This maid no elegance," 85  
   Poe (Edgar Allan), his 'Hop-Frog,' 4  
   Putrem, 'Æneid,' viii. 596, 248  
   Smock marriages, 323  
   Taltarum surname, 28  
   "To lie in one's throat," 146  
   Twibil, its meaning, 466  
   Vowel combination eo, 52  
 Thorp (J. T.) on French prisoners of war, 269  
   Wharton (Philip, Duke of), his biography, 27  
 Thorpe (W. G.) on Oliver Cromwell's letters, 67  
   'Three Sister Arts,' title of pamphlet, 313, 366  
 Throats, blessing of the, Romanist rite, 169, 273  
 Thurbane (John), M.P. for Sandwich, 109, 192  
 Tiffin, its origin, 13  
 Tin trade, ancient, of Britain, 218  
 Tip, origin of the word, 52  
 Titles, empty, referred to by Horace Walpole in 1776, 355  
 Toad mugs, 8, 198  
 Toads, sayings about, 54  
 Tobacco, collection of cuttings relating to, 268, 486  
 Tod (A. H.) on the dress of Charterhouse scholars, 27  
 Tom-all-Alone's, its locality, 246, 324  
 'Tom Bowling,' meaning of the opening line, 474  
 Tomkinson (Thomas), his biography, 8

- Tooley (G. W.) on Sir Philip Sidney's chair, 377  
 Towers, ancient, in Sardinia, 497  
 Town gates outside London, 228, 362  
 Toynbee (H.) on Horace Walpole and his editors, 61, 122, 282, 371, 451  
 Traeth Mawr, reclamation of, 257, 324  
 Traffic, origin of the word, 456  
 Tramway, its derivation, 160  
 Traak (C.), his 'History of Norton-sub-Hamdon,' 451  
 Travers (Peter), his biography, 27  
 Trinity Chapel, Conduit Street, registers of, 187  
 Trollope (Mr.), mentioned in Gray's 'Letters,' 228  
 Troup (F. B.) on Malachy Dudeney, 479  
 Tuckwell (W.) on Les Dénœns, 198  
 Tunbridge Wells, Patty Moon's Walk at, 186  
 Turf, mazes cut in, 315, 445, 504  
 Turtliff family, 416  
 Twentieth century, date of its commencement, 41  
 Twibil, old weapon, 466  
 Tyre, its meaning, 516  
 U. (H. W.) on John Botoner, 269  
 Unicorns, captured by horns sticking in tree, 314, 427  
 United Empire Loyalists and Lord Dorchester, 27  
 Unwin (Mrs.) and Cowper, 301  
 Up, the word, 121, 195, 324  
 Ussher (Archbishop), portrait of, 188  
 Uvedale (Dr. Robert), his biography, 188, 275  
 V. (G. H.) on American worthies, 147  
 V. (Q.) on alum trade, 188  
   Army rank, 191  
   Ball games, Italian, 207  
   Bill of exchange, 111  
   Bird-eyed, meaning of the word, 293  
   Boer, its meaning, 57  
   Cake ink, 475  
   Dedication by author to himself, 167, 320  
   Evolution of editors, 323  
   Hirst, its meaning, 323  
   Hoastik carles, 17  
   Horse-gentler=horse-breaker, 218  
   Howk, its meaning, 55  
   Humbug=nonsense, 404  
   Intentions, use of the word, 504  
   Jarndyce v. Jarndyce, 295  
   Jeu d'esprit, 167  
   'Letters on the English Nation,' 297  
   Log-rolling, earliest use of the phrase, 208  
   Merchant Adventurers, 487  
   Mogul cards, 292  
   'Three Wise Men of Gotham,' 293  
   Tip, origin of the word, 52  
 V. (W. I. R.) on Job Betts, watchmaker, 394  
   'Character of Drunkenness,' 267  
   Cookayne family, 499  
   East (Edward), watchmaker to Charles I., 433  
   February fill-dyke, 384  
   Letter from Lord Derby to C. A. Bristed, 101  
   Lincolnshire sayings, 95  
   Macky (John), his 'Court Characters,' 165  
   "Man, thee behoveth oft," 503  
   Nesquaw, dialect expression, 500  
   Pillilaw, use of the word, 484  
   Quare (Daniel), watchmaker, 474  
   Regimental nicknames of the British army, 440  
   Riding in Prussia, 494  
   Scafe (William), watchmaker, 312  
 V. (W. I. R.) on Sir John Weld, his biography, 385  
 V.H.I.L.I.C.I.V. on hot-cross buns, 421  
 Valentine, an early specimen, 335  
 Vaughan (H. M.) on Lady Sandwich and Lord Rochester, 442  
 Vaughan (J. W.) on nostoc, its origin, 108  
 Vautrollier, printer, his biography, 436, 524  
 Vazov, Ivan, Bulgarian poet, 106  
 Venn (Rev. Henry), his biography, 37, 193  
 Verity (A. W.) on Shakespeare and music, 171  
 Verse printed on an old jug, 416  
 Vicar on arms on the Bar Gate of Southampton, 292  
   Moundemere Manor, Preston Candover, 316  
   Plocks, the, its meaning, 382  
   Savage (Sir John) and Andrew Adames, 288  
 Vice-Admiral, office of, 149, 252, 325, 384, 461  
 Vice-Chancellor, co. Pal. Lancaster, 149  
 Vices and virtues, representation of, 289, 443  
 Vine=a flexible shoot, 47, 194  
 Viner (Alderman), his house, 127  
 Vinrace surname, 376  
 Virgil, and Campbell, 164; "Putrem," 'Æneid,' viii. 596, 248, 383, 438  
 Viridical, use and meaning of the word, 416, 504  
 Virtues and vices, representation of, 289, 443  
 Volant as a Christian name, its origin, 229, 293, 401  
 Voltaire, engraving representing, 95  
 Volunteers, City of London Imperial, regimental nickname for, 104  
 Volunteers, English, serving abroad: an interval, 164  
 Volunteers, London, in the time of Elizabeth, 371  
 Vowel combination eo, 52  
 "W" in Scandinavian, the loss of, 492  
 W. on Pond Farm, Leicester, 88  
   Prince of Wales as Duke of Cornwall, 443  
 W. (A. C.) on Atlantic greyhound, 397  
   "Intimidated thrones," 401  
 W. (E. M.) on verse printed on old jug, 416  
 W. (G.) on mark on the spine of Chinese children, 344  
   Goat in folk-lore, 248  
   Marriage gift, 7  
 W. (J. C.) on Hamilton family, 357  
 W. (J. D.) on St. Francis of Assisi, 397  
 W. (J. F.) on terms in ancient lease, 268  
 W. (K. B.) on bally and ballyrag, 48  
 W. (M. B.) on Duchesse of Gordon, 336  
   Norton (Sir George), 396  
 W. (T.) on Renfred, Christian name, 460  
   St. Pol, Earls of, 196  
 Waddington, derivation of the name, 495  
 Waddington (S.) on the name Waddington, 495  
 Wagner's 'Meistersinger,' first performers in, 8, 216  
 Waits and gaitas, their connexion and etymology, 5  
 Wales, arms of the Principality of, 228, 291  
 Walker (B.) on meaning of batsueins, 288  
   Iron mines in West Warwickshire, 515  
   Scoinson arch, 480  
   Virtues and vices, 443  
 Walker (R. J.) on South African names, 50  
   Lawrence's painting of Miss Farren, 68  
 Wallace (R. H.) on showers of snakes, fish, spiders, 516  
   Tankage, its meaning, 28  
 Wallace-James (J. G.) on Buch, Gaelic name, 402  
   Horse-bread, 95  
   Lease, terms in ancient, 344  
   Men wearing earrings, 191

- Wallace-James (J. G.) on plates of antique gems, 395  
 Vautrollier, printer, 436  
 Vine—a flexible shoot, 194  
 Warmenhem, diocese of, 515  
 Widrington (Sir E.), his tomb, 49  
 Wallington (Nehemiah), 1598–1658, 187, 292  
 Walpole (Horace), and Thomas Gray, 51; and his editors, 61, 122, 282, 371, 451; passage in one of his letters relating to St. Martin's parish, 397, 479  
 Walters (R.) on Helen Faucit and Margaret Gillies, 198  
 Gilbert (Sir John), drawings by, 238  
 Walthamstow church bells, 89  
 Wilson and Layer families, 289, 386  
 War correspondents in South Africa, list of killed and wounded, 469  
 Ward (C. S.) on Admiral Brodrick's escape, 424  
 Mouse, Isaiah lxvi. 17, 446  
 Priest: to priest, 10  
 Ward (H. S.) on dozzil or dossil, 17, 178  
 "Hoastik carles," 16  
 Hurry=staith, 217  
 "Mary had a little lamb," 35  
 Wardlaw (Cardinal), Bishop of Glasgow, 1368, 74  
 Warmenhem diocese, 515  
 Warrick (R. B.) on faggots for burning heretics, 401  
 Washington family, coincidence in regard to the, 292  
 Waterproof clothing, early instance of, 229, 294  
 Waters (A. W.) on Leith halfpenny, 466  
 Watson (Thomas), poet, 227  
 Waxwork exhibition, Mrs. Salmon's, 131  
 Weare (G. E.) on Capt. Samuel Goodere, his biography, 341  
 Stop-press editions, 130  
 Weather folk-lore, 436  
 Wedgwood (Thomas) and the discovery of photography, 26, 116, 365, 464  
 Weedon (Cavendish) and Lincoln's Inn Fields, 53  
 Weir (Harrison), his book on cats, 515  
 Weld (Sir John), his biography, 229, 298, 385, 458  
 Welford (R.) on babies' nails, 500  
 Brodrick (Admiral), his escape, 424  
 Brothers Mayor and Town Clerk, 176  
 Carey (Edward), M.P. for Westminster, 154  
 Contributors to vol. i. 'N. & Q.', 90  
 Vice-Admiral, the office of, 252  
 Virtues and vices, 444  
 Wilkes (John), 386  
 Well, May Road, Acoorington, 14  
 Welsh manuscript pedigrees, 109, 358  
 Wenlock Olympian games, 513  
 West (H. C.) on mazes cut in turf, 315  
 Wharton (Philip, Duke of), his biography, 27  
 Whately (Archbishop) and J. B. Pères, 337, 441  
 Whetle on petigrew, its meaning, 49  
 Whiskers used in the sense of moustache, 88, 196  
 Whitcombe or Whetcombe family, 515  
 Whitcombe (R.), his 'Janua Divorum,' 314, 446  
 White (Rev. John), the patriarch of Dorchester, 475  
 Whitebrook family and Pond Farm, Leicester, 88  
 Whitechapel and Aldgate, 34, 134  
 Whitehall, Holbein gateway in, 27, 320  
 Wickliffe (John), lineal descendant of, 412  
 Widow's man, meaning of the expression, 148, 254  
 Widrington (Sir Edward), tomb and wife's parents, 49  
 Wigwam: Teepee, synonymous, 104  
 Wilkes (John), M.P. for Aylesbury, his estate in Bucks, 315, 386  
 Will proved in the Archdeaconry of London, register 1, fo. 35, 352  
 William the Silent, his assassin's relations, 248, 346  
 Williams (T.) on Bohun and Plugnet families, 400  
 Willis and Puckridge families of Hants, 49  
 Wilmahurst (T. R.) on seriff, its meaning, 486  
 Wilson (Sir Erasmus), F.R.S., his biography, 474  
 Wilson (J. B.) on Norman gizer, 115  
 Wilson (T.) on Fahrenheit thermometer, 290, 422  
 Wilson (Dr. Thomas), Master of Requests, 493  
 Wilson (Sir Thomas), date of his death, 514  
 Wilson (W. E.) on Cibber's daughter, 168  
 Dogs, ancient, 341  
 Hippin, its meaning, 325  
 Link with the past, 312  
 Pigeon cure, 343  
 Prisoners, French, 381  
 Winchester, Marquessate of, 66  
 Winchester pipes, 516  
 Windmill, an old, in Belgium, 453  
 Winstanley's wonders, list of, 128, 237  
 Wisdom family, 230, 343  
 Witchelt=ill-ahod, 9, 58  
 Witcombe (J. J.) on Whitcombe or Whetcombe family, 515  
 Wither (George), his 'Collection of Emblems,' 374  
 Woad, its definition, 246  
 Wolferstan (E. P.) on G. and B. Adderley, 323  
 Bar-At-Gin & Co., its meaning, 297  
 February fill-dyke, 188  
 Moated mounds, 399  
 Wolstan on wife of the third Viscount Bourke, 236  
 Woodall (W. O.) on "International Library of Famous Literature," 24  
 Wooden horse, obsolete military punishment, 82, 253  
 Woods, the "chink" of, 432, 498  
 Woolpit, co. Suffolk, and fairy mythology, 47, 155, 422  
 Woore, in Salop, its meaning, 128, 236  
 Worcestershire and Yorkshire dialect, 38  
 Word corruption, example of, 105, 217  
 Wordsworth (William), passage in his 'Excursion,' book i. 91–102, 68, 138  
 Workmen's cheap railway tickets, 452  
 Worman (E. J.) on La Belle Sauvage, 245  
 Worst, its use as a verb in literature, 228, 321  
 Wortham (B. H.) on Walton and Layer families, 289  
 Wound for winded, 4, 95, 177, 277, 505  
 Wright (T.) on Cowper's letters, 414  
 Wright (W. H. K.) on B. R. Haydon, 109  
 Wrigley (G. W.) on Geo. Romney's books, 289  
 Wroth money, ancient custom, 4, 112  
 Wrottesley (F. J.) on Carless or Carlos family, 69  
 Wycoller Hall, cross near, identification of, 248  
 Wyld (H. C.) on R-metathesis in O.E., 81  
 Wynne (M. B.) on ancient dogs, 523  
 Yam, its etymology, 226  
 Yardley (E.) on Byroniana, 460  
 Cinderella, 177  
 Cowper as a parodist, 44, 96  
 Dryden, 353, 482  
 Goat in folk-lore, 522  
 Hawkwood (Sir John), 73  
 "His time a moment, and a point his space," 58  
 Hurgin, its etymology, 214, 274



- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Yardley (E.) on Ben Jonson, unclaimed poem by, 77,<br/>232, 339<br/>         Les Détenus, 197<br/>         Norman gizer, 115<br/>         Parallel passages, 373<br/>         Peers, double-name signatures for, 38<br/>         St. Pol, Earls of, their pedigree, 72<br/>         Shakespeare and Cicero, 463<br/>         Unicorns, 427<br/>         Volant as a Christian name, 293, 401<br/>         'Ye King of Arms,' weekly publication, 1873-74, 234<br/>         Year 1900 and the "styles," 46</p> | <p>Yeatman (P.) on Welsh manuscript pedigrees, 16<br/>359<br/>         Yeo (W. C.) on "Middlin'," 72<br/>         Yeomanry cavalry, origin of, 1<br/>         Ygrec on churches built of unhewn stone, 68<br/>           Terms in ancient lease, 344<br/>         York (Cardinal), 52<br/>         Yorkshire and Worcestershire dialect, 33<br/>         Yorkshire schools and Charles Dickens, 354, 464<br/>         Young (Arthur), originator of yeomanry cavalry, 1<br/>         Zebra, its etymology, 3, 75, 460<br/>         Zodiacs, modern, 42, 331</p> |
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